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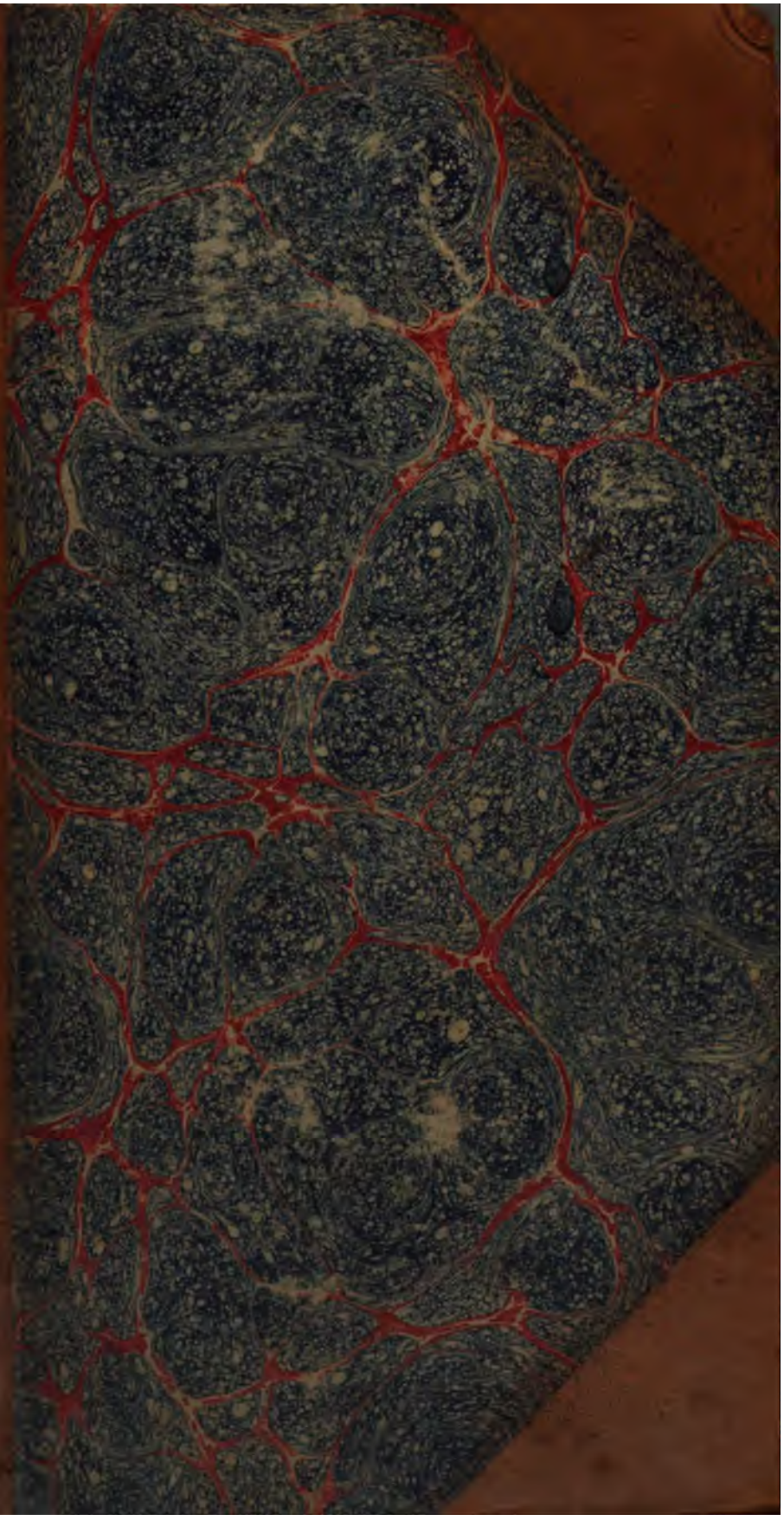

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THE

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FOR

1847.

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PREFACE.

TEN years have now elapsed since this Magazine was placed under the superintendence of the present editor. In laying before its supporters this tenth volume of the series, it will not be thought improper, he hopes, if he acknowledges the providential goodness which has so long exempted him from any malady that would have required the relinquishment or suspension of his labours; not a single sheet having ever gone before the public without his revision.

He deems it incumbent on him also to advert to the divine kindness which, during these ten years, has inclined many of the most able writers among English baptists to favour him with their co-operation. During the last year or two especially, he has received their assistance in a greater degree than in the earlier portion of the term. It is right that the readers of the later volumes should be aware that they have been indebted to the following, among many other respected brethren:—

ALDIS, REV. JOHN.
ANGUS, REV. JOSEPH, M.A.
BIRT, REV. C. E., M.A.
BROCK, REV. WILLIAM.
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Katterns. Rev. Daniel.
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Pottenger, Rev. Thomas.
Roff, Rev. Robert.
Saffery, Rev. Philip J.
Soule, Rev. I. M.
Steane, Rev. Edward, D.D.
Tritton, Joseph, Esq.
Underhill, E. B., Esq.
Upton, Rev. William.

May these and other advocates of the principles they maintain continue long to work together in the Redeemer's service; and may the Baptist Magazine, by whomsoever conducted, be increasingly effective in subserving the purposes for which it was originally established!

WILLIAM GROSER.

24, *Acton Place, Kingsland Road,*
November 25, 1847.

I remain,
yours affectionately
N. Yates.

ENGRAVED BY [illegible]

PUBLISHED BY STICKNEY

THE

BAPTIST MAGAZINE.

JANUARY, 1847.

REMINISCENCES OF THE LATE DR. WILLIAM YATES.

BY THE REV. A. LESLIE OF CALCUTTA.

I REGRET to say that I know little or nothing of his very early days; for so reserved and modest was he with regard to himself, that he rarely ever mentioned anything of his past history or experience. All that I know of him, in relation to this period, was told me, previous to my coming to this country, by an intelligent lady in England, who described him to me as a singular youth whom she and her parents were accustomed to observe in the gallery of the baptist chapel at Loughborough or Derby (I forget which), taking notes of all the sermons which were delivered by the preacher. This attracting their attention, they invited him frequently to their house for the purpose of conversing with him, when she said, that she and the other members of her family were greatly amused with his perpetual talk about grammar,—a subject with which his own mind seemed to be so full, that he, in his simplicity, appeared to imagine that they too must be equally interested in nouns and verbs with himself.

Very shortly after his ordination he sailed for India, in the ship Moira, commanded by Captain Kemp, who generously afforded him a free passage; and he landed in Calcutta, April the 16th, 1815. In a letter dated Serampore, March, 1816, and addressed to his tutor, Dr. Ryland, he gives him the following account of his first year's doings; and certainly they are the most extraordinary of anything of which I have ever read. Amongst other things, he says, "The way I spend my time is this. In a morning before breakfast I study Hebrew about an hour and a half. After worship I attend to Bengali and Sanskrit. I have read about five volumes in Bengali, and all the Bengali proofs with Dr. Carey, having before compared them with the Greek. I have got through the Sanskrit roots once; have not yet got through the grammar, but am reading the Ramayan with my pandit. My afternoons are chiefly taken up with reading or hearing Latin and Greek. I have read ten volumes of Greek since I left

England, but not more than three of Latin. In the evening, after worship, I generally read English, or look over English proofs. I take my turn in all the services here; preach at Barrackpore, two miles over the river, once and sometimes twice a week, to about twenty-five, a small but attentive congregation. We go to Calcutta in turn: it comes to me about once a month. There are six services every Lord's day, so that it is necessary for some one to go from Serampore." Now, when it is recollected that the Greek books to which he here refers (for so I learn from letters addressed to Dr. Hoby) were Longinus, Demosthenes, Pindar, Sophocles, Aristotle's Ethics, Dionysius Halicarnassus, Herodotus, and Thucydides; and that the Latin volumes were the works of Tacitus and Cicero de Officiis, the scholar will be able to understand somewhat of the extent of Dr. Yates's attainments as a classic.

In the end of 1816, or in the beginning of 1817, Dr. Yates removed from Serampore to Calcutta, where he, in company with his fellow-labourers in the work of God, besides teaching in a school for a considerable time for his own support and for that of his wife and child (his salary being at that time exceedingly small), laboured most abundantly both in English and Bengali preaching. I find from letters written during this period that he was accustomed regularly to visit certain parts of the town, and to declare on the public streets the word of life to his perishing fellowmen; and he was not without his reward, for those were times of the manifestation of the power of God in the conversion of the people of this vast city, —times the like of which have never been seen since then.

When I arrived in this country, in the early part of the year 1824, I found him nearly as much reduced in health and strength as he appeared during the last two or three years of his life. At that time he was doing little in the way of outdoor work, but he was not idle within. Besides preaching once a sabbath in English, he had the care of the native church, the members of which were occasionally accustomed to meet with him in his own house for worship; and in addition to this, he was labouring, and had been labouring almost to excess, in other ways. Previous to this period (1824), he had published his well-known grammar of the Sanskrit (such had been his progress in that language); a work on the Divinity of Christ, in reply to Rammohan Ray; his Memoirs of Chamberlain; and had rendered excellent service in the preparation and supervision of works belonging to the School Book Society. He had, also, before this year, acquired, in addition to the Sanskrit and Bengali, a very extensive acquaintance with the Arabic, the Persian, the Urdu, and the Hindui languages, the acquisition of which is quite enough for the whole life of a more than ordinary man.

On the death of Mr. Lawson, which took place in 1825, Dr. Yates was called to preside over the church in Circular Road; but requiring a change of climate to recruit his exhausted strength, he, in 1827, suspended his labours by proceeding, for a season, to his native land by way of America. The impression produced by him at this time on others, was thus recently described in a public meeting in London, by the Rev. Dr. Sharpe of Boston, America, at whose house he lived when in that city:—"I had the honour," says Dr. Sharpe, "of receiving Dr. Yates into my house, when he was on his way to his native land, some years ago. I know, from the simplicity of his character, and the purity of his purposes, and his true and solid learning, that the greatest reliance may be placed on any version he may send out to the world."

Of his history in England I know nothing excepting the following very characteristic anecdote of him, which was communicated to me by a fellow-student of my own, the Rev. Mr. Mursell of Leicester, who happened to be then occasionally with him. Mr. Mursell, knowing in some way or another (certainly not from Dr. Yates himself) the extraordinary quantity of work he was accustomed to get through, once said to him, "Well, Mr. Yates, what plan do you adopt for the accomplishing of anything you take in hand?" In reply to this, he, in his own quiet and unassuming manner, simply said, "I have no particular plan, Mr. Mursell: when I have anything to do, I go and do it,—that is all."

On his return to this country, in the year 1830, he encountered a violent storm by the way. This I mention for the purpose of introducing the following extracts from a letter which was forwarded to me a few days ago:—

"You may have heard of the name of Mr. Hunt, a devout member of the Union Chapel, whose praise is in all the churches. He was the organist of the chapel, and died seven years ago. This good man received his first religious impressions from Dr. Yates. He was coming out to this country in a musical profession in the same ship in which Dr. Yates returned to India, somewhere in the year 1830. Mr. Hunt, as he himself told me, was then a thoughtless young man. The vessel met with severe weather; and there was a time when hope seemed to be lost. All was consternation on board, and the crew and passengers assembled for prayer, Mr. Hunt among the number, when he beheld Dr. Yates, who had just left his cabin and appeared among them, with an air so calm and serene as to shine in striking contrast with every thing around. The prayer he then offered was for an immediate answer whether of life or death; adding, that whatever was the will of God, all might be prepared to inherit his glory. The answer was immediate in the abatement of the raging storm; and Mr. Hunt landed here the subject of the workings of God's grace."

On his return to India, Dr. Yates resumed his labours, and among them the pastoral oversight of the Circular Road church; and I think that it was then too he entered upon his work of the translation of the scriptures, determined to make this the one great business of his life. How he carried out his purpose, let the results declare. Within the course of the last fourteen years he translated the whole of the scriptures into the Bengali language, the whole of the New Testament into Urdu, the same into Hindui, the same into Sanskrit, and the half of the Old Testament into the same difficult tongue. And besides these, he published a large Urdu grammar, translations of some difficult Sanskrit books, a number of other works in different languages, and has left, partly through the press, a complete Sanskrit Dictionary, which, when fully printed off, will make a volume of at least 900 pages. How he, with his constant labours in English preaching, accomplished all this, it is impossible for me to explain; and what adds to our astonishment is the fact, that he was always very weakly in body, and not unfrequently laid aside, by severe indisposition, for weeks together. And be it remembered, too, that he never encroached upon the hours required for rest in the night, never omitted any family duty, was never absent either on the sabbath or the week days from the house of God, occasionally visited in the evenings his friends, and read very considerably for the improvement of his own mind. As an instance of the extent of his reading, I know from himself that he perused the whole of the four large volumes of the Alif Leila in the

Arabic language shortly after they were published,—a task which it may be doubted whether any one has yet performed but himself.

In the midst of all these labours, not only was he often afflicted in his own person, but he was not without his heavy trials in the persons of his family. I saw him myself, in 1824, hang over the coffin of an interesting babe, and weep most bitterly. During his visit to England he lost another lovely boy,—a child to whom he was so much attached, that the whole of the night previous to his going on board he sat up with him on his knees. For a long period, too, he was severely tried in the illness of his first wife,—a most prudent and godly woman. Several times she had to leave him in quest of health, and that for months together. On one of these occasions she stayed for no less a period than six months under my own roof at Monghyr, when I had an opportunity of discovering her superlative worth. And, last of all, his was the sorrowful lot of bidding her farewell on board of ship to see her to return to him no more. The way in which he felt her death, you will best learn from himself from a letter written almost immediately on being informed that she was gone:—

"*Calcutta, June* 21, 1838.

"My dear Mrs. Leslie,—At the close of last year I received by the Edwards a basket of toys for the children and a note for Mrs. Yates. As they were gone to sea when these arrived, I put them aside to wait their return. There was nothing in your note which required an immediate answer. For the last three weeks I have been anxiously waiting for their return; and after a long and very tedious voyage the vessel has arrived, and—has brought me back all my treasures? Ah! no. They have thrown into the great deep, in the same bay where your dear father lies, my beloved Catharine, there to lie till the sea shall give up the dead which are in it. These painful tidings I received the night before last; and they are the close of a moral and invisible struggle through which my soul has passed during the last two months. The danger has been great; but the storm is now over, and all is tranquil and serene. All is right. I received letters from our dear Catharine both from Bombay and Cochin, the general tenor of which had led me to expect that she would return better in health; but I learn that she began to sink before they arrived at Penang, and continued afterwards to get worse till the 22nd of May, when she expired. The children are not yet come from the ship; but I expect them to-day, or, at farthest, to-morrow.

"Amidst sorrow and perplexity I can review, with great satisfaction, the many happy years God has permitted us to enjoy each other's society: and I shall never forget that one in which I paid you a visit at Monghyr. Your dear mother was then alive; and now, I have no doubt, while we are separated by the boundaries of time, they have met together in the paradise above, where parting, painful parting, is known no more. And what more remains for us, but, seeing we are encompassed with so great a cloud of witnesses, to lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us? Our treasures in heaven are rapidly increasing. May our hearts be there, and daily preparing for their enjoyment!"

Dr. Yates was born at Loughborough, in England, December 15th, 1792; and, after being thirty years a missionary, died on the Red Sea, July 3rd, 1845, aged fifty-two years and seven months. His body was, eight hours after he expired, committed to the deep, in latitude 19 north, and longitude 39 east.

MEMOIR OF THE LATE REV. JOSEPH HINDES.

BY THE REV. MARK WILLIAM FLANDERS.

THE late Rev. J. Hindes was born on the 15th of March, 1782, at Hemslope, in Buckinghamshire, at which place his father conducted an extensive business as a manufacturer of lace. It was his privilege to have a pious mother, who, in addition to other excellences, manifested a constant and prayerful anxiety for his spiritual and eternal welfare; and He who has "not said to the seed of Jacob, seek ye me in vain," heard her prayers, and granted her the exalted happiness of seeing her son meekly sitting at the feet of Jesus and devoting both time and talents to the service of the cross. The following paragraphs are extracted from a narrative which has been found amongst the papers of the deceased, and will doubtless be read with much interest.

"At eight years of age I left the paternal roof, and went to school at Newport Pagnel. It was there that I had my first serious thoughts about religion and the state of my soul. My mind was much impressed, and I heard the word preached with a degree of pleasure. I remember stealing away from school to attend a prayer-meeting. My attention to the means of grace, and the pleasure I seemed to enjoy in the ordinances of religion, attracted the notice of the minister of the place, and led him to say that I was one of his most attentive hearers. But, notwithstanding all this, I have since doubted whether I had any real acquaintance with my own heart, or any decided attachment to Christ. I was like unto the stony-ground hearers, who endured but for a while. My impressions wore away, and I lost the savour of religion. However, after the lapse of some considerable time, I was again seriously alarmed by a dream. In my sleep, I thought it was proclaimed, in the hearing of all, that those who were willing to forego the pleasures of the world would be received by God and conveyed to heaven, if they presented themselves at the appointed place. I presented myself according to the directions given in the proclamation, but there was always some obstacle in the way of my admission; and, as in the case of the man who waited at the pool of Bethesda, whilst I was coming another stepped in before me. I saw, as I supposed, many of my neighbours and acquaintance admitted, whilst I was repeatedly cast out. This filled me with many distressing fears, and I began to think that my case was hopeless.

"My distress of mind continued for some time, and was much increased by the death of a young woman who fell a victim to a malignant fever near to our dwelling. The fever seemed likely to spread, and as it had in several instances proved fatal, I expected nothing less than that I should be the next victim; and as I felt persuaded that eternal misery would be my future portion, my distress was exceedingly great. I felt all the terrors of a guilty conscience seizing hold of me, and that the wrath of an offended Deity was ready to overwhelm and consume me. I sometimes poured out a cry to heaven for mercy, but thought it was all in vain. At this time I think I understood something of the apostle's meaning when he says, 'The law worketh wrath.' A discovery of my sin, accompanied with a deep sense of divine displeasure, stirred up the rebellion of my heart and made me feel angry with God for creating creatures liable to fall into evil and to be exposed to everlasting punishment.

I thought it would have been more kind not to have created them at all, or to have allowed them to live and die like the brute creation. I longed for annihilation, and envied even the beasts of the field, the birds of the air, and the meanest reptiles that crawled the earth, since although their measure of enjoyment was very small, it was mingled with no dread of future sufferings. Thus, rebel like, I was up in arms against the authority of God and unwilling to submit to his government. Yet at times I felt conscious that I was wrong, and an earnest desire to be set right. I thought I could cheerfully submit to the greatest privations, endure the hardest toils, or do anything to be brought into the way that leads to heaven and happiness; but although a glimmering of hope sometimes shot its kindly rays into my soul, I found no solid peace."

How long the subject of this memoir continued in this distressing state, cannot now be correctly ascertained. It is probable, however, that he went on in this way, rebelling against God and wronging his own soul, for some considerable time. But the Lord did not leave him here. He was "a vessel of mercy;" and he who had appointed him, "not to wrath, but to obtain salvation through our Lord Jesus Christ," extended the arm of his mercy and "delivered him from going down into the pit." The writer has no knowledge of the process of mental and moral discipline by which the event was preceded, excepting what has been given above; but a sermon which he heard from "the redemption of the soul is precious, and it ceaseth for ever," and another on "the nature and trial of faith," were so blessed as to lead him to entertain some cheering hopes of interest in pardoning love. From this important moment he went on, "from strength to strength," enjoying the exalted privilege of "worshipping God in the spirit, rejoicing in Christ Jesus, and having no confidence in the flesh."

After Mr. Hindes found pardon and peace, he felt and acted as a "new creature in Christ Jesus." His whole conduct bore testimony to the reality of the change of which he was the happy subject, and many "glorified God in him." When it is stated that, from his eighteenth year till his marriage, he generally went from Hanslope to Northampton on the sabbath, a distance of ten miles, to hear the gospel, and that he often performed this journey on foot simply because his natural timidity would not permit him to ask his father to allow him to have the horse, it will be seen at once that his love to the Lord's house, and to the appointed means of his grace, was of no common order. And when a gracious Providence afforded him opportunity to hear the gospel in his native village, he showed his gratitude, not only by a regular attendance, but by the liberality with which he contributed to the support of the ministry. Much had been forgiven him, and he loved much.

In 1803, Mr. Hindes was married to Miss Eleanor Hurst of Newton, and his father gave up business to him and an elder brother. The Lord, however, did not permit his servant to live without tribulation. It is well known that business generally brings its trials as well as its comforts, and that circumstances are sometimes permitted to occur, even in the family circle, which have a direct tendency to fill the heart with sorrow. Mr. Hindes found it so. A dear boy, to whom he was devotedly attached, was suddenly killed by a kick from a horse when not more than three years of age. In addition to this and other circumstances, he had a constant and painful trial in the extremely delicate state of his own health, to counteract

and remove which he frequently visited Brighton. It was in one of these visits that Mr. Hindes formed an intimacy with the Rev. T. Gough, at that time pastor of the first baptist church in that town; and it is worthy of remark, that they continued to love, correspond with, and counsel each other, without the slightest intermission, till death put a period to Mr. Gough's labours. How much, under God, depended upon this circumstance remains to be seen.

At the time Mr. Hindes became acquainted with Mr. Gough, which was in 1813, he had long been powerfully exercised about devoting himself to the work of the ministry. Mr. Gough, perceiving that his new friend possessed ministerial qualifications, encouraged him to become a member of a Christian church, and afterwards to make it the grand business of his life to proclaim "the salvation which is in Christ Jesus with eternal glory." Mr. Hindes was accordingly baptized at Brighton, and received into membership with the church of which Mr. Gough was pastor, in October, 1813, and was forthwith requested to preach the gospel wherever Providence might open a door. A few days after this event, Mr. Hindes erected the standard of the cross at Patcham, a village near Brighton, and was subsequently much engaged nearer home, both as an occasional supply and as a village preacher. Having dissolved partnership with his brother, Mr. Hindes removed to Olney, and in February, 1816, he received his first invitation to supply the church at Sharnbrook, in Bedfordshire. In the course of time his visits to Sharnbrook became more frequent, and in September, 1818, he was publicly recognized as pastor of the church. The ordination service was conducted principally by the pastors of neighbouring churches. There was one stranger present, however, and on him devolved the task of delivering the charge. That stranger was Mr. Gough. Most of these brethren have long since entered into rest. May the reader be prepared to follow them!

Mr. Hindes engaged in the duties of his new station with characteristic energy, and was not permitted to labour in vain. "The hand of the Lord was with him," and many were added to the church. But tribulation was still the portion of the Lord's servant. A few days before his ordination he was visited with a painful trial in the death of his eldest son. When this dear youth was ill, he often requested that his young friends might be brought into his chamber that he might talk to them about their souls; and before his departure he divided his little savings between the missionary and bible societies, and the sabbath-school at Sharnbrook. He died very happy, aged thirteen. Shortly after the death of his son an interesting daughter returned from school in a state of ill health, and almost before she had completed her eleventh year she followed her brother to the tomb. Youthful reader! you too must die, and you may die very soon. Are you ready?

Soon after the solemn events abovementioned, and whilst his affectionate heart was still oppressed with sorrow, Mr. Hindes was also exercised with many trials in consequence of the great change which occurred in the lace trade. When lace began to lose its value he had a heavy stock by him, which he could not dispose of without great sacrifice; and as many tradesmen who owed him large sums of money found it impossible either to maintain their standing in society or to satisfy their creditors, he lost considerable property. But the most painful stroke was yet to come. The "insatiate archer," death, not satisfied with former victims, shot his poisoned arrow at Mrs. Hindes, and in December

1830, she breathed her last. Thus the Lord taught his servant that the way to heaven was both strait and thorny. It ought, however, to be stated, for the encouragement of others, that he was no stranger to that "strong consolation" which has been so mercifully provided for those who are strongly tried. The Lord was with him in trouble, and he was enabled to kiss the rod.

How various, and yet how wise, are the Lord's dealings with his ministers! Some are permitted to spend a long and useful life on the same spot and in connexion with the same people, ever happy in the consciousness of loving and being loved; whilst others, with a frequency that often excites the surprise of their more favoured brethren, are removed from place to place, and made to feel that, in more respects than one, they have "no continuing city" on earth. The latter was the case with the subject of this memoir. After he had spent some years of comfort and usefulness at Sharnbrook his mind became so much discourged in consequence of the little success which attended his ministry as to induce him to determine to seek another and more congenial sphere of labour. He therefore left Sharnbrook in 1831, and removed to Tittleshall, a home missionary station, in Norfolk. On his removal from Tittleshall, which was in the following year, the friends presented him with a handsome bible, in folio, "as a token of their affectionate esteem and an expression of sincere gratitude for his faithful services." From Tittleshall Mr. Hindes remove to Blunham, in Bedfordshire, at which place he continued to labour, amidst many discouragements, till 1842. But even here he was not left without some cheering tokens of divine approval. An event also occurred at Blunham which very much augmented his personal happiness. In 1837, he was united in marriage to Mrs. Knight of Eaton Socon, Beds, widow of Mr. J. Knight, only son of the Rev. J. Knight, who for more than thirty years sustained the pastoral office in connexion with the baptist church at Little Staughton. As Mrs. Hindes is still living, delicacy forbids us to say more than that she was in all respects worthy of such a husband, and that, in the estimation of all but herself, she was well qualified for her new and important station. May the remnant of her days be sanctified and cheered by the smiles of the widow's God.

As has just been stated, Mr. Hindes remained at Blunham till 1842. His next station was Mildenhall, in Suffolk, from which he removed to Martham, in Norfolk, in October 1843; and although he was now considerably advanced in life, his personal appearance was such as to induce the hope that he would be permitted to spend some years of activity and usefulness in connexion with the church of Christ. But such was not the will of God. The days of his servant were numbered; and, unknown to all but his own infinite mind, "the time of his departure was at hand."

Mr. Hindes was permitted to spend his last earthly sabbath in his pulpit, and amongst his friends. After attending the prayer-meeting on the following Wednesday evening he complained of feeling rather poorly, but did not deem it necessary to have recourse to medicine. On Friday he rode several miles on horse-back, and on retiring to rest in the evening seemed to be as well as usual. He awoke at the usual hour on Saturday morning, and conversed very cheerfully with Mrs. Hindes. In a little time, however, he complained of feeling ill, and requested Mrs. Hindes to fetch him some hot water. He took a little once or twice and seemed somewhat relieved. But the end was come. In the course of a minute or two he asked for more water. The glass was put to

his lips, and, after taking one little sip of its contents, his head fell back upon his pillow and—he was gone! This solemn event occurred on the morning of April the 4th, 1846. The deceased was sixty-four years of age. Most of the neighbouring ministers were present at the funeral, which took place on the following Thursday at Martham. Mr. Peacock of London preached from Matt. xxiv. 44, and Mr. Vennimore of Ingham delivered an appropriate address at the grave. On the following Lord's day evening a funeral sermon was also preached for him at Sharnbrook by Mr. Williams, the present pastor, from Neh. vii. 20, "He was a faithful man, and feared God above many." Perhaps no man ever lived in these last times to whom this striking passage was more strictly applicable.

The subject of this brief memoir was well known and highly esteemed both in town and country. In all the relationships of life he exhibited such firmness of purpose, unbending integrity, and tenderness of affection, as to secure the love and confidence of all who were connected with him. The tears of his sorrowing relatives show how much he was loved as a husband and father; and the writer can assert with confidence, that, as a friend, he was all that could be desired.

As a Christian, the attainments of Mr. Hindes were of no common order. He had suffered much, prayed much, and thought much, and, as a necessary consequence, he had a very rich experience of the preciousness of religion. And he was as consistent as he was experimental. The purity of his life was in admirable keeping with the depth of his religious feeling. Having been favoured, at a comparatively early period, to feel the power of the gospel, he made it his daily study to adorn it by an inward and outward conformity to the image of Christ. And He, for the honour of whose cause he was so deeply and prayerfully anxious, testified his approval by enabling him to show to all that "he who doeth these things shall never fall."

As a minister of the glorious gospel, Mr. Hindes exhibited many and, in some respects, rare excellences. It was not his privilege to receive that early training which is now so generally enjoyed by the ministers of the cross; but regarding the advice of the apostle to "give attention to reading and study" as being as applicable to him as to Timothy, he endeavoured so to improve and discipline his mind as to become an acceptable expositor of the word and will of God. And when it is stated that, during the earlier part of his ministry, Mr. Hindes was perplexed and harassed with the concerns of a business in which he lost nearly the whole of his large property, and that after he relinquished business his affectionate spirit and high moral character induced the conveners of public meetings to solicit his presence and assistance with a frequency which many of his brethren would have considered an annoyance, surprise will be felt, not that he possessed so little, but that he accumulated so much of sterling mental wealth. He had a vast fund of general information, and was favoured with a singular talent for making it subserve the glorious purposes of redeeming mercy. His pulpit exercises were characterized by much simplicity, faithfulness, affection, and fervour, and his views of divine truth being moderately Calvinistic, he often appealed to the hearts and consciences of the impenitent with a power and pathos which even the most hardened were scarcely able to resist. The writer of this brief tribute to the memory of a departed friend feels persuaded, that although there was a singularity in his manner which rendered it necessary for him to be heard more than once before the atten-

tion could be wholly taken off the speaker and fixed upon his subject, he often delivered sermons to which the truly pious in the most polished assemblies would have listened with pleasure.

In the discharge of his pastoral duties, Mr. Hindes manifested that warm-hearted sympathy and affectionate concern for the welfare of the members of his church which made him a favourite with all who could appreciate his excellences. Those who were in circumstances of perplexity and affliction found in him an able and judicious adviser and a willing friend. To the poor he acted the part of a father. He frequently said, that if complaints of neglect must come from any they should come from the rich, and not from those to whom, in consequence of the absence of other sources of enjoyment, the consolations of religion were often doubly precious. And as he administered to their temporal, as well as spiritual necessities, with a hand which knew not how to withhold from the needy, he was always a welcome visitor at "the house of mourning" and the abode of poverty. "When the ear heard him, then it blessed him; and when the eye saw him, it gave witness to him: because he delivered the poor that cried, the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him; and he caused the widow's heart to sing for joy."

But it is not the intention of the writer to exhibit the character of his departed friend as being absolutely without fault. Mr. Hindes doubtless had his imperfections, and he knew it; and those who were intimate with him can bear testimony that they often caused him to "groan, being burdened." Justice to his memory requires it to be asserted, that he ardently desired to be delivered from the influence of every unholy passion; and that, whilst he lived and died in the possession of a hope which was full of immortality and pregnant with life, the language of the apostle declared the deepest feelings of his heart, "By the grace of God I am what I am."

RESULT OF FIFTY YEARS' LABOUR IN BENGAL.

BY THE RESIDENT MISSIONARIES.

At the last meeting of the Association of baptist churches in the Presidency of Bengal, twelve missionaries being present, a document was adopted for circulation from which the following passage is extracted. It will be found interesting in this country, not only on account of the information it contains, but yet more on account of the spirit it breathes, and the sound principles in enforces,—principles applicable to the churches of Christ in every land.

It is now upwards of fifty years since the Baptist Missionary Society commenced the work of evangelizing the natives of this land. Beginning with two missionaries, they gradually increased their European agency until it numbered from fourteen to sixteen persons, besides remitting funds for the support of many other labourers, who by the blessing of God upon the preaching of the gospel were called to the knowledge of his Son in this country. Nor have its efforts been relaxed. This noble society still maintains its operations here upon the same enlarged scale. Missionary societies, however, never contemplated that their efforts should be perpetual in any field which they might

occupy. There must be limits of time to them as well as to other agencies: their work is to sow the seed of the kingdom and for a time to watch and nourish its growth, but when it has fairly taken hold of the land, and produced seed for others to sow again in their time, they must then proceed to other countries or localities, and in the same manner cultivate their neglected wastes. Were they always to confine their exertions to the same field, we could have but little hope of the extensive spread of the gospel by their means. Now it is not for us to say what is that period which it is proper for a missionary society to devote to any field of labour which it may occupy. That must greatly depend upon circumstances. Providence alone can determine that. Nor do we mean to intimate that the Baptist Missionary Society has reached that limit of time (although it has long laboured here) when it ought to withdraw its efforts from this country, or that it has any intention of doing so at present. There are here vast tracts and countries which have not yet even heard of its operations,—millions of precious souls whom the gospel, either by voice or book, has never reached; and we say that these must not be left in ignorance they must be visited and taught. But we do think, and are constrained to say, that the churches in this land which have been planted by the society's labours, have not made that progress in Christian character,—have not attained to that standing in the kingdom of Christ, which the time and labour spent upon them might lead us to expect. Instead of showing signs of manhood and vigorous strength,—instead of being able to stand alone, and become independent missionary bodies, going forth by their own agency, and at their own cost, to make inroads upon Satan's dominions, and possess the land around them, as several churches at least by this time ought to be doing,—it is lamentable to say that, with one or two exceptions, they are still in a condition altogether infantile: indeed, so far are they from independent action and existence, that they have hardly begun to think that independence will ever be an element of their existence, or that it is expected of them to seek its realisation. They have hitherto been supported by extraneous aid—the aid of a distant missionary society—and they have no idea but that they must continue to lean for support upon the society, if their existence is to be maintained. This state of things, without doubt, is much to be deplored; and the more so as far as it springs from false principles of duty. It is one which is most injurious to the churches themselves, and discouraging in respect to the progress of the gospel around us. It is one, consequently, which demands our most serious attention and immediate correction.

Is it wide of the truth, then, to conclude, that the intention of Providence in our late heavy bereavements is to awaken in us attention to this subject—to teach us that we are henceforward to look less for foreign aid,—to produce within us the conviction that we ought to draw more upon our own local resources, trusting to the great Head of the church to make them efficient,—that we, as individual Christians and as churches, are to assume a more missionary character, and that it is expected of *us* who have been called to the fellowship of the Son of God in India, to devote our talents, and property, and lives to his service in this land? We confess that we think that God's providence, as well as his word, impresses these lessons upon us.

This conclusion is much strengthened by the tone of feeling which is beginning to prevail among our Christian friends and brethren in England. It is of no use to conceal from ourselves the

fact, that the same deep interest which was once felt in the mission in India does not now exist. That interest has been, in a measure, transferred to other spheres of labour. The Committee, doubtless, are anxious to maintain their operations here as they have hitherto done, but they have considerable difficulty in so doing. Nor is this diminished feeling of interest in India confined to our own denomination, it extends *to all.* Persons of other denominations recently arrived from England bring this information.

In defining the feeling at present prevalent, we should say, that it is a dissatisfaction with the result of such long-continued and costly labour as has been bestowed upon India. Neither the number of the converts nor the character of them is regarded as equal to what might be looked for. There is also a degree of impatience felt at having their resources so long detained in one field; they are anxious to break up new ground—to avail themselves of the openings which Providence is affording, to occupy other heathen lands; lands as destitute of the gospel, and as important in every point of view as India, and yet, perhaps, presenting less difficulties in the way of the spread of the gospel than exist in this country. This was distinctly avowed by one of our leading ministers in London only a few months since, on the occasion of the return of Mr. Knibb to Jamaica. Mr. Hinton, in a farewell address to that celebrated missionary, made these remarks: "It has been one of the defects of the missionary system, that it tends to produce a sense of helplessness, an attitude of weakness in the missionary churches, by the insulated and dependent character it gives them." Again he says, "Often, I confess, have I repined to see the necessity which there appears to be in all parts of the world, for the missionary stations being constantly supplied with European, that is practically, English labour. If our missionary brethren could now migrate from India into China, or from one part where they have been for a few years to another, and leave the ground which they have been cultivating, in confidence that the seed they have sown, and which has partly sprung up, shall maintain its fruitfulness and strength, what an infinite advantage would thus be given to the missionary cause!" Again he observes, "I express my judgment that unless the stations planted may be abandoned, and the work and workmen become migratory, the work beats us, and our machinery bears on it the stamp of insufficiency." To the churches in Jamaica he sent this message:—"Tell them they must go alone: we speak not in severity. It is the kindest thing we can say to them, and the kindest thing we can do for them to maintain it." "We must not tarry (at Jamaica), we must forsake it and hasten away, lest peradventure the guilt of our brother's blood, perishing through our neglect, be laid to our charge." "Immense regions yet in darkness and the shadow of death are before us,—immense regions densely populated with immortal beings immersed in sin and hastening on to misery,—immense regions in which they have not heard of Jesus and his salvation, to which therefore there are loud calls to us to carry the gospel." On the practicability or otherwise of some of these suggestions, it is not within our present purpose to remark. We give these extracts to justify our previous observations on the views and feelings which are now beginning to prevail at home; for Mr. Hinton spoke not his own sentiments only—but those of many more besides. He was in fact, on that occasion, the representative of the Society. Adverse, however, as this tone of feeling, under present circumstances, may appear to be to the future interests of the churches in this land, we are not

to regard it as really so, or as indicative of any intention on the part of the parent churches to withdraw from us, at present, that aid which they have hitherto so cheerfully given. It is, in fact, but the natural effect of that gracious influence upon them, which led them at first to send the gospel to this country; and which also led the Saviour himself to say, under somewhat similar circumstances, "I must preach the kingdom of God to other cities also, for therefore am I sent." They would, indeed, although unable at present to do so, realize the joy which a kind parent feels on seeing a beloved child, prepared by careful training, commence his course in life with a character and acquirements which give promise, under the blessing of God, of happiness, honour, and usefulness.

Still we would have it borne in mind, that this feeling indicates a state of things which may not be trifled with, and that, taken in connexion with the cutting off of our supplies of European ministerial labour, by God's continuous dispensations,—certainly demands to be met, on our part, with the most serious consideration of what may justly be expected from us, whether churches or individuals, for the promotion of the cause of Christ in this heathen land.

With these impressions, therefore, permit us, dear brethren, to remind you, that the gospel, which has been brought to us at so great expense of money, labour, and human life, from a far distant clime—is a vital and expansive system of divine truth,—a precious seed which has life in itself, and, like a grain of corn committed to the earth, manifests its vitality, when received into the human heart, by producing the fruits of knowledge, faith, and holiness:—and, as a grain of corn has within itself the power, when planted in the earth, and acted upon by the rain and sun from above, of reproducing its own kind of grain in many fold,—so likewise has this divine "seed of the kingdom" the power of reproduction in the hearts of other men; and hence it is termed, "the incorruptible seed of the word of God, which liveth and abideth for ever." Thus it is, that, after eighteen hundred years, when the gospel was first given to the world by the Lord Jesus Christ, it is still not only living, but, like a healthy, vigorous, fruitful vine, has extended itself, and taken fast hold on many lands; notwithstanding the most determined efforts that have ever been made to impede its growth, nay, to eradicate it altogether. Now, seeing that the gospel has ever possessed this vital and reproductive power, in the hearts of people of other lands who have truly received it,—and after a time has not needed the extraneous aid of those who first planted it, for its future continuance, as history will abundantly testify,—why should it not manifest the same power here in India also? If we have truly received it, it must develop the same vitality and expansiveness,—it must, after due time, diffuse itself among us and by us also, without the aid of its first propagators. If what we profess to have received as the gospel of Christ, does not produce these results, then it will follow, either that we have not really received it, or that what we have received is not the gospel.

The latter cannot be true, for by ten thousand proofs do we know, that we have the words of the prophets and apostles of Jesus Christ—those inspired writings which are the true sayings of God. The fault of unproductiveness was, then, only in its not being properly received; as it is said of some of old, that the word preached did not profit them, not being mixed with faith in them that heard it.

Doubtless, the progress of divine truth among a people to whom it is first preached, will differ under different cir-

cumstances. In some places the opposition offered to it will be greater than in others, and its onward movement will be retarded. Like ground overrun with jungle of long standing, which must first be cleared ere it can be cultivated,—and consequently a longer period of time must elapse before a harvest can be gathered, than in an open champaign country at once ready for the plough;—so where for ages error has been established,—sustained by venerated shastras, and an organized and jealous priesthood,—where superstition has interwoven itself with all the religious and social habits of the people, that it cannot be forsaken without convulsing the very framework of society,—where a people have so utterly forsaken God as to have scarcely a true religious or moral principle left, as it must be confessed is the case with the heathen around us: under such circumstances it may justly be expected, that the progress of truth will be slower than in countries where equal impediments do not exist. Still, after this allowance is made, it must also be maintained, that even here, or, if it be possible, under yet more disadvantageous circumstances than are here found, when the truth has once obtained a lodgment, it cannot but discover its diffusive properties: it must make progress in spite of all opposition; if it do not, it is wanting in one of its essential elements. "Is not my word," saith God, "like fire, and like a hammer that breaketh the rock in pieces?" To the like import says the Psalmist, "All thy saints shall bless thee, O Lord! They shall speak of the glory of thy kingdom, and talk of thy power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."

The time cannot, then, be very distant, if it be not already arrived in respect to some of our churches, when the gospel must be honoured in the sight of all by its legitimate influence on them. When they must cease to depend on foreign succours, at least of a pecuniary nature, for its maintenance amongst themselves, or its propagation among the heathen. Christians here must become equally concerned for the souls of the perishing millions around them, and the glory of their Redeemer, as their fellow Christians in England or America, who cared for them and sent them the gospel; they must be equally willing to devote their property, and themselves, to make sacrifices of home, and kindred, and comfort, for the cause of God, with what they have witnessed in Christians of other lands, since the rise of the great missionary enterprise; otherwise they will fail in their duty to Christ, and to their countrymen, and greatly dishonour the gospel which they profess to embrace and to love.

A state of dependence and inertness always produces a sense of weakness. Those who are not accustomed to act for themselves are too apt to entertain the idea that they are unable to do so; and, consequently, when called upon to make independent effort, the work proposed often appears most formidable, nay, impracticable. In this light, it is probable, many will view the subject which has now been brought forward: perhaps it may appear quite chimerical to some. They will be ready to say, What can be done more than is done by Christians in this land? What resources, what power, have we to sustain the gospel without foreign aid? Where is the money to come from, or the men to be found, which are requisite for so great a work? We are few, and weak, and indigent; utterly incompetent to anything of the kind now proposed. It cannot be denied that the churches are few and weak, and that they possess comparatively but a small share of this world's wealth; but still they are not so feeble as a desponding mind would

conclude, or as those may suppose who have not considered well what the feeblest can do when animated by the principles and energy of the gospel: nor is it to be admitted that the churches are now working up to the ordinary or actual power which they possess for doing good. Were it so, our prospects would be hopeless indeed. It will be well, however, to consider what our present strength really is. The statistics of our last association give the number of members in our churches at 900 and upwards; and the success with which God has blessed us during the past year will raise that number to about 1000.

The attendants on the means of grace with us, who are not members, will amount to about 2000 more. But to confine our remarks to members only, can it be said that a body of a thousand persons, either for good or evil, is a feeble instrument? that such a number of the followers of Christ, enlightened by his word, animated by his Spirit, and impelled by his commands and example, have not within them the power of making vast exertions for the cause of their Lord and Redeemer? Nay, even of sustaining the gospel, and extending it on all sides, even were our present succours withdrawn? As it regards numbers, our blessed Lord when he ascended to heaven did not leave so many disciples on earth, to carry on the concerns of his kingdom, as there are now baptist Christians in Bengal, and not a fourth so many as are found in connexion with all denominations of evangelical Christians here. The cases are not parallel, it is true, except in numbers, where the advantage is on our side. But modern history will furnish several cases in point. To mention one only:—Something more than a hundred years ago, there existed a small band of Christians in the village of Hernhutt, in Germany—a feeble band that stood alone; people of mean circumstances in life, but upon whom rested in an abundant measure the spirit of the gospel. Among this people arose a concern for the salvation of the heathen; and two of their number, illiterate men, offered themselves, nay, entreated of their brethren to send them forth as missionaries to the poor Greenlanders: the church complied with their request, sustaining them with their affection, counsel, and prayers. Money they had little or none to give, and with this commenced that series of missions in Greenland, North America, and the West Indies, which for labours, privations, and success, have commanded the admiration and thanksgiving to God of the whole Christian church. Hence it is evident that if the power of Christ rest upon us,—if we be rightly imbued with the spirit of the gospel, numbers and external circumstances are of small account: weak and few though Christians be, in Christ they can do all things.

To be continued.

THE SERMON ON THE MOUNT.

BY THE REV. J. J. DAVIES.

"And seeing the multitudes, he went up into a mountain, ... and taught them, saying, Blessed are the poor in spirit."

So commences the noble and divine production which has been celebrated for eighteen centuries as "the sermon on the mount;"—a discourse pre-eminently worthy of the Speaker, in whom are hid all the treasures of wisdom and

of knowledge, and peculiarly like him, "full of grace and truth;"—a discourse which, in the wisdom of its design and the grandeur of its views, in the piety and benevolence of the spirit which it breathes, in the depth and permanence of the principles which it exhibits, in the simplicity of the motives which it inculcates, in the purity of the precepts which it enjoins, in the importance of the discoveries which it makes, in the certainty and authority of the truths which it reveals, and the weight of the sanctions which it presents, exceeds the most admired productions of human learning and genius as much as the sun in its meridian splendour surpasses in brightness, in utility, and in glory, the star which twinkles in the distant firmament, or the glow-worm, whose tiny ray may interest those who are at ease, but cannot cheer or direct the benighted and anxious traveller. Happy the multitudes who surrounded the divine Teacher and heard these gracious words as they proceeded from his lips! Thrice happy if they knew who it was that spoke to them, and if they received his sayings, not as the words of man, but as they were in truth, the words of the living God, which were able to sanctify and save their souls! Blessed were the ears which heard these words, so full of divine wisdom and heavenly grace, as they flowed from the lips of incarnate Deity—those lips in which there was no guile, but on which, if we may speak so, kindness ever sat enthroned, and love had impressed her sweetest image! We wonder not that when he had ended these sayings the people were astonished at his doctrine; the wonder is, that any could have heard them, could have marked the authority as well as the affectionate earnestness with which they were delivered, could have witnessed the stupendous miracles, expressive alike of the almighty power and the divine compassion which dwelt in Jesus, and not have exclaimed with thankfulness and joy, Verily this is the Son of God, this is the consolation of Israel, this is the Saviour of the world. But so it was: to many who saw and heard him he appeared as a root out of a dry ground; there was no beauty in him that they should desire him. Yea, many who beheld his wondrous works and listened to his gracious words, hated him with a cruel hatred, persecuted him with untiring malignity, and eventually with wicked hands crucified and slew him.

It is our privilege that these divine words have been written for our learning; that we can read them and examine them for ourselves. May the Spirit of all grace open our eyes that we may see their beauty and their significance, and remove from our minds every impediment to the cordial reception of them!

We propose to offer a few remarks on some of the circumstances connected with the delivery of the sermon on the mount. The circumstances to which we refer relate to the time, the place, the audience, and the occasion of the delivery of this discourse.

First, *the time.* The sermon on the mount was delivered during the first year of our Lord's public ministry, and at the close of his first general circuit of Galilee. This remark may require explanation. Frequently, during the course of his ministry, we read that our Lord "went about all Galilee," that he "went through all their cities and villages," "teaching, preaching the kingdom of God, and healing all manner of disease among the people." There were above two hundred cities and villages in Galilee; and it is probable that our Lord visited the greater part of these, perhaps, indeed all of them, during the course of his ministry. He "went about all Galilee" twice during each of the first two years of his public labours; and the sermon on the mount was

delivered, as we have just said, at the close of the first of these circuits. The account of this circuit is given by the evangelist Matthew. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them all. And there followed him great multitudes from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." Then, at the close of this journey of mercy, seeing the multitudes, he went up into a mountain and taught them.

And this leads us to notice the *place*. It is said by the evangelist to have been a mountain. It was chosen by our Lord for convenience. He wished that the multitudes who followed him might both see and hear; he therefore went up to a mountain, and sat on an eminence which commanded a view of the assembly, and taught them. It is the person, the purpose which he cherishes, the work in which he is engaged, that makes a place holy or the reverse. To the impure and the profane no place is holy, he contaminates whatever he touches; but to the Son of God every place was hallowed; to him the prow of the ship and the mountain-side, on which he sat and from which he addressed the multitudes who thronged around him, were alike holy.

It is interesting to remark, without being fanciful, how many extraordinary events recorded in sacred history, and bearing directly on the highest interests of men, have occurred on mountains. On Mount Ararat the second parent of the human family first stood when he left the ark; thence he looked abroad upon that which was at once a large inheritance and a desolate world; there he erected his altar, and gathered his family around it, and presented those sacrifices, the fragrant incense of which encircled the throne of God, and filled heaven with delight; there stood the cradle of the human race. On Mount Moriah, Abraham, after a journey of three days, built an altar and presented to God, in obedience to his own command, "his son, his only son, Isaac, whom he loved." On Mount Sinai the law was delivered, amidst the most solemn tokens of the divine presence. The blessings were pronounced on Mount Gerizim, and the curses on Mount Ebal, as the children of Israel entered the promised land; while on Mount Carmel the great controversy between Elijah and the prophets of Baal was decided, the people exclaiming as with one voice, "The Lord he is God, the Lord he is God." Many of the most memorable events in the history of our Lord took place on mountains. When about to choose the twelve apostles, "he went out into a mountain to pray, and continued all night in prayer to God; and when it was day, he called unto him his disciples; and of them he chose twelve, whom he also named apostles." When he was transfigured in the presence of three of his apostles, and of two heavenly witnesses, it was on a mountain; "He took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." When he wept over Jerusalem it was as he was descending the Mount of Olives. When he foretold the destruction of the city and temple, he was sitting with some of his disciples on the same moun-

tain. When he showed himself alive after his passion to above five hundred brethren at once, it was on a mountain in Galilee. When he ascended to heaven it was from the Mount of Olivet. And thus also in the instance before us, seeing the multitudes, he went up to a mountain and taught them. As the law was delivered on a mountain, amidst scenes of terror, on a mountain it was explained in all its purity, but in the milder spirit of the gospel.

The mountain on which this discourse was delivered is supposed by many to have been Tabor, which, indeed, is called, traditionally, "the mount of the beatitudes." But the order of the narrative leads us to fix on some mountain in the immediate neighbourhood of Capernaum; it was from thence he started when he commenced his first circuit of Galilee, and there he tarried for a while after he had completed it. When he had finished this discourse, our Lord came down from the mountain, and immediately we find him in Capernaum, healing the servant of the centurion.

The audience. It did not consist of the apostles; for, as yet, these were not chosen. Many of our Lord's hearers, on this occasion, were not even disciples. Some parts of the discourse are indeed peculiarly applicable to Christians, and still more emphatically so to the ministers of the gospel; but it is evident that the whole was addressed to the mixed multitude who then attended our Lord's ministry; and we may consider it as addressed to ourselves. Some of his hearers, it is probable, received the words of Jesus and lived by them, while others "rejected the counsel of God against themselves." Hence he concludes the sermon in a manner the most solemn and affecting, anticipating the different results of his ministry, and the destiny of his hearers, according as his words were received, or practically neglected. "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

The occasion. During the circuit of Galilee which he was just completing, as he travelled from city to city, and from village to village, teaching in every synagogue, preaching in every place, and healing all manner of disease amongst the people, the fame of Jesus spread exceedingly; it went, not only throughout all Palestine, but throughout all Syria. The multitudes who followed him increased as he proceeded on his journey; and now, as he had nearly completed it, they were greater than ever. He was about to enter into Capernaum; and they must depart to their own homes. But his heart yearned over them, and he knew not how to let them go. He had compassion upon them, because they were as sheep not having a shepherd. He resolved, before he left them, to instruct them once more fully in the things pertaining to the kingdom of God; he therefore went up to a mountain and delivered to them this discourse, so full of wisdom, truth, and grace.

Before we leave this subject, it may be proper just to remark, that there is another discourse delivered by our Lord, in many respects like this, recorded by the evangelist, St. Luke, in the sixth chapter of his gospel. These two discourses have been considered by many commentators as one; and they suppose that they were delivered on the same occasion. It were useless to enter at any length into the subject; but we

may be permitted to remark, that our impression is decided that these discourses were delivered on two distinct occasions; and the evidence in favour of this is very considerable. According to the order of the respective narratives, it appears that the discourse recorded by Matthew was delivered, as we have already observed, during the *first year* of our Lord's ministry, and at the close of the first circuit of Galilee, while that recorded by Luke was delivered during the *second year* of his ministry, and on the very day on which he had chosen the twelve apostles. To deliver the sermon which Matthew gives us, our Lord *went up into a mountain;* to deliver that which Luke records, *he came down* from a mountain *into the plain.* To deliver the first, he *sat* on an eminence; to deliver the second, he *stood* in the midst of his disciples. In the commencement of the former, the statements are *general;* in the latter, they are *personal:* in that Jesus said, "Blessed are *the poor in spirit*, for *theirs* is the kingdom of heaven;" but in this, "Blessed *be ye poor*, for *yours* is the kingdom of God." According to Matthew, our Lord, having pronounced the beatitudes, passed on to the beneficial influence of Christian character; but according to Luke, the order varies; having pronounced blessings on the poor and the hungry, Jesus proceeded to denounce woes against the rich and the full. Finally, if there is *much* recorded by Matthew which we find also in Luke, there is *more* recorded by the former which is entirely omitted by the latter.

Still some of our readers may be surprised to find the two discourses, if they were delivered on different occasions, so much alike. But a careful examination of the four evangelical narratives will convince any candid mind that our Lord was in the habit of repeating, not only the same maxims and general principles but also the same illustrations the same parables, the same discourses. The parable of the talents was delivered twice within four days; first, in the house of Zaccheus, and next on the Mount of Olives,* though the hearers on the latter occasion must also have been present on the former. Considerable portions of the sermon on the mount are recorded by Mark as having been delivered on various occasions, all of them perfectly distinct from those mentioned either by Matthew or by Luke. The beautiful model of devotion called the Lord's prayer, is given by Matthew as a part of the sermon on the mount; but the same prayer is recorded by Luke as having been presented to the disciples two years later, and under circumstances of peculiar interest. And some of the observations designed to encourage them to prayer which our Lord addressed to his disciples at this time, are given by Matthew as a part of the sermon on the mount.†

In conclusion, we may advert to an opinion which has been advocated by some, that the whole discourse, as recorded by Matthew, was never delivered by our Lord; but that the evangelist has collected together, and presented in one body, observations which were delivered by him on various occasions, That the sentiments and illustrations contained in this discourse were delivered on various occasions, we have not the slightest doubt; but, at the same time, we think it undeniable that the idea conveyed to us by the sacred historian is the true one, namely, that the sermon on the mount was delivered *as a whole*, on the occasion of which he speaks; and not only so, but that we have here little more than the outline of the discourse which was then delivered. Happy they who heard it! Still more happy we if our minds should be imbued with the spirit of it!

* Compare Luke xix. with Matt. xxiv. xxv.
† Compare Matt. vi. vii. with Luke xi.

HEREDITARY PROPENSITIES.

BY GEORGE MOORE, ESQ., M.D.

We acknowledge the operation of undeviating general laws, but at the same perceive that the combined action of various forces cannot create a new conscious being, however necessary they may be towards the construction of a proper abode for it. There is something accommodated, something which seems to be present in an inscrutable manner amidst the vital, chemical, and mechanical forces, at work from the first organized cell in which the body of man is designed, to its maturest development. But with this profound subject is connected a secret which peculiarly belongs to the Omniscient. The holy of holies is before us, where the Highest reveals his glory. We cannot lift the veil. Let us bow in reverent awe, and wait for fuller knowledge. Such facts relating to creation and procreation, however, as are important to our conduct, are sufficiently manifest to our understandings, although we still find ourselves unable fully to explain them,—such is the hereditary transmission of peculiar tendencies, both moral and physical. Here matter and mind unite in a point which science acknowledges to be beyond the reach of her microscopic vision. That impressions received by the mind of the parent are, in their influence, transmitted to the offspring, is undeniable, since experiments on animals have demonstrated the fact in the clearest manner. Thus Mr. Knight, who investigated the subject for a series of years, tells us, "that a terrier, whose parents have been in the habit of fighting with polecats, will instantly show every mark of anger when he first perceives merely the scent of that animal. A young spaniel brought up with this terrier showed no such emotion, but it pursued a woodcock the first time it ever saw one. A young pointer, which had never seen a partridge, stood trembling with anxiety, its eyes fixed, its muscles rigid, when conducted into the midst of a covey of those birds." Yet each of these dogs is but a variety of the same species, and to none of that species are these habits given by nature. The offspring of the shepherd's dog in active service instinctively follows the flock; while, if his father or grandfather have been taken away from this occupation, he will have lost the art, and be difficult to teach. A pup of the St. Bernard's breed, born in London, when winter came and the snow was on the ground, took to tracing footsteps, after the fashion of his ancestors.

It is important to observe that training counteracts propensity, even in a dog; and although the education of a human being does not destroy bodily temperament, yet, so long as the faculties are clear, it may always be subdued by superior motives. It is only the brutal part of man's nature that seems to be derived. Truth, knowledge, religion, are not propensities, but they are the correctors of all error. With their aid alone can we restrain and guide impulse to right ends; but, of course, the mind that is not amenable to moral law, must be altogether subject to brute instincts, and ought to be treated accordingly—by physical restraints, and the removal of excitants.

Our education also, may be said to begin with our forefathers. The child of the morally-instructed is most capable of instruction; and intellectual excellence is generally the result of ages of mental cultivation: but degeneracy is most marked at both extremities of society; the highest and lowest classes are those worst educated, both morally and physically speaking. It appears from the examination of juvenile delinquents at

Parkhurst by Mr. Kay Shuttleworth, that the majority were found deficient in physical organization, and this, no doubt, was traceable to the parent stock. S. T. Coleridge said that the history of a man for the nine months preceding his birth, would probably be far more interesting, and contain events of greater moment, than all that follow it. Southey fancied Coleridge was not in earnest in uttering this startling sentence, but perhaps the words convey too profound a truth for the doctor's former vision. Their meaning will shine out, if we reflect on the influence which the mother's, and even the father's habits, exert on the constitution moulded *in utero*. There the groundwork of all history is laid in embryo, and the seeds of evil there begin to take root, and to vegetate in a genial soil, long before they open their leaves to the sky. The soil, indeed, alters not the nature of the seed, but vast is its effect on development; and no one can doubt that the state of the parent determines, in a large measure, the predisposition of the offspring—for predisposition, in fact, signifies only bodily aptitude.

It has been said that excessive mental cultivation, on the part of parents, has caused a vast increase of inflammation and dropsy of the brain in children. The late Dr. Davis of London stated that eight out of forty-five deaths in the Universal Dispensary, were produced by dropsy of the brain; and Dr. Allison states, that forty out of a hundred and twenty patients die of this disease in the New Town Dispensary, Edinburgh. Nearly a thousand per annum die of this disease in the metropolis alone. Dr. Comdet says, that twenty thousand deaths occur annually in France from the same malady. Other diseases of the brain are proportionably destructive, especially in children; and those who escape death in childhood continue throughout life morbidly disposed. Dr. Burrow, physician of Bedlam, observes, that six-sevenths of all the cases admitted to that institution are hereditary; but yet these, it appears, are not more difficult of cure than other forms of insanity. Now these records have been derived, principally, from public charitable institutions. It will be granted, that the patients of such charities are not the most likely to suffer from mental cultivation. The facts, at least such as have come within my own knowledge, rather tend to demonstrate that spirit-drinking, debauchery, excess of all sorts in the parents, and occasionally the debility of privation and the abuse of mercurial medicine, have been the principal causes of the lamentable increase of the diseases of the brain in children; but these are rendered more intensely mischievous to the offspring by the misery of mind which accompanies bad habits, and depresses the moral being into reckless despondency.

That the acquired peculiarities of mankind are hereditary we have, then, constant evidence. Can we explain this marvel? No. We may suppose that mental habit alters the structure of the brain, and gives a new tendency to the nervous system, and that the peculiarity thus produced in the parents is carried on to the offspring. But these are words without knowledge; merely an attempt to hide ignorance—the confused echo of a truism. Yet, still worse, some assert that the brain changes its own habits. The body surely cannot alter itself. We cannot imagine that mental education is merely the result of matter acting on matter. Mind (soul) must be at work. We must presuppose consciousness and volition; the operation of a being which perceives, wills, and acts; which cannot be predicated of any combination of the elements. Everything that can be classed with chemical agents must be material; but feeling, perception, memory, and, will, are not in the list of elements. If, therefore, that which perceives and wills

is not material, and yet has power to impress the brain of a parent, and to alter the condition of imperceptible atoms in his blood, so that the impression shall be transferred to succeeding generations,—it follows that the parent's state of soul has a modifying influence on the ovum, and in some measure determines its after development. It is, indeed, a wonderful fact, that the experience of the parent should produce such a bodily change in himself as to affect the future tendencies of his offspring. But so it is; each new individual inherits a predisposition according to the habits of those from whom he is derived; thus palpably proving the truth of that startling declaration,—"I will visit the sins of the fathers on the children unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me and keep my commandments." Thanks be unto God, when good is brought into operation the evil must wear out, but the good never. If goodness, that is, the obedience of faith working by love, were not omnipotent, society could never be improved; for propensity to sin, or, to act from selfish impulse alone, is physiologically proved to be unavoidable and irresistible, unless the spirit of holiness be imparted. But experience also demonstrates, that immorality does not necessarily continue; the entrance of true light gives new power and new direction to the soul, for then, under divine encouragement, it looks to Omnipotence for help, and finds it. The man whose heart is fixed in the worship of love, beholding the beauty of holiness as revealed in Immanuel, is no longer a selfish creature of mere propensities and impulses; he dwells with God; therefore, whatever is not pure is so far and for ever hateful to him; for faith in the divine perfectness permits us neither to desire what is forbidden nor to despair of what is desirable. One thought effects a total revolution in the soul. Eternal life absorbs the heart, and ceaseless prayer is the sole feeling of a dependent and yet full existence. We cannot aim too highly, nor hope too ardently, since the largeness of God's promises is proportioned to his own power to bestow and man's capacity to receive; and therefore the prospects of the confiding spirit are as bright as heaven and as boundless as eternity.

Such observations are, doubtless, outrageous in the eyes of spectacled philosophy; but Christians, such as Coleridge describes as living somewhat outside this world, or collaterally, with respect to it, have their sight clear enough to look with discernment into worlds beyond; therefore let the foregoing words stand; some will read their meaning.—*The Use of the Body in relation to the Mind.*

FAMILY BIBLE READING FOR JANUARY.

Last January, the Baptist Magazine contained an article the design of which was to inculcate these principles:—that the regular perusal of a portion of scripture at family worship is a beneficial practice;—that much greater advantage accrues from it when a chronological arrangement is adopted than when the passage is selected according to the temporary impression of the reader;—that some parts of the Old Testament may be omitted with evident propriety in domestic exercises;—and that a plan may be advantageously followed by which those parts of the inspired volume which are best adapted for family perusal may be read through in the course of a year. In accordance with these views a tabular list for the month was then given, and in the successive months of the year 1846 the design has been completed.

It has afforded much gratification to learn that in many families the prescribed course has been pursued, and has been found both pleasant and profitable. It has appeared to the compiler, however, that some improvements might be made if, with the experience of the past before him, he were now to furnish a similar table for the year on which we are entering. There are portions of the sacred records too on which he has thought it might be useful if he were to furnish some additional observations similar to those which he has made on a few of the inspired books. As it is not intended to repeat what has been already said, it will be advantageous to those who possess the volume for 1846, if, as they proceed, they will refer to the remarks made twelve months previously on the portions of scripture through which they again pass, as the remembrance of a few plain facts of a chronological or geographical character often does very much to elucidate the meaning and the beauty of both the prophetical and the apostolic writings.

Day of the Month.	Day of the Week.	PHASES OF THE MOON. Full moon ..... 1st day.....2h 42m afternoon. Last quarter..... 9th day.....6h 40m afternoon. New moon.....17th day.....12h 45m morning. First quarter.....23rd day.....4h 17m afternoon. Full moon .....31st day.....8h 28m morning.	Rising of the Sun.	Setting of the Sun.
			h m	h m
1	F		8 8	4 1
2	S			
3	LD	Psalms.	8 8	4 2
4	M	Genesis i. and ii. 1—7.....Luke i. 1—25.	8 8	4 3
5	Tu	ii. 8—25, iii. 1—19.....i. 26—56.	8 7	4 4
6	W	iii. 20—24, iv 1—24.....i. 57—80.	8 7	4 6
7	Th	v., vi. 1—9 .....ii. 1—20.	8 7	4 7
8	F	vi. 9—22, vii.....ii. 21—39.	8 6	4 8
9	S	viii., ix. 1—17.....ii. 40—52.	8 6	4 9
10	LD	Psalms.	8 5	4 11
11	M	Genesis xi. 1—26, Job i.....Luke iii. 1—20.	8 4	4 12
12	Tu	Job ii., iii.....iii. 21—38.	8 4	4 14
13	W	iv., v.....iv. 1—32.	8 3	4 15
14	Th	vi., vii.....iv. 33–44, v. 1–11.	8 2	4 17
15	F	viii.....v. 12—39.	8 1	4 18
16	S	ix., x.....vi. 1—19.	8 1	4 20
17	LD	Psalms.	8 0	4 21
18	M	Job xi.....Luke vi. 20—49.	7 59	4 23
19	Tu	xii., xiii. 1—16.....vii. 1—23.	7 58	4 24
20	W	xiii. 17—28, xiv. .....vii. 24—50.	7 57	4 26
21	Th	xv.....viii. 1—21.	7 56	4 28
22	F	xvi., xvii.....viii. 22—40.	7 55	4 29
23	S	xviii., xix.....viii. 41—56, ix. 1—6.	7 54	4 31
24	LD	Psalms.	7 53	4 33
25	M	Job xx. .....Luke ix. 7—27.	7 51	4 35
26	Tu	xxi.....ix. 28—45.	7 50	4 36
27	W	xxii.....ix. 46—62.	7 49	4 38
28	Th	xxiii., xxiv. .....x. 1—24.	7 47	4 40
29	F	xxv., xxvi., xxvii.....x. 25—42.	7 45	4 42
30	S	xxviii. .....xi. 1—28.	7 44	4 44
31	LD	Psalms.	7 43	4 45

There are several reasons why it is expedient to commence the perusal of the New Testament with the writings of Luke. The system developed in the apostolic writings is founded on facts; in our researches, therefore, a comprehensive view of the facts deserves our first regard. Now, Luke gives a more complete narrative than any other of the inspired writers, beginning earlier, paying particular attention to dates, and continuing the history to a much later period. He commences with the announcement of the birth of John, our Lord's forerunner, and annexes to his memoirs of the Saviour an account of the setting up of his kingdom both among the Jews and the Gentiles. The writings of Luke form the most suitable introduction also to that transcendently important part of revelation, the epistles of the apostle Paul, whose companion in some of his journeys he was. The author of the Literary History of the New Testament has adduced arguments of considerable force, to show that Luke or Lucas was the same person as Silas or Sylvanus, mentioned repeatedly in connexion with Paul, and observes that the meaning of the names is so similar as to account for their being borne by the same individual, *lucus* and *sylva* each signifying a wood. Tholuck observes that Luke accompanied Paul in his last journeys to Jerusalem and Rome, and thinks it likely that Luke, during Paul's captivity at Cæsarea, employed his leisure in collecting the accounts contained in his gospel in the localities where the events to which they relate happened. Adverting to the phrase, "Luke the beloved physician," he says, "The profession of a physician harmonizes with the condition of a freed man, indicated by the form of the name. The higher ranks of the Romans were disinclined to practise medicine, which they left rather to their freed men." . . . "It harmonizes with this also, that Paul distinguishes Luke from the Christians of Jewish descent, whom in verses 11 and 12 (of Coloss. iv.) he styles 'of the circumcision.'" He adds, "The most ancient testimonies in behalf of Luke's gospel are those of Marcion, at the beginning of the second century, and of Irenæus, in the latter half of that century. According to Meyer's opinion, Luke terminates the Acts with Paul's captivity, because the later events were well known to Theophilus, to whom the Acts are dedicated. We do not know who this Theophilus was. Hug, however, infers, from the manner in which Luke mentions Italian localities, that they were well known to Theophilus, and that consequently it was likely that he resided in Italy." The epithet applied to Theophilus, rendered "most excellent," was one customarily addressed to governors. It is found in the New Testament only in three other instances; as applied to Felix by Lysias and Tertullus, and to Festus by Paul.

INCOME AND EXPENDITURE.

The late Mr. Thomas Wilson, being one day inclined to take a long walk, asked a young minister, now Dr. Philip of South Africa, if he had any objection to accompany him as far as Stoke Newington, where he might see the mansion once possessed by Sir Thomas Abney, in which Dr. Watts spent thirty-six years of his life. "The mansion was then uninhabited," says Dr. Philip, "and the house and grounds were for sale. Having shown me, with a glow of feeling

above his usual temperament, the room in which the doctor studied and composed most of his invaluable works, the bedroom in which he slept, and the turret on the roof where he used to sit and enjoy the fresh air and surrounding scenery, I remarked, 'I am surprised you do not purchase this place, and come and live in it.' His reply to my remark was quite in accordance with his character, and furnished me with a useful lesson, which I have never since forgotten. 'I might purchase this place and live in it,' was his reply, 'but the establishment it would require would consume all my income, and no worldly establishment would be a compensation to me for the pleasure I have in living within my income, that I may serve God with the surplus.'"

SUCCESSFUL MINISTERS.

"THE old ministers," said Mr. Williams of Wern, "were not much better preachers than we are, and in many respects they were inferior to us; but there was an unction about their ministry, and a success attendant upon it, that can now be but seldom seen. And what is the cause of the difference? They *prayed more* than we do. If we would prevail and 'have power with men,' we must first prevail and 'have power with God.' It was on his knees that Jacob became a 'prince;' and if we would become princes, we must be oftener and more importunate on our knees." He was very fond of relating the following anecdote respecting the late Rev. J. Griffith of Caernarvon:—"Mr. Griffith was to preach one night in a farm-house, and he desired permission to retire to a private room before the service began. He remained there a considerable time after the congregation had assembled. As there was no sign of the preacher making his appearance, the good man of the house sent the servant to request him to come, as the people had been for sometime waiting. On approaching the door, she heard what she supposed to be a conversation carried on by two persons in rather a subdued tone of voice. She stood listening at the door, and heard one say to the other, 'I will not go unless thou come with me.' The girl returned to her master, and said, 'There is some one with Mr. Griffith, and he tells him he that will not come unless the other accompany him. I did not hear the other make any reply, so I conclude he will not come from there to-night.' 'Yes, yes, he will,' said the master; 'and I 'll warrant the other will come with him, if matters are as you have represented them. We shall begin the service by singing and reading till the two come.' At length Mr. Griffith came, and the 'other' with him, and they had an extraordinary meeting that night. It proved the commencement of a powerful revival in the neighbourhood, and many were converted to God. 'Nothing, brethren,' Mr. Williams would say, by way of applying the anecdote, 'is necessary to render our ministry as efficient and successful as that of our fathers, but that we should be brought to the same spirit and frame of mind.'"

REVIEWS.

The Supremacy of the Scriptures the Divine Rule of Religion, by the Rev. JAMES DAVIES, *with a Recommendatory Letter, by the Rev. J. Pye Smith, D.D., F.R.S., F.G.S., President of the Old College, Homerton.* 12mo. pp. 306. London: Ward and Co.

THIS is a respectable work on a very important subject. The style is sufficiently perspicuous, though not remarkably exact. The matter is copious, and multifarious, and for the most part relevant. There are large numbers of professing Christians who might gain from it both information and improvement. Yet, we confess ourselves somewhat disappointed in the perusal of it. We see no adequate reason for a recommendatory letter to it from one so eminent as Dr. Pye Smith; and still less for the sentiment expressed in the letter concerning those portions of it which he had read; though it is evident we must speak with caution, not knowing what parts they were. Doubtless, many works on the same topic might be pointed out, which are greatly superior to this. It would be more easy to expect that it would bless "our families and churches"—"detect and warn against" evil—"awaken inquiry"—and "point to avenues for exploring the mines of truth,"—if the information conveyed were more coherent and compact, and if the arguments used were more lucid and cogent, even though there were not much to strike the imagination, or to warm the heart. Besides, "the Supremacy of the Scriptures" is rather the indirect subject of the work, than its immediate theme. It is mainly occupied in demonstrating the insufficiency and subordination of other things. The visible creation, human nature, the writings of the fathers, the decrees of councils, tradition, the ability and right of separate Christian churches, and the inward light of quakerism, are all successively brought under review, and shown to be inadequate or erroneous. Of course these very dissimilar parties are not regarded or treated in the same manner. Perhaps some of them might be disposed to complain of unfair treatment, but we feel neither required nor qualified to arbitrate any dispute that might arise. The light of quakerism, being "inward," necessarily escapes examination; or it emits its radiance so faintly and so rarely, that we cannot pretend to understand its nature, and without reluctance can give up its use. Many Friends, however, maintain that it means no more than the word and Spirit of God dwelling in the mind of man, and thus acknowledge the supremacy of the scriptures. The impiety of separate Christian churches (if they can be called such when viewed in this character) has been distressingly exemplified, in their attempts to usurp the throne of God, by coercing the consciences of men. This, indeed, is antichrist; and alas! it is even now in the world. Every spiritual and holy word spoken against it is part of the breath of Christ's mouth, by which it shall perish. Tradition is an *ignis fatuus*, never seen but in darkness and danger, and he who follows it will not only be mocked by its flight, but will sink in the swamps from which it has been exhaled. That it has ever been mistaken for, or preferred to the gospel, is only one of the most pitiable illustrations of human folly and guilt. The decrees of councils, like many other notable things, are much more talked about than read. At least they are voluminous enough to allow, if not to repay, the most diligent search. The man who should take them as his rule of faith and practice, would find human life too short to investigate and harmonize them, and consequently that there is nothing he can believe or do. The fathers and the ancient philosophers are no longer with us, either to defend or explain themselves. Some of the former were eminent Christians; the unction of whose piety might improve many who pity their mistakes, and some of the latter seem to have done their best with the materials they had at command; but for both, as the rivals or supplanters of the gospel, we have nothing but the rebuke once given to Peter, "Get thee behind me, Satan, for thou savourest not the things which be of God." Human nature! it seems but cruel irony to boast of its self-sufficiency, and yet, in its very ruin, it "shows the

work of a law" written by the finger of God, more ancient and more enduring than that on the stones of Sinai. The visible creation is the sign as well as the work of God; it declares "his glory," and proclaims his "eternal power and Godhead." It contains no error; it is merely inadequate in the annunciation of truth. It completely answered the ends of a state of mere innocence: in paradise man would have needed no more. His fall has involved this advantage, it *allows* as well as requires new and sublimer views of the Deity. We need not depreciate the visible creation. It was "the lesser light to rule the night," though now eclipsed by "the greater light to rule the day." Both are of God and mutually illustrate each other; yet revelation is for us the only ultimate and certain guide, and to this we must appeal or we shall sin. Unhappily many false guides have put forth pretensions to our confidence and submission, and it is the duty of all who love the truth of God, manfully to rebuke them. Doubtless it is an important work to repel the invasions of error, and to protect the young, the credulous, and the untutored, by confuting the sophistries, and resisting the assumptions of superstition. Especially is it important, now that the delusions of antichrist seem to be renewing their youth, and so many, and such dissimilar parties, appear willing to pay them homage, and to promote their aims. If we refuse to defend the liberty wherewith Christ has made us free, we not only forfeit our noblest inheritance, but are guilty of ingratitude and disloyalty to him who bestowed it. The honour of our Saviour demands that we rebuke the man of sin.

But this duty, like all others, is beset with difficulties and dangers, of which one of the most lamentable features is, that they are generally unsuspected. Conscious that we are vindicating truth, and "warring a good warfare" against falsehood, we are apt to forget that we may miss the main lesson which truth designs to teach, as well as the best influences she wishes to exert; while we are insensibly betrayed into a position, only less harmful than that we have assailed. It is thought by many, that we are more in danger of infidelity than of superstition, and certainly our first duty is to cultivate the life of religion in the soul. Each man and each community must betake themselves to searching and watching the heart, and all must feel that they can be safe and prosperous, only so long, and in such measure, as they are believing, sincere, earnest, and devout.

We must guard against undue efforts in the cause of mere *negations*. This neither requires grace nor imparts it. A man may discover and denounce a thousand falsehoods, and yet never learn to love truth or to practise holiness. We may take the field against notes and comments, creeds and covenants, the councils and the fathers: we may vanquish them all, and utterly, and be rewarded by emptiness. Perhaps an exaggerated estimate of the prowess and skill we have displayed, may foster a spiritual pride, not very conducive to the docility of Christian discipleship. Perhaps an unsanctified sense of freedom from the authorities we have deposed, may only assist the great enemy in fostering within us a spirit of rebellion against God. Voltaire sneered away superstition, and filled the vacant place with the crimes and horrors of atheism. If Luther had only burnt the papal bull, he might have been the scourge of Germany; but he translated the Bible, and became its greatest benefactor. It would be easy and unprofitable to imitate Elijah's irony against the priests of Baal, but only the faith of a divine seer can bring down fire from heaven to consume the sacrifice. Our greatest want is a tender conscience, an humble mind, a devout heart, and a holy life. We need, towards God a profounder reverence and a simpler faith, and towards man a more spiritual generosity and a more transparent honesty. Without this the mere vindication of the most important truths will do but little good. We shall bring upon ourselves a heavy calamity, if, while denouncing the errors of others, we find neither time nor inclination to correct our own. That husbandman will reap a sad harvest, who spends the seed-time in weeding his neighbour's fields. There are therefore three things which it behoves us always to bear in mind.

I. The bible is absolutely from God. If aught else puts forth the same pretensions, it blasphemes. It is not simply ridiculous and tyrannical, but impious. But the bible is from heaven. It is the shrine of the oracle where the Eternal speaks his will, and we hear the voice of

God. We may not listen without the most reverent awe. If we were with Moses in the cleft of the rock while the divine glory passed by, we should not be really more in the presence of the infinite Majesty, than when we take our bibles into our hands. God is in his word. It is the designed and avowed embodiment of himself. By this he comes into contact with us, and operates upon us. His truth, justice, holiness, and love, are all here, at once in infinite fulness and gracious adaptation to us. It is wisdom for our ignorance, strength for our weakness, holiness for our depravity, and joy for our sorrows. Do we ever regard it as we ought? Has it ever found in any one half so much as it desires of eager attention, of adoring gratitude, of unquestioning confidence, and holy love? To have our minds and hearts adjusted to perfect coincidence with it, is one of the hardest yet most blissful processes of Christian experience. To feel, as every word falls on the ear, he who disobeys this sins, he who disbelieves this "makes God a liar," but he who follows this direction will never go wrong, and he who trusts this promise shall never be disappointed, is necessary to prevent us from dishonouring the word of God, and to enable us to derive from it the blessings it provides. We do not, indeed, absolutely forget or deny this, but we do not feel it as we ought; for if we did the fruits of it in our lives would be more abundant and satisfactory. We pity the soul-prostration, the simple faith, and the painful submissiveness of superstitious persons to the commands and the pretensions of their priests; but we ought to be in relation to truth, what they are in relation to falsehood, and when we are, our bibles will not be so much neglected, nor resorted to with so little interest or profit.

II. *All* scripture is of God; there are two propositions which we may place before our minds. The bible *only* is our religion, or, our religion comprehends the *whole* of the bible. The latter is most important, and ought to be most thought of, but it does not seem to be very earnestly heeded. Men commonly appear more anxious to repel what is not scriptural, than to embrace what is. They refuse the poison, and wisely, but they are indifferent about "the true bread;" at least they manifest but little of that carefulness which would "gather up the fragments that nothing may be lost:" yet man must live by "every word of God." There is no superfluity in the divine bounty. He is deficient who neglects any part of it. We give emphasis and prominence to a particular truth or duty, and assume that this is to be regarded above all others; but perhaps we could assign no reason for the preference, except our inclinations. Different parties hold a system of truth and duty. Their main anxiety is to prove that they have the sanction of the scriptures. They make their creed, and then repair to the divine word to have it confirmed. They are sometimes induced to wring from it a reluctant consent, or carry away the faintest intimation of a general principle, as a special decision in their favour. They regard the bible, not as a judge to decide all cases impartially, but as a counsellor who may be tutored to plead for their own. But the word of God is supreme and final. This is one of its most glorious attributes, that it is *certainly* true. Where this speaks, speculation must cease and controversy must be quiet. We know "the certainty of the words of truth," and by faith enter into rest. And this character distinguishes all that the scriptures contain. Every part is very precious. Men are not indifferent to the smallest fragment of the diamond, and sand or dust is not thrown away if it contains a grain of gold. But this is "more precious than gold; yea, than much fine gold." We have not learned to appreciate the scriptures rightly, till every part is felt to be of incalculable value, and deserving the sacrifice of prejudice, passion, party, and ocular interests too. Nor is there any reason which may be urged for slighting one part, which may not, under some modifications, be urged in relation to another; if, in the balance of one man's reason, *this* doctrine be light, *that* may be lighter still in the esteem of his neighbour. The human mind is thus made the standard of truth, and every man becomes a pope for himself. We are thrown back, at least to all the *uncertainty* of a carnal philosophy, and if "we feel after God," it is, if haply we may find him. We shrink from the condition; we cannot readily forego the advantages of our divine inheritance. Then let us appreciate and improve it, receiving the word "with meekness." With the trustful

and eager instincts of an infant, let us desire the sincere milk of the word. God, whose infinite love has made the provision, knows also what we need; let us accept with joyful gratitude *all* he imparts.

III. We must implore and cherish the Spirit of Him from whom the word has come. The great Teacher has declared, "The words that I speak unto you they are spirit, and they are life." The bible is proved indeed to be from God, by the historical evidence of its miraculous importation. This is the primary foundation of its appeal to man. But the ultimate and most cogent proof of its divinity is found in its moral nature. On this alone can the heart fully repose; and by this alone can the life be guided and sanctified. In doing the will we know the doctrine of God. The carnal man receiveth not the things of the Spirit; those only who have been born again can say, "He hath revealed them to us." How faint and inffectual the convictions produced by the most elaborate investigations of Lardner and Paley! They speak indeed, but the tempest is not hushed, no demon is expelled, no life awakes in the sepulchre. But let "the truth as it is in Jesus" fasten on the conscience; let it be a light within, to reveal what the man always was but never knew; let it be the life of his spirit, bringing him to his knees with a broken humbled heart, and filling him by turns with surprise at God's amazing goodness, with gentle submissiveness before his majesty, and hopeful gladness at the thought of his mercy, and he will doubt no more. His heart will be full; he can take his place with the elect; infinite love within enables them all to say, "We know that we are of God." But for this we must be much in prayer; we must walk with God. Those who repair to him seldom have always to repeat the same lesson, and that the most elementary in the doctrine of Christ; to those who are always with him, he imparts the fulness of his truth. Faith must be simple and love fervent, and docility alike eager and acquiescent. "The meek will he guide in judgment; the meek will he teach his way." Success in prayer and in Christian learning seems to be regulated by the same law. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." It is equally certain, that he who indulges a worldly spirit and a sinful life will make no proficiency in acquainting himself with the things of God. "In thy light we shall see light." We must look at things from the same point, and with the same feelings as God himself, or we shall not survey them with success; but when we are filled with the Spirit, when holiness and love are the law of our life; when we thus dwell in God and God in us, we shall not only understand his meaning, but we shall feel his power; our thoughts, feelings, volitions, and actions, will be one. We may thus turn our studies into prayers; and, taking our bibles in our hands, say, "Open thou our eyes, and we shall behold wondrous things out of thy law."

The Influence of Literary Pursuits on the Christian Ministry: an Address to Theological Students. By WILLIAM JONES. London: Jackson and Walford. 8vo. pp. 36.

THIS discourse has been published by request, after being delivered first to the students in Bristol and then recently to those in Stepney. The request for publication will in this instance be generally approved; at least we deem the address eminently worthy of attention from all educated ministers and the supporters of our colleges.

The author's main object is to notice the adverse influences of literary pursuits, and to show how they must be counteracted. It would be idle to deny the reality of the evils which he avers to exist, and few will question the soundness of his warnings and counsels or his views of the remedy. The most striking part, displaying most the author's originality and power of discrimination, consists in an elaborate comparison between puritan preaching and that of the present day, showing wherein the former excelled and why. In accounting for the superiority of the puritan ministers in point of evangelical fulness and unction, he justly lays the chief stress on their deep and devout study of the scriptures, which caused the truth of God to dwell in them richly in all wisdom. On this interesting subject we transcribe one paragraph for the profit of our readers, many of whom will doubtless feel impelled to secure a copy of the discourse.

"Whence, it may be asked, this prevalence, or exclusive presence of theological truth? Why this crowding of thoughts, all emitted from the sacred page, into their compositions? Why did not the laws of association mingle more freely then, as now, foreign references, with which to adorn, illustrate, or exemplify divine truth, but at the hazard of diluting the material, in respect of its diviner element? The reason is not to be found in the devouter tone of that age—at least not wholly, for equally devout men live now, who cannot however rival the solidity and richness of their predecessors. The source of the difference is to be found, in great part, in the studies of those times, or rather the reading, as compared with that of the present day. They read then theology in all languages; some history, which was then in English literature a scanty collection. They read also the ancient classics, some more, some less. But their chief reading was theology. Experimental philosophy was then in its infancy. A number of distinct sciences were then unborn. Bacon had written; Boyle was busy collecting facts; but Newton had not demonstrated the laws of the heavens, of the tides, of light. Geology had no name. Chemistry had no reputation and no language. Natural history and botany were in the germ. Locke had not spread open the page of mental science. The oratory of parliament had not the myriad wings of the press to convey it abroad. The authorship in history, which must now be read, was not then. And last, not least, the enormous mass of periodical writing, which none can wholly neglect without imputation of ignorance, or largely consult without waste of time, poured not its shoals each day, and week, and month, at the feet of our ancestors. The men of those times spent much of their time over a few select authors in their study. They read, and meditated; but their chief reading lay in the scriptures in the original languages, and in the profoundest theological writings of every age. If they made excursions to other studies, they were excursions. Their home and resting-place was theology. Public events there were that broke in upon their seclusion; but they were events that threw their thoughts still more intently on the evangelical themes of their office. They heard the clash of arms. They beheld their country covered with encampments. The battle-cry rung upon their ears, and their brethren lay bleeding or dead at Edgehill, or Marston-moor. They beheld, those authors of devoutest strain did, the ravages of pestilence and death; woke often at midnight to listen to the passing cart which bore their neighbours to the pit of sepulture, or were called up to appease the ravings of guilt and despair. They beheld the flame which laid their goodly city in ashes. They beheld the re-establishment of the Stuart dynasty. They beheld, too, the interior of prisons and dungeons. They felt the chain. They pined in hunger. They became familiar with the safest recesses of concealment, or the most secluded nooks in the forest, or by the stream, for dispensing at midnight to a few of their scattered flocks the word of life. They were summoned to leave their studies for all this; but you will own with me that if the word of God dwelt in them richly in all wisdom, it was now. Their home was theological truth."—*Pp.* 22, 23.

Cordially uniting with Mr. Jones in his prayer that the objects of his solicitude may come forth from their preparatory studies, furnished with all the requisite aids for understanding the sacred oracles, and mighty in the faith and fulness of divine truth itself, we unite with him also in the encouraging assurance which he adds:—"You will have, then, nothing to apprehend from the progress of human intelligence, nothing to dread from infidelity, or the fantastic attractions of superstition. The simplicity of the gospel, wielded in dependence on the Spirit, is a match for them all."

BRIEF NOTICES.

Patristic Evenings. By JOHN BIRT, *Author of "A Summary of the History and Principles of Popery."* London: royal 12mo. pp. 337. Price 6s.

A brief notice of this work we have no objection to give, but we are not inclined to attempt anything more. Whatever might be the primary motive of the author in publishing it, we are quite sure that it was not to furnish an easy exercise in the art of reviewing. First, there is the title-page for the critic to stumble at. Patristic Evenings: what can these be? "The reader is entreated, of his courtesy, to allow that the following pages represent conversations of a few persons who occasionally meet for mutual improvement in friendship and knowledge; and to consent that these Evenings shall be called Patristic, because there is in them much mention of fathers, both ecclesiastical and lay." Though we do not understand very clearly what this means, the appeal to our

courtesy secures acquiescence; but then we find conversations without interlocutors, and dialogues in which we cannot divine who is speaking. Never mind: the book is entertaining and instructive. It is a miscellany of anecdotes, criticisms, and observations, original and selected, on all sorts of subjects, but chiefly relating to theology and theologians. It is evidently the work of a man of good sense and humourous taste, whose religious principles are sound, and whose reading has been very extensive. He has apparently delighted in the perusal of uncommon books, and has been accustomed to note down things deserving of record, and original thoughts to which they gave rise. We suppose that having pursued this course many years, he at length determined to lay before others what it had afforded him great pleasure to collect, and that hence we are presented with this publication. The latter part of it contains much criticism on the epistle to the Hebrews, which is anything but common-place, and which we have not had opportunity to examine with sufficient care to render it desirable to pronounce judgment on its merits; but the two hundred pages which are of a more miscellaneous character will undoubtedly be acceptable to large classes of readers. Young people of literary habits, especially, will find in this volume much to interest them and enlarge their knowledge. We hope that some passages which we have marked for future quotation will justify this opinion.

The Protestant Missionary Map of the World: coloured to show the Prevailing State of Religion in the Several Countries: and containing all the Stations mentioned in "The Missionary Guide Book." London: Price (with the book) 10s. 6d.

The Missionary Guide Book; or, A Key to the Protestant Missionary Map of the World; showing the Geography, Natural History, Climate, Population, and Government of the Several Countries to which Missionary Efforts have been directed: with the Moral, Social, and Religious Condition of their Inhabitants. Also, the Rise and Progress of Missionary Operations in each Country. Illustrated by Forty-five Woodcuts, representing the Costume of each people. London: 8vo. pp. 472.

The study of geography may now be advantageously blended with reference to those enterprises which have originated in Christian zeal. The missionary efforts of different denominations engaged in promulgating the gospel are sufficiently numerous and diversified to render it possible to connect them, directly or indirectly, with every habitable region of the earth. It is desirable that education should be systematically conducted with this design; for, to say nothing of higher objects, if young people are to mingle with religious society, and to take part intelligently in its conversation, it is necessary that they should have some acquaintance with missionary geography in general, and not merely with those portions of it that are brought under their notice by the publications of any one institution. Not doubting, then, that these works will have an extensive sale, we are happy to be able to speak well of their execution. The map, which is on canvas, about four feet by two and a-half in size, contains the two hemispheres, and three or four important portions on a larger scale. The names of countries and principal cities are given, missionary stations being distinguished from other places by peculiarity of type. An attempt is made also to display the religious state of different nations by diversified colouring. The Guide Book, or Key, is a highly respectable volume, comprising much general information respecting the different regions of the earth and their inhabitants, with notices of efforts that have been made for their spiritual welfare. It has evidently been the intention of the compiler to deal fairly by the different denominations of protestants and the societies they support.

A Voice from China and India, relative to the Evils of the Cultivation and Smuggling of Opium: in Four Letters to the Right Hon. Lord John Russell, First Lord of Her Majesty's Treasury. By James Peggs, *late Missionary at Cuttack, Orissa; Author of "India's Cry to British Humanity," &c. &c.* London: Harvey and Darton. 8vo. pp. 90.

Having been led by peculiar circumstances some years ago to study the subject thoroughly, and having had access to the very best sources of information, we feel ourselves at liberty to say, without hesitation, that the statements of this pamphlet may be received with implicit confidence. We can vouch even for details; for Mr. Peggs has availed himself so freely of our own productions that we can trace in most cases the authority on which his assertions rest, and call to mind laborious processes by which the conclusions were attained. "I could not have presumed to discuss this subject," he says, "but for some valuable information which has unexpectedly fallen in my way, viz., the replies from several residents in India to numerous queries on the cultivation of opium; and particularly '*Portfolio Chinensis*, or a Collection of Chinese State Papers,' translated by the Rev. J. Lewis Shuck, American missionary in China." How these good things fell in his way he does not tell, and Lord John Russell probably would not care to know; but it may interest some of our readers if we say that the loan of the Portfolio Chinensis we obtained for him, and the replies were replies which we received to letters that were written by the same hand as now writes this notice. On page 38 we find the following sentence:—"My lord, very recently a number of queries on the cultivation of opium in India were addressed to gentlemen in the districts where the opium is grown, and it is presumed that an epitome of their replies will afford a view of the whole case more precise and comprehensive than has hitherto been laid before any portion of the British public." The words, "A view of the whole case, more precise and comprehensive than has hitherto been laid before any portion of the British public," are our own; and are the commencement of a passage which we published some time ago—a passage which occupies seventeen of Mr. Peggs's pages, and which is given by him without addition, abridgment, alteration, inverted commas, or acknowledgment, unless it be an acknowledgment that at

the end, on page 56, there is a foot-note saying, "See Baptist Magazine, April, 1846." Then comes a quotation from a pamphlet to which our name was prefixed; with which he gives the name, but without the title of the pamphlet. Now we have two reasons for mentioning these trivial matters. The first is to assure our friends that they may rely fully on the authenticity of the numerous quotations they find in Mr. Peggs's pamphlet, as the greater part of them we have seen in the books and documents from which they are taken, and have even cited in publications which he has apparently done us the honour to peruse. The second is to suggest to our friend Mr. Peggs, whose benevolence, disinterestedness, and industry are unquestionable, that in his future works it may be desirable to take care that his acknowledgment of the sources whence he has derived materials be as ample and specific as previous labourers in the same field to whom he may be indebted can desire. This may seem to be a punctilio scarcely worth notice; but human nature being what it is, it may be well for him to accept the hint. We cordially wish him success in his present undertaking. The cultivation of opium by the East India Company expressly for the Chinese market is a monstrous evil, and the manner in which the Chinese government has been treated by Britain is an opprobrium to our late rulers, which though at present it is little thought of will be felt hereafter. This pamphlet is a valuable compendium of information on a subject which deserves the attention of all philanthropists and all statesmen.

Switzerland and the Swiss Churches; being Notes of a Short Tour, and Notices of the Principal Religious Bodies in that Country. By WILLIAM LINDSAY ALEXANDER, *D.D., F.S.A.S.* Glasgow: Macklehose. 16mo. pp. 334.

The religious condition of Switzerland has been for some years interesting though enveloped in mystery. It has been evident that infidelity, Romanism, and true Christianity were there, as in many other countries, in vigorous contest, and that political struggles were also going forward which perplexed the case, and increased the difficulty to a foreigner of understanding it. We cordially welcome therefore the report of a gentleman so thoroughly worthy of credit as Dr. Alexander, who visited it in August and September, 1845, principally for the purpose of investigating its spiritual state, and who looked at the discordant scene with the eyes of an intelligent and liberal-minded congregationalist. In recommending the volume heartily to our readers we have no fear that any of them will hereafter reproach us with having induced them to purchase a book of small value. A few facts derived from it will be found in our intelligence department for the present month.

Discourses, Doctrinal and Practical. By the late Rev. JAMES JEFFREY, *Greenock. With a Memoir of his Life.* Edinburgh: Oliphant and Sons. pp. 338.

Mr. Jeffrey was born at Falkirk in 1805. Having entered the university of Glasgow in 1820, he prosecuted his studies without interruption till he completed the curriculum in literature and philosophy prescribed to candidates for the ministerial office in the presbyterian churches of his country. He entered the "Relief Divinity Hall" at Paisley in 1825. In 1830 he was elected pastor of the Relief congregation at Musselburgh, where he laboured with much success for more than six years. He was then "translated" to Greenock, and continued pastor of the Relief church in that town till the period of his decease in 1845. From the commencement till the close of his ministerial career, he was exceedingly popular. Regarding the eighteen sermons contained in this volume as specimens of his ordinary preaching, we are warranted in adding that his popularity was deserved. They are full of evangelical truth, and are remarkable for simplicity of construction, beauty of diction, and chasteness of illustration. While the people of his late charge will hail this work as an interesting memorial of a faithful and beloved pastor, all who peruse it will find in it a striking and lucid exhibition of the leading doctrines of the Christian faith.

Memoir of the late Mrs. ANN JOHNSTONE, *Willow Park, Greenock. Second Edition.* Edinburgh: Oliphant and Sons. 16mo. pp. 168.

Among the many means that might be recommended for the improvement of piety there are few more easily available, or of the success of which we should be more sanguine, than a frequent and prayerful perusal of well-written biographies of eminent departed saints. With some such we are happily supplied in the inspired volume. Many others might be enumerated. The little work before us forms an interesting addition to their number. The subject of this memoir was a member of the church of Scotland. Occupying a somewhat more elevated position in society than many of her fellow-believers, she appears to have adorned it with all the graces of the Christian character. Her piety was unaffected, glowing, uniform, practical. We have seldom witnessed a more striking exhibition of the power of true religion to support the mind amidst deep affliction, and especially of the resistless charm which it is calculated to throw around the bed of death, than is supplied in her experience. We urge our readers to obtain the book, being assured that no Christian can rise from its perusal without being both pleased and profited.

The Obligations of the World to the Bible: a Series of Lectures to Young Men. By GARDINER SPRING, *D. D., New York.* Glasgow: Collins. 12mo. pp. 320.

The degree in which the world is indebted to revelation for its knowledge of what is most conducive to its present welfare is very much under-rated by many of even the official teachers of Christianity. Language, literature, legislation, civil liberty, social institutions,—every thing in fact which contributes to human happiness in this life, as well as every thing tending to the welfare of man in another state of existence, is shown in these lectures to have been cherished or created by the communications from heaven which are recorded in the inspired volume.

Intended originally for young men, these lectures will also repay amply the perusal of old ones.

Pulpit Studies: or, Aids to Preaching and Meditation. By JOHN STYLES, *D.D. Second Series.* London: Ward and Co. 16mo. pp. 232.

This volume consists for the most part of outlines of sermons, a few of them being from the pen of a "deceased friend," but the greater number Dr. Styles's own productions. These, while distinguished by different degrees of merit, are all calculated to sustain the reputation of the author as a talented and instructive minister of the gospel.

The Excellent Woman as described in the Book of Proverbs, xxx. 10—31. London: R. T. S. Square 16mo., cloth, gilt.

For a young person who it is wished should become an excellent woman, this is an excellent book; illustrations derived from oriental customs and Jewish antiquities, being intermingled with salutary hints and beautiful embellishments.

RECENT PUBLICATIONS

Approved.

The Scripture Pocket Book for 1847: containing an Almanac; also a Passage of Scripture for every Day; with an Arrangement by which the Bible may be read in the course of the Year; and a variety of useful Information. *London: R. T. S. pp.* 191. *Price* 2s., *roan, tuck.*

The Christian Almanac for the year 1847, being the third after Bissextile, or Leap Year. *London: R. T. S.* 16*mo. pp.* 84. *Price* 1s. 4*d.*

The Congregational Calendar for 1847, being the third after Bissextile, or Leap Year. Compiled Pursuant to a Vote of the Annual Assembly of the Congregational Union of England and Wales. *London:* 16*mo. pp.* 76. *Price* 6*d.*

The Standard Edition of the Pictorial Bible. Edited by JOHN KITTO, D.D., F.S.A. With many hundred Woodcuts, and thirteen Engravings on Steel. To be published in thirteen Monthly Parts at four shillings, and fifty-two Weekly Numbers at one shilling. Part III. *London:* 8*vo. pp.* 177.

One Hundred Tunes, Composed and Adapted expressly for the "Selection of Hymns and Poetry for the use of Infant and Juvenile Schools and Families." Prepared at the request of the Committee of the Home and Colonial Infant and Juvenile School Society. By CHARLES H. PURDAY. *London:* 8*vo. pp.* 47. *Price* 1s. 6*d.*

The Autobiography of Thomas Platter, a Schoolmaster of the Sixteenth Century. Translated from the German by Mrs. FINN. Second Edition. With facsimile Engravings. *London:* 24*mo. pp.* 72. *Price* 6*d.*

The Twenty-ninth Annual Report of the General Baptist Missionary Society, presented at the Public Meeting, held at Heptonstall Slack, Yorkshire, on Wednesday, July 1, 1846. *London: Simpkin and Co.* 8*vo. pp.* 62.

Minutes of the Seventy-seventh Annual Association of the New Connexion of General Baptists, held at Heptonstall Slack, Yorkshire, June 30, July 1 and 2, 1846. *Leicester:* 8*vo. pp.* 48. *Price* 6*d.*

The Annual Report of the General Baptist Academy, at Spa Place, Leicester. 1845-6. *Ashby-de-la-Zouch.* 8*vo. pp.* 13.

The Ninth Annual Report of the Inland Navigation and Railway Mission, Presented at a General Meeting, held at Regent Street Chapel, Lambeth, on Thursday evening, the 12th of November, 1846. *London:* 24*mo. pp.* 24.

The Eclectic Review. December, 1846. *London: Ward and Co.* 8*vo. pp.* 130. *Price* 2s. 6*d.*

The Baptist Children's Magazine and Youth's Missionary Repository, 1846. Edited, for the Proprietors, by the Rev. S. WIGG. The Profits to be devoted to the spread of the Gospel. *Leicester:* 32*mo. Price* 1s.

The Teacher's Offering for 1846. *London: Ward and Co.* 24*mo. pp.* 280.

The Sunday School Magazine. 1846. *London.* 12*mo. pp.* 310.

The Sunday School Union Magazine. Conducted by the Committee of the Sunday School Union. Volume III. 1846. *London:* 16*mo. pp.* 528. *Price* 2s. 6*d.*

Notes on the Scripture Lessons. For 1846. By the Committee of the Sunday School Union. *London:* 12*mo. pp.* 144. *Price* 1s. 4*d.*

The Sunday School Teacher's Class Register and Diary for 1847. *London:* 16*mo. Price* 1s. 4*d.*

The Sunday School Teacher's Class Register for 1847. *London:* 16*mo. Price* 4*d.*

The Child's Own Book. 1846. *London: Sunday School Union.* 32*mo. pp.* 192.

A Letter from a Superintendent to a Sunday School Teacher, on Late Attendance. *London: Sunday School Union.* 32*mo. pp.* 16.

An Address to Parents, Inviting them to send their Children to a Sunday School. *London: Sunday School Union.* 32*mo. pp.* 16.

The Solar System. By THOMAS DICK, LL.D., Author of "The Christian Philosopher," "The Sidereal Heavens," &c., &c. *London: R. T. S.* 24*mo. pp.* 384.

The Face of the Earth. Including the Mountain—the Valley—the Prairie—the Island—the Desert. *London: R. T. S. Square* 16*mo. pp.* 164. *Price* 2s., *cloth, gilt.*

The Arab. *London: R. T. S. Square* 16*mo. pp.* 152. *Price* 1s. 6*d.*, *cloth.*

The Drop and the Ocean; or, the Value of a Moment and the Importance of Eternity. By JOHN COX, Author of "Our Great High Priest," &c. &c. *London:* 24*mo. pp.* 36. *Price* 4*d.*

Perils at Sea. The late Wonderful Escape of the Great Western Steam Ship compared with the Shipwreck of St. Paul. With Practical Reflections, by the Rev. CHARLES HEBERT, M.A., Vicar of Lechlade. *London:* 16*mo. pp.* 32. *Price* 6*d.*

The Bible: its Influence on our Country, our Homes, and our Hearts. *Aberdeen: Murdock.* 32*mo. pp.* 16.

INTELLIGENCE.

AMERICA.

PREVALENT DECLENSION.

The New York Recorder, speaking of the appointment of a day of fasting and prayer by an association in which nearly all the churches had been considerably diminished in numbers during the past year, adds, "The same fact appears in the minutes of almost every association throughout the length and breadth of the land; and it exhibits a state of things which, if it be not generally overlooked, is certainly too little thought of and prayed over. The infrequency of conversions, and the numerous defections which appear to our observation and from statistics of the church, are truly lamentable and alarming. They indicate anything but devotion and fidelity on the part of Christians. For God has given us the gospel not merely to perpetuate the name of religion, but to evangelize the world; and on his part there is nothing wanting."

MISSIONARY FUNDS.

We regret to learn that the monthly receipts of the American Baptist Missionary Union have been for some time unusually limited. Since the month of May the current receipts had not equalled in November by more than one half the current expenditure.

EUROPE.

SWITZERLAND.

The religious phenomena of Switzerland, says Dr. Alexander, may be roughly classed under three heads—Romanism, Infidelity, and Protestantism.....

The professedly Romanist part of the population amounts to about 900,000. They are found chiefly in the more mountainous districts, and amongst the Helvetic and Italian tribes. The German and French Cantons are, for the most part, anti-Romanist, with the exception of Soleure and Freyburg, in which Romanism predominates. In some of the cantons, viz., Appenzell, Glarus, Thurgau, Argau, St. Gall, and the Grisons, the population is very much mixed; in some the predominance being in favour of the Romanist, in others of the protestant element.

A continual source of disturbance in Switzerland arises from the supremacy of the Jesuits in certain of the cantons, and their incessant attempts to procure influence in all. These bold, restless, and unscrupulous emissaries of Rome effected a settlement in Switzerland about the end of the sixteenth century, not without great difficulty, and in the face of much opposition from the people. Since then their history in this country has much resembled their history in most other parts of Europe where they have had settlements. It has verified the almost prophetic declaration of the third general of their order, Francis of Borgia,—"We shall insinuate ourselves like lambs, and govern like wolves; men shall drive us out like dogs, but like the eagle we shall renew our youth." Under the most plausible disguises, and by the most unscrupulous means, they have effected an entrance into districts which seemed the most firmly barred against them; and wherever they have entered they have laboriously pursued their career of intolerance and self-aggrandisement. Again and again has the popular indignation burst out against them and driven them from the country, and as often as they have been expelled they have returned to attempt new aggressions upon human liberty, and perpetrate new audacities against the dearest rights of the people. Their principal seat of power is Freyburg, where they have a college, and where they reign with unquestioned supremacy. In Soleure, Schweitz, and Haut Valais, they also exist in considerable strength. From Freyburg, as their centre, they send forth missionaries whose duty it is to perambulate the whole country, and by all means in their power, promote the objects of the party. What these objects are they do not conceal. The entire extirpation of protestantism, the complete triumph of ultramontanism n the catholic church, the overthrow of political liberty, and the appropriation by their order of the entire work of education: these are the objects to which the Jesuits of Switzerland are at present devoting their vast resources and untiring energies.....

With regard to the extent to which infidelity prevails in Switzerland, it is impossible to form any correct estimate. But it may be stated in general terms that it is very great...

Short of professed infidelity, but tending strongly in the same direction, and doubtless preparing the way for its adoption, is the Neologianism which, born in Germany, has been extensively introduced among the clergy and more educated classes of Switzerland...

The cantons of Basle, Berne, Vaud, Neufchatel, and Geneva have been and are the main strongholds of protestantism in Switzerland. In the first two we have protestantism in its older forms, though not always with its ancient spirit; in the others we have it under a more modern and accommodating aspect. . . . . .

The state of religious feeling and action in the protestant churches of Switzerland, is, for the most part, painfully feeble and low. Dead forms, parchment orthodoxy, mechanical rites, engross the entire religious interest of multitudes; and with others a lax indifferentism and courteous latitudinarianism confound all religious distinctions, and make religion itself a mere article of worldly convenience. Between these two classes the great mass of those who still adhere to the profession of protestant Christianity in the national churches of Switzerland is divided. The exceptions are comparatively few, and are found principally among the younger clergy. The brightness of some of these exceptions is such as almost to compensate for the gloom amidst which they shine. . . .

It is well known that the church of Geneva was, by the united labours of Farel and Calvin, assisted by those whom they had attached to their school, placed upon a basis of rigid orthodoxy, and supplied with all that appeared necessary to maintain that basis inviolate. A Confession of Faith, a Catechism, a Liturgy, and a Polity were all carefully prepared in accordance with the views divulged in the writings of Calvin; and never, we may say, was church so elaborately nursed into orthodoxy, and drilled into order, as was this. . . . .

There can be no doubt that the church of Geneva suffered deeply from the over-anxious care of its founders, and their determination to leave nothing to be desired or done by the church itself. According to their scheme, every Genevese who should afterwards be born was to find a complete ecclesiastical system ready made and fitted for his reception, without any care or any choice of his own. They acted as if they repudiated the idea of religion being purely a personal thing, implying knowledge and conviction on the part of the individual professing it; with them it was supremely a national thing—a matter of law—an element in the constitution under which a man was brought by the mere accident of his birth. The church was with them not so much a religious as a political institution, of which the magistracy of the canton were the directors and the lords. . . . .

The history of the Genevese church since the beginning of the seventeenth century, strikingly shows how impotent is mere outward organization to preserve internal stability. For nearly two hundred years that church "has had a name to live, but has been dead;" and for more than half a century, one of the lowest forms of heterodoxy has been all but openly avowed as her creed. . . . .

It is well known to every person that in the course of last autumn a very considerable number of clergymen seceded from the national church at Vaud—that in taking this step they alleged as the reason of their conduct the oppressive proceedings of the government—that in the course they have pursued, very few of the people, comparatively speaking, have sympathized with them—and that since they seceded they have not only been the objects of much popular indignation, insult, and injury, but that the government has formally denounced them as bad subjects, and subjected them to various forms of persecution. . . . .

The government is the creature of the mob, and by the breath of the mob's favour it lives. Hence, in exercising their despotic power, the magistrates must take heed that they flow with the stream of popular feeling, neither opposing the prejudices nor resisting the passions of the people. Now, at present, the populace of the Canton de Vaud are inspired with an infuriated hatred of every thing in the shape of true religion. This they showed most conspicuously in February last, when they attacked the chapels of the dissenters, turned them, in some cases, into scenes of debauchery and riot, and committed the most insolent excesses against the inoffensive worshippers. This they have shown repeatedly since, and it is only a short time ago that a peaceful congregation at Montreaux, many of whom were invalids, and several from this country, were dispersed by the mob directing water through the fire-pumps into the midst of the assembly. In these feelings the magistrates unhappily deeply sympathized; but whether they did or not, their position imposes upon them the necessity of yielding to the popular bias, overlooking these criminal excesses, and even putting persecution under the sanction of law. . . . .

Of independent churches there are now in round numbers sixty, of which fifty are in French and ten in German Switzerland. These numbers are taken rather under than above truth. Some of these churches are very small, not having more than fifteen members, whilst others number as many as 250. The greater part range from fifty to sixty, and this may be taken as the average of the whole. As might be expected, they are larger in the towns than in the country districts.

These churches respect the pastoral office, but many of them are at present without pastors, and of those which have pastors the greater part are unable to support them so as to be exclusively devoted to the work. Where there is no pastor, the people genc-

rally appoint one or more of their own number to discharge, as far as possible, the functions of that office; but such persons are not ordained to the pastoral office, nor are they regarded as ministers, the arrangement being merely in accommodation to existing exigencies, and that the flock may not be left without some superintendence and teaching. None of the pastors, properly speaking, are engaged in business; but where the people are unable to furnish them with sufficient support, some engage in the work of tuition, others have boarding-houses, and others are occupied in literary work. Attempts have been made to increase the supply of ministers for these churches, by the establishment of a School of Theology for the education of pastors, but hitherto poverty and adverse circumstances have, in this matter, hindered success. . . . .

These churches meet on the morning of every sabbath for worship (*cultc*). At these morning meetings the word of exhortation and instruction forms part of the regular service, and this is administered by the pastor, and also by any of the brethren who may feel inclined to speak. With the president of the meeting, who is always a pastor, where such an one is present, or in his absence, some one chosen to fill his place, rests the power of restraining this exercise, and directing it for the edification of the church. . .

At this morning service, also, the Lord's supper is usually celebrated. The greater part of the churches attend to this ordinance only once a month; but in some of the larger societies it is observed every sabbath. . .

Antipædobaptist principles prevail to a considerable extent in these independent churches. For the most part, however, this causes no schism, as the members make differences of sentiment on such points matters of mutual forbearance. In a few cases, secessions have taken place, and churches on the principle of making antipædobaptist views necessary to communion, have been formed. There are also, in the German cantons, some remains of the old anabaptist party; but they are few and unimportant.

ORDINATIONS.

HACKNEY.

It affords us great pleasure to report that the church in Mare Street, Hackney, after having enjoyed above two years the services of the Rev. Daniel Katterns, formerly of Hammersmith, as assistant minister, has invited him to become co-pastor with our valued brother Dr. Cox, under whose care the church has attained a magnitude which renders a plurality of pastors obviously desirable. May they labour together harmoniously and successfully for many years!

HOUGHTON REGIS, BEDS.

Our readers will be glad to learn that the Rev. M. W. Flanders, who returned from Haiti in a shattered state of health about twelve months ago, has sufficiently recovered to accept a unanimous invitation to the pastoral office from the church at Houghton Regis, near Dunstable.

HULL, YORKSHIRE.

Mr. D. Wilson, late of Partney, has accepted a unanimous invitation to the pastorate of the third baptist church, Hull, and commenced his stated labours there the first Lord's day in December, 1846.

MARGATE.

The Rev. J. Sprigg, A.M., of Ipswich, has accepted a unanimous invitation from the baptist church meeting at Ebenezer Chapel, Margate, to become their pastor.

RECENT DEATHS.

MR. JOHN SHRUBB.

Died, Nov. 23, 1846, Mr. John Shrubb, aged fifty, a much respected member of the baptist church, St. Albans. He became a member in the year 1827, and was for several years an active and useful superintendent of the Sunday school. For the last six years he has been a singular instance of extraordinary affliction, but at the same time a bright example of Christian patience. For many months confined to his bed, for weeks deprived entirely of speech and unable to receive any sustenance, his mind was habitually calm and cheerful. "Mark the perfect man, and behold the upright, for the end of that man is peace."

MR. B. SKERRITT.

Died, in the faith and hope of the gospel, Dec. 8, 1846, in the sixty-third year of his age, Mr. Benjamin Skerritt, a deacon of the baptist church assembling in Union Chapel, Cumberland Street, Shoreditch.

MISCELLANEA.

TROWBRIDGE.

The chapel and school-room belonging to the baptist church meeting in Back Street, Trowbridge, having recently been enlarged, have been re-opened with appropriate services. The school-room was re-opened on Tuesday, Nov. 17, 1846, by a members' tea-meeting, at which S. Salter, Esq., senior deacon of the church, presided; and the chapel on Wednesday, December 2nd, when

a prayer-meeting was held in the morning at seven o'clock, and sermons were preached during the day' by the Rev. W. Jay of Bath, the Rev. C. J. Middleditch of Frome, and the Rev. T. Winter of Bristol. No collection was made at either service, the church and congregation having resolved to bear all the expense themselves.

RESIGNATION.

The Rev. G. Hoskins having resigned the charge of the baptist church at Highbridge, Somerset, intends to conclude his labours there on the last Lord's day in the present month.

COLLECTANEA.

THE RELIGIOUS TRACT SOCIETY ACCUSED OF SUCCUMBING TO THE BAPTISTS.

The last number of the Christian Spectator, the official periodical of the Religious Tract Society, contains an article on this subject, the essential parts of which we think it right to present to our readers.

The attention of the committee of the Religious Tract Society has been called to some articles in the Christian Observer, for August and October, on the omission of passages referring to infant baptism, and other matters also, in the society's "Life of the Rev. Philip Henry," Baxter's "Call to the Unconverted," Adam's "Private Thoughts," &c. At the recommendation of their correspondents they request the attention of the society's friends to the following brief notices of the leading points stated in the Reviews:—

1. It appears to be unfair in the reviewer now to notice books which were put on the society's catalogue long ago, under circumstances respecting which explanations have been again and again furnished to the Christian Observer, in consequence of objections similar to those now revived. On these points the motives of the committee have been fully, and, to their friends generally, satisfactorily explained; and it was hardly to be expected that these objections would have been renewed, while all the explanations and corrections of misstatements have been passed without notice. As to the books now mentioned, it is desirable to state that Adam's "Private Thoughts" was issued in 1825, the "Life of the Rev. Philip Henry" in 1827, and the "Call to the Unconverted" in 1829. The "Life of Philip Henry" is only about one-fourth of the original work, forming two numbers of a long series of brief Christian biographies; and yet the reviewer represents this little work as taking the place of other editions of the life. He says, "The Religious Tract Society's edition has driven them out of the market:" thus conveying the idea that it was designed to take the place of the large work, which has been often reprinted.

2. The cause of the omissions is improperly stated, or surmised, to result either from a compact with the baptists to secure their co-operation, or from their undue influence in the society's counsels. On this subject it will sufficient to give the following extract from a published letter to the Rev. Edward Bickersteth, by "the editor of the British Reformers," and one of the society's earliest and most disinterested friends, written when similar misstatements were made some years ago:—

"I deny altogether the hidden compact, or agreement, or whatever it may be, which the statements of the Christian Observer have induced many to suppose has been defined, and exists, between the baptists and the members of other denominations in the committee of the Religious Tract Society; or which, as some would conclude, is kept up by repeated discussions upon their respective peculiarities, each watching the other, and occasionally conceding what they believe to be important, in order to preserve a doubtful and external union; the baptists uniformly succeeding in carrying their own ends, and forwarding their own objects. Such is the false idea which some have been induced to form; but it is hardly needful to tell you, that nothing of the sort exists. Having intimately known the proceedings of the committee for twenty-four years, and having gone through their minutes from the very commencement, I can speak decisively hereon, and can say, that no compact or secret treaty exists; that the subject has never been debated; but that the committee have proceeded undeviatingly in the course stated at the commencement, and constantly avowed in their addresses. Upon these, and upon these only, all the proceedings of which the Christian Observer has said so much, and in so bitter a spirit, are grounded: and it will be seen that any other course would have been inconsistent with those principles. I therefore at once, and fully, state to you, that the 'surmises' of the Christian Observer, as to the proceedings of the baptists to influence the Religious Tract Society, are unfounded and incorrect; and, to adopt his own words, in reference to an omission in Tindal, made by the Society for Promoting Christian Knowledge, he ought 'not,' 'without proof,' to have concluded that such proceedings, or 'omissions,' arose 'from party spirit.'"

The reviewer, in the October number, for the purpose of establishing his assertions that the society has be controlled by baptist influence, remarks, "The Rev. Joseph Hughes held the office of secretary from the formation of the society, in 1799, to his lamented death in 1833; he was its main-spring, he watched its proceedings; his master-mind, his ready

pen, his pervading energy, his unwearied diligence, were at its service; he gave it its bent, and nothing was allowed to issue from its press which had not his sanction. But Joseph Hughes was a conscientious and inflexible antipædobaptist, and far from thinking it 'disingenuous,' he thought it a solemn duty to expurgate from every book and tract which passed the society's threshold, every syllable which appeared to countenance infant baptism."

The reviewer is wholly mistaken in these statements. The society had but a small portion of Mr. Hughes's time and assistance. From the formation of the Bible Society, in 1804, he was entirely occupied in the promotion of its important objects, and he became only an occasional attendant on the committee of the Religious Tract Society. He was absent for months together. He only attended one hundred meetings of the committee out of six hundred and twenty-four which were held during the twelve years previous to his death. He was unable to render the least aid in the preparation of the society's works. Unless he happened to be present at the committee, he seldom or ever knew what publications were under consideration. In fact, the society had his name, but not his services, after his union with the Bible Society. On many accounts it was desirable to retain him in connexion with the Religious Tract Society, but he stipulated that he should not be required to undertake any specific labours, or to give attention to its publications. To this the committee assented, under the peculiar circumstances of the case. He never attempted to exercise any control over the committee or its proceedings. His kind and amiable spirit never courted the agitations of controversy, and could he now read the reviewer's statements, he would be surprised at the extent of power and influence ascribed to him. Although it is boldly stated, "that nothing was allowed to issue from the society's press which had not his sanction," the fact is, that he was in entire ignorance of the larger portion of the society's works. The knowledge he had of them was derived only from their announcement to the public. More than once he has come to the committee to recommend the adoption of some work, when he has found it was already published by the society. All the book publications were issued after his connexion with the Bible Society, and for the reasons stated; and by his own express desire, he was seldom consulted on any subject brought before the committee. In the twelve years prior to his death, he offered a sermon of his own, on the "Superabundant Evidence of Revelation," as a tract, which was declined, and recommended the bishop of Chester's sermon on "Peace the result of Faith," which was adopted, and gave a favourable opinion as to the publication of Case's "Mount Pisgah." These were the only publications with which his name is connected in the society's minute books during all that period; though it must not be forgotten that he was the author of some of the earliest tracts.

It can truly be stated by the writer of these lines, that during an intimate and uninterrupted connexion with the Religious Tract Society for twenty-six years, he never witnessed on the part of its baptist members, or on the part of any other portion of the committee, the least effort unduly to influence its counsels, and to make the works of the society the means of carrying out any views whatever, but those contemplated by its original plans. Indeed, it will be found, on referring to some works, as the Life of Boardman, and that of Mrs. Judson, that the views taken by baptists, though contained in the original works, were entirely omitted. "I feel persuaded," writes a clerical friend, after reading the recent attacks of the Christian Observer, "that the omissions, so far from being the result of any 'compact,' or of 'baptist influence,' in any way, were more probably occasioned by the over scrupulous sensitiveness of a pædobaptist editor." This kind and charitable remark, we believe, describes the feelings which, next to the principles of the society, would have influenced the friends who prepared the works noticed by the reviewer, in omitting some of the passages which are now the subject of complaint; and we believe that all of them were prepared for press by editors who were pædobaptists.

The grounds of omission, therefore, arose not from any special compact, but from *the general principles and plan of the Society*, and these are well known to be, 1st, the union of *all* evangelical Christians, to publish the fundamental and saving doctrines of the gospel; 2ndly, with a view to this co-operation, not to enter into the discussion of the subordinate points upon which such Christians differ. . . . . .

5. It is now important to give the present views of the committee, which they believe have been fully stated to, and for some time known by the editor of the Christian Observer, and had he remembered them, he would have noticed in October, 1846, the principles and practice of the society, with the same Christian and brotherly spirit that marked his review in March, 1837. Looking to the great alteration in the times and parties since the works condemned by the reviewer were published by the society, the committee have for several years felt it necessary to pursue a course somewhat different from their predecessors in office. They have, therefore, frequently declined books offered to them because of their prominent notice of debatable points, though not connected with the chief and primary object of the work. They have regretted the loss of valuable treatises, calculated to do much good; but they felt it right

to pursue this course rather than allow the integrity of the society to be questioned. In other cases, as in "The Religion of Protestants," by Chillingworth, issued in 1840, they announce the work to be complete, without alteration or abridgment. In page 27 of vol. i. of that work, a note is appended in reference to a particular remark: — "Chillingworth here gives views from which many protestants conscientiously differ, considering more or less strongly that mischief has arisen from the 'earthly ornaments' introduced into the church at that time, and at other periods. But this question, as stated here, does not involve any point of doctrine, nor has it any essential bearing upon the subject discussed by the author. The passage is retained, as it is considered important that this great work of Chillingworth should be reprinted exactly as he left it: not a word nor an expression has been altered or omitted."

A course similar to this has been adopted in other cases, and will be strictly pursued in future. When a book contains incidental references to baptism, church government, and other disputed points, it will either be declined, or the passages will be retained, with a note. In other works, abridgments, though not referring to such subjects, yet necessary on literary or other general grounds, will be noticed; or, only those books will be issued which are altogether free from the difficulties that have been discussed in this paper. Garbutt, "On the Resurrection of Christ," is a work of the latter character, which has been recently adopted by the society. After this explanation, the committee trust that the practice of the society in past years will not appear to have been contrary to its principles; and that the acts of former committees will be judged in the spirit of former times, when the brief and abridged "Life of Philip Henry," the "Call to the Unconverted," and Adam's "Private Thoughts," and other works, were first published by the society, and by the spirit so strikingly exhibited in the Christian Observer for March, 1837.

In concluding this paper, in reply to the painful articles in the review, it is cheering to read one friendly remark in the August number, "We have been much pleased with the Tract Society's Monthly Volumes, and others of its late publications; and, as a whole, its books and tracts constitute an invaluable treasury of Christian instruction and exhortation."

GENERAL BAPTIST CONNEXION.

The statistical returns of our last association must have awakened in many minds anxious concern for the welfare of our churches. It is evident that we lack above all things—spiritual prosperity. The low state of religion in other denominations, though pleaded by such as are at ease in Zion in justification of their *inertia*, ought really to awaken intense and prayerful desire that an evil so extensive in its influence may be arrested and removed. Under the influence of such emotions, let us explore the humiliating cause of our present depression, and suggest means for our future improvement.

Since 1840, we have had a clear addition to our denomination of more than 3,000 members. This is an annual average increase of upwards of 500. This year, however, our clear increase has only been 171, though we have lost fewer by death than in many previous years. We have baptized 1034, and have lost by death 236; yet through the prodigious and unparalleled number of exclusions and withdrawals our clear increase is reduced to 171. "Is there not a cause?" Let facts declare. In looking over the statistical returns, I find that out of 564 that have left our churches by exclusion and withdrawal, 250 have been separated from ten churches. In the reports of these churches allusion is made to a spirit of *carnality and worldly conformity* that has crept in amongst the brethren, and produced these disastrous results. Here, then, we have *one* acknowledged cause of many of our relapses—a cause that we must mark, for, though it has operated in different and distant churches, it has uniformly produced the same calamitous effects. Declension in piety—excommunication from the brethren—and shipwreck of faith and of a good conscience—are amongst the evils that follow in its train. The existence of this spirit in our churches is alone sufficient to account for our extraordinary relapses.

Having referred to the cause of the unparalelled diminution of members in some of our churches, let us inquire why a greater degree of prosperity has not been realized by the connexion at large. Of the 1034 that have been baptized during the past year, nearly 700 have been added to thirty churches; while the other 100 churches have only added about 300 amongst them. It is deserving of remark, too, that these thirty churches that have been thus blessed have had the fewest exclusions; while the losses have fallen most largely and most disproportionately on those churches that have lacked accessions. Our clear increase as a denomination during the past year would have been greater by 200, if the 100 churches that have lacked accessions had been blotted out of existence. While they have added 300 by baptism, they have lost 500 by exclusion and withdrawal. Is not this having a name to live, and being in reality dead? We cannot conceal the fact, and would to God it could be made to ring in the ears of every member of our churches, that a smaller

number of Christians in 1840, or any of the following years, did far more for God than a larger number in 1846.

These things prove to my mind that spiritual apathy is the great reason why we have not had to our churches more abundant accessions. Though our number has been swelling for years, our prosperity has gradually declined.

Other facts, we think, will sustain this position, and make it doubly evident that spiritual apathy is the sin of the denomination at large. Our statistical returns prove that in a church of 100 members, we have not on an average more than fifteen or twenty persons employed in the sabbath-school, that rapidly increasing field of Christian usefulness. Suppose, however, that we have twenty in the sabbath-school out of every 100, perhaps we shall have about the same number that assist in conducting prayer-meetings, visiting the sick, and engaging in other works of mercy and benevolence. Then, we have forty out of 100 doing something for Christ. Then there is that important sphere for devoted effort—tract distribution, in which, so far as I can ascertain, we do not employ more than ten individuals in a church of 100 members; so that, on the most charitable calculation, there is quite half of our members that *do nothing at all* in the shape of active, devoted effort for the glory of God in the salvation of men.—*General Baptist Repository*.

BENARES.

The Friend of India contains an Appeal from the baptist missionaries at Benares for assistance in the erection of a chapel in that city, a spot of ground having been obtained which is about three miles from any other Christian place of worship. The editor, referring to it, says, "The mission with which it is connected, was the first ever established in the 'Holy City' of Hindoostan; its efforts were for many years confined, in a great measure, to the natives of the country; but two European missionaries having recently been stationed there, facilities have been afforded for English service, and the want of a commodious chapel begins to be felt. We are happy to find that the promoters of the undertaking have wisely resolved to restrict their views to a plain, neat, unpretending place of worship, and that their call on public liberality does not exceed 2000 Rs., for these demands are so rapidly multiplying through the country, while those who do and can contribute to objects of public utility are comparatively so few in number, that it becomes increasingly difficult to meet them all. Nearly one half the sum has been already raised; and there can be little doubt that a little perseverance will secure the remainder.

TAHITI.

The Directors of the London Missionary Society are encouraging their friends to present memorials to Lord Palmerston entreating her majesty's government, "First, to adopt such measures, by negotiation or otherwise, as may secure to the inhabitants of the Society Islands the peaceable and permanent possession of their country, and, secondly, to employ its friendly mediation with the government of France, to allow those natives who may be so disposed peaceably to withdraw from the island of Tahiti." The reasons for this procedure are that in addition to about a thousand French soldiers now in the island, fifteen hundred more have just sailed from Brest, with an adequate supply of artillery, rendering the extermination or slavery of the Tahitians apparently inevitable; and that Providence appears to have afforded to them in their extremity an asylum in the neighbouring group of the Society Islands, to which the French government has renounced its claim.

HINDOSTHAN.

Another of those cases which have frequently occurred lately, has just been exhibited at Madras. A young brahmin youth, who affirms that his age is seventeen, was convinced of the truth of Christianity, and resolved to remain with the missionaries of the Free Church. His parents caused him to be brought up on a writ of habeas corpus, alleging that he was only twelve years old. The judge of the Supreme Court, Sir W. Burton, put a number of questions to him, and was so satisfied of the maturity of intellect he displayed, that he allowed him to make his own election, and he chose voluntarily to return to the missionaries. We regret to hear that the carriage which drove him to their house, was assailed by a large mob, in the most riotous manner. The following account of this disgraceful scene we extract from the Atlas:—

"Sir William again asked Ragavooloo where he would go; to which he replied 'Mr. Anderson's.' His lordship asked once more, 'Persuaded only by your own mind?' 'Yes.' 'Then go to the sheriff.' Hereupon the sheriff took charge of the boy. The noise and clamour in court, and the rush and riot out of court, baffle all description. The father and mother of the boy were in court, not far from Mr. Anderson; they roared out shortly after the decision, but the court was soon cleared. Mr. Anderson and his party, under fear of personal violence even in court, were forced to put themselves under the protection of the sheriff. Mr. Anderson attempted to get into his carriage, but a hideous yell from the infuriated mob forced him into the court-house. The boy and party were taken to the sheriff's office, Mr. Anderson's and Mr. Braidwood's conveyances had to be

moved about from one end of the court-house to the other. There were from fifty to a hundred police peons, or upwards, but they helped only to swell the mob; whilst the few European constables were of essential service, and did their duty admirably. The number could not at this time have been less than two thousand; it might have been three. This watching and dodging went on till about half past five, when Mr. Anderson contrived to get into the carriage, with Ragavooloo, and the coachman drove off at a fearful rate, galloping all the way; while the whole mob ran after them roaring and pelting stones. The parties, however, safely reached the mission house. The native community appear panic struck by this occurrence; the moral benefits of it to them can hardly be estimated—whilst the present position of the missionaries cannot fail to command the increased sympathies of all true Christians."—*Friend of India.*

CHINA.

Mrs. Gutzlaff, the wife of a Chinese missionary, says, "I have been nearly twenty years in Asia and have never observed so much of the divine power and manifest influences of the Spirit of God upon the hearts of the heathen as just now. The work is increasing, and the individuals who express their faith in the Saviour are becoming more numerous; and although their number is still exceedingly small compared with the millions of Chinese, still the work has commenced under the auspices of the Saviour, and will continue. What rejoices us most is that so many Chinese are coming forward to preach the gospel, and that with effect and the assistance of the Holy Spirit. Five natives full of energy and faith, have to-day proclaimed the gospel to their countrymen, not an hour or so, but nearly the whole day, in the open air, and in the houses wherever they can find hearers."—*Biblical Review.*

BAPTIST PERIODICALS.

Other Christian denominations do and will avail themselves freely of the press, from a six shilling quarterly review to a penny magazine. If baptists neglect this grand power of modern times, they must proportionably suffer. The reading part of our community have a full right to their share in the religious periodicals of the day; considerable effort is made to meet their just claim, and we appeal to them at the close of the year to do full justice to those efforts. Our magazines are not taken to the extent to which they easily might be, and ought to be. Now is the time to extend their circulation. If our ministerial brethren, especially, and other readers, would bestir themselves adequately during the month of December, it is not too much to suppose that the circulation of each of them might be nearly, if not quite, doubled. It has been observed that the Wesleyan Magazine is to be seen in almost every Methodist household, though it costs *a shilling!* Why should any baptist family be ignorant of the state of things in their own denomination? Why should it want that incentive to thought, and that measure of current knowledge which periodicals are peculiarly adapted to furnish?—*The Church.*

CORRESPONDENCE.

QUERIES AND ANSWER.

To the Editor of the Baptist Magazine.

Dear Sir,—Your number for last August contains a review of the Lectures on Christian Discipleship in reply to Dr. Halley, in which the following sentence occurs, at page 483, column 2, line 44:—

"The true answer to his (Dr. Halley's) argument, as it seems to us, is, that he falls into an error similar to that which we have noticed in Mr. Stovel, viz., *the attempt to push grammatical accuracy too far.*"

In the latter part of the review several matters of fact are referred to which, if it were consistent with your feelings of propriety, I should be glad to set right; but the sentence now before you, besides its reference to the parties therein named, comprehends a most important principle which ought to be made perfectly clear. Will you, therefore, be so kind as to state,—

First, What is intended by "*grammatical accuracy?*"

Secondly, What is meant by "*the attempt to push*" it "too far?"

Thirdly, By what rule are we to determine, when studying the holy scriptures, how far "*grammatical accuracy*" is to be observed?

I will not trouble the reviewer to produce any lengthened article on these points, but if

he will favour me with a few words on each of them to make me more sure that I understand his meaning, it will greatly oblige,

Yours, &c.,

C. STOVEL.

5, Stebon Terrace, Philpot St. East, London, Nov. 19, 1846.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I feel some difficulty in replying to the first two of the questions which Mr. Stovel has asked through you, inasmuch as the phrase upon which they are founded seems to me so little ambiguous that I fear I may not be able to present my meaning in a more distinct form. I will however attempt, in as few words as possible, to explain the idea which I intended to convey.

1. By "grammatical accuracy" I mean accordance with what are ordinarily called the rules of grammar.

2. By "the attempt to push" this "too far" I mean the endeavour to apply these rules to written compositions without making allowance for exceptions to them, whether such exceptions belong to the language in general or to the individual writer.

That there are such exceptions neither Mr. Stovel nor any of your readers, it is presumed, will question. It would not indeed be difficult to show, in regard to almost any general rule of grammar, that there are cases in which it is not adhered to. To give one well-known instance. There is no rule more generally laid down in grammars than this:—that "a verb must agree in number with its subject or nominative case," yet in Greek there is the remarkable exception that when the subject is a neuter noun in the plural number the verb is most frequently in the singular number. And again, if we consider this exception as forming a sort of special rule we find that there are various instances in which it does not apply.

To the 3rd question I think I may fairly answer, that it is requiring too much to ask that I should give (even were it possible) any rule by which to determine "how far grammatical accuracy is to be observed." It is sufficient to show in respect to any instance under consideration, that there is in the grammatical construction an exception to the general rule. This is what I attempted to do in the case to which Mr. Stovel refers. If I have failed in doing so my reasoning falls to the ground. But indeed it would not be possible to lay down any one rule by which adherence to "grammatical accuracy," that is, to the general rules of grammar, is to be determined. A full answer to the question involves the whole science of grammar as applied to the New Testament, and to furnish this answer is the precise object which the various grammars of the New Testament (such as Winer's or Stuart's) have in view. I must, however, protest against its being supposed by any of your readers, either from the form of Mr. Stovel's question or from the answer I have given to it, that *accuracy* in the interpretation of the New Testament is either an impossibility or a matter of small importance. Such accuracy is not indeed to be attained by the mere application of the general rules of grammar. It must be and ought to be sought by careful study and close investigation, both of the language in general and of the peculiar style of the writer.

It would be easy to extend these remarks, but as Mr. Stovel asks for a few words only on each of his questions I will not encroach on your space.

Permit me, in conclusion, to express my regret that Mr. Stovel should have stated that "several matters of fact are referred to" in the review which he would "be glad to set right," without distinctly mentioning what they are. Mr. Stovel will, I hope, give me credit for not having intentionally misrepresented him; and if I have fallen into any mistake I should be most thankful to be corrected.

I am, my dear sir,

Yours sincerely,

THE REVIEWER.

CHAPEL DEBT EXTINCTION.

To the Editor of the Baptist Magazine.

SIR,—May I request a place in your next number for a few thoughts on the paper of Mr. Green's in your Magazine for this month? In this matter there is no personal controversy between my friend Mr. Green and myself. We are both attempting to point out a way by which to remove a great burden of debt from the churches; and what, in its continuous operation (i. e., the payment of the annual interest), is more oppressive, sinking the energies and exhausting the spirits of the church? It is because I think there is a more excellent way already established in the loan principle, and on which the Baptist Building Fund is now acting,—just towards all parties, scriptural in its principle, and most efficient in its practical operations,—that I solicit from you the insertion of some of the results that follow upon the working out of the table which forms part of Mr. Green's last communication. If he has done nothing more by his papers than awaken up in the church, as I hope he has done, a deep attention to this subject, he has done good service, notwithstanding any imperfections, or error, or even, as the following deductions will show, insufficiency and a measure of injustice in his propositions. I shall in this communication state simply the results; and as any of your readers will be able to examine them for themselves and it would occupy too much of your space, I shall leave the figures and calculations of interest; because it is my intention in a few days, after your magazine shall be in the hands of

its readers, to publish at a low price, which may be had of any of the booksellers through whom your magazine is procured, some observations on the subject of chapel debts, &c., and of Mr. Green's "propositions in the Baptist Magazine for June and December."

Allow me then briefly to state the results which are fairly deducible from the table given in Mr. Green's paper in your magazine of December, page 745.

First, *Its inefficiency to realize the relief of the churches in the extinction of their chapel debts.* In the June number Mr. Green takes the debts at £180,000, and in order to reduce it to £135,000 and so bring it within the compass of the operation of his plan, he proposes to leave the churches to provide for or still to retain the burden of one-fourth part thereof, at once leaving his plan deficient to the amount of £45,000; and in addition to this he leaves upon their shoulders one of the worst features of the debt, i. e, its interest, which must be paid by the churches during the nine years specified in the table for the borrowers to receive their £135,000; and at the payment of the whole debt this will amount to from £30,000 to £40,000 more, so that when his plan has done all that he proposes it to do it falls short of the extinction proposed to the extent of £75,000 or more.

Secondly, He requires that the churches (i. e., the "borrowers" who are the four-fifths that are to take loans) numbered in the table, one to nine inclusive, should pay to his proposed society eighteen thousand pounds more than he proposes they shall receive.

Thirdly, That out of this loss which the borrowing churches are to sustain they have to pay the expenses; in fact on them is thrown the whole expenditure of the establishment during its thirteen years' operations.

Fourthly, but certainly not the last of the objections to which the plan is liable, That whilst the churches (i. e., the borrowers from number 1 to 9) have to find funds to the amount of more than £153,000, and are losers in the money they receive back to the amount of £18,000, the rich members, "the one-fifth who may invest for a profit," being numbers 10 to 13, finds funds for the society to the amount of not £57,000, and yet these receive a clear profit free of all expenses to the amount of fourteen thousand pounds.

I feel assured, sir, that these deductions might be verified by any of your readers from a careful inspection of the table; it need not, therefore, that I should give the figures to prove them which would take up your space, particularly as it is my intention to go into this subject in my intended pamphlet of "Observations on Chapel Debt Extinction," with reference to the operations of the Loan Fund, &c.

With respect to the reference made to Mr. Daniell's pamphlet, I think the taking the £48 as the sum in the bidding society,—i. e., the Provincial,—and the £60 in the United Kingdom is not quite fair, because I believe the average of the biddings in building societies would be more; indeed this is very near a minimum. Mr. Daniell's plan is in itself most simple; it is one proposition easily understood, and wants but that spirit which is manifested in the author to make it efficient: for, sir, to persuade members of churches to put their money in the public funds, or in savings' banks, or building societies, or any other lawful investment that will yield the most interest, and let that interest increase at a compound ratio for thirteen years, is a most excellent recommendation. If it were more generally adopted it would prevent much evil, and members of churches would oftener be enabled to do more largely for the cause of God. Mr. Daniell is right; it should be the effort of the church, i. e., its individual members; it belongs not to the commercial transactions of the world; it is not their work; it should be the voluntary out-pouring of a pious heart grateful for its mercies; but I fear we are not arrived at that millennial state to expect members of churches, after they have saved their interest with its accumulations, to give it all to pay our chapel debts: most heartily would I desire, and as earnestly as my friend Mr. Daniell, to see such an evidence of the spirituality of the churches, but I can scarcely hope for it, at least, in this case or at this time.

I shall be sorry, sir, if these observations should be thought to imply an objection against building societies constituted and directed according to the intentions of the legislature; so constituted and so confined to their legitimate objects, they are a great good. Neither do I mean to imply the profit to the capitalists is larger than it should be. It is when you make them, as I think the London Provincial and the United Kingdom make them, semi-religious vehicles for the purposes of the church of Christ, that you make an illegitimate use of them, attempting to derive a worldly profit out of the necessities and in union with the church of Christ. I shall be obliged by your insertion of this in your January magazine.

I am, dear sir,
Yours truly,
WILLIAM BOWSER.

Dec. 16, 1846.

PROVIDENT SOCIETIES.

To the Editor of the Baptist Magazine.

DEAR SIR,—It was with unmingled satisfaction that I found in so prominent a portion of your magazine for November the excellent article of the Rev. C. Kirtland on Provident Societies. The subject of which it treats is

worthy of being repeatedly placed before the religious public. It is of vast moment socially, and the fact is known to the world and appreciated. It is of vital importance morally, but the church has not hitherto been sufficiently aroused to its claims.

In the neighbourhood in which I reside, five or six new societies, either distinct benefit clubs or branch lodges of distant parent institutions, have been recently formed; but they have been based on principles unsound and inequitable, and have been accompanied with practices revolting to every sensitive Christian mind. These have, however, gathered into their polluting folds hundreds of young men, among whom may be seen many sons of the pious, a sprinkling of church-members, and here and there a sabbath-school teacher and village preacher.

Let me exhibit one aspect only of such associations. One of the first engagements of persons entering these clubs is to pay a sum of money at a certain public-house monthly, most commonly on the first Monday in each calendar month, at or about the hour appointed for the missionary prayer-meeting. The club room and the prayer-meeting have here competing claims. The calls of business prevent attendance to both even if the character of the two appointments harmonized. A formal agreement, backed with pecuniary fines, stands with the club—none with the mission, and hence the claims of the latter are waived by the necessity or duty of attention to the former. Mark the influence of such a union of persons statedly meeting in a public-house:—the moral are encouraged and sheltered by the conduct of the professedly pious; the immoral are strengthened and secured under the example and fellowship of both the other classes; all are moving in an atmosphere charged with a moral miasm, and, alas! few escape the contagion. What has been done for the rescue of our youth from such baleful influence? Nothing. There are many willing to be rescued, but the hand of purity and benevolence is not stretched forth to them. Even in a very small circle I have met with several (a type of a large class) desirous of freeing themselves from such a doubtful connexion could they do so consistently with provision for future necessities; but there exists no fraternal enclosure into which we can invite them. Shame on our churches that nothing (at least in this district) has been done to preserve our congregations from such worldly and dangerous alliances! Are there not Christian men in London, Leeds, Bristol, &c., that will follow the noble example of Birmingham, and who will arise from past lethargy and commence with zeal the formation of central provident institutions to which minor branches in neighbouring churches might be affiliated? Could not the secretaries of our associations be appealed to on this subject, and through them some effective machinery be set forward in the provinces for carrying out a general system of mutual provision for sickness and old age, founded on unexceptionable, yea, Christian principles, to which all men of moral character might be urged to unite themselves? Surely there is nothing impracticable here. The world has done its part and is still advancing,* let not the church retrograde; the world is putting forth new energies, let the time past suffice for our indifference and inaction.

A Lover of Pure Morals.

Berkshire.

EDITORIAL POSTSCRIPT.

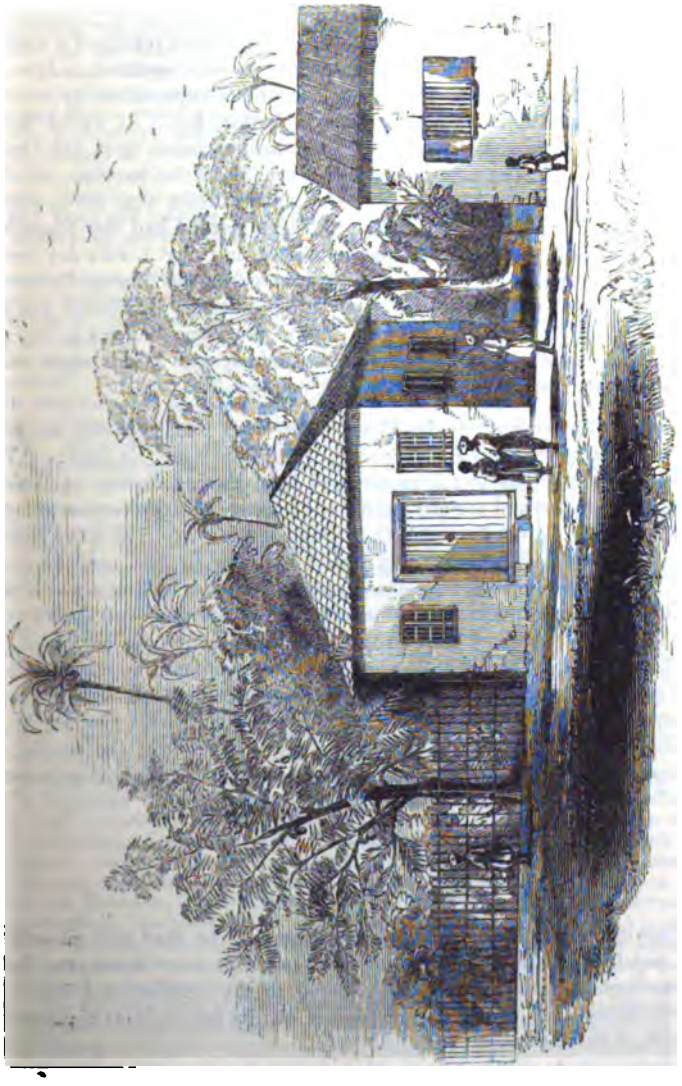
It was probably observed that in the statistical information presented to our readers last month, the account of General Baptist institutions was peculiarly meagre. It had been so the year before, and therefore in October last we applied to an esteemed brother of that denomination for such publications as might enable us to give a comprehensive view of its state and labours. He referred us to a minister in the country whose official position would enable him to forward everything of the kind. To him we wrote immediately, and waited with anxiety day after day, expecting every post to bring the desired answer. It appears, however, that he had attended to our request promptly, and given directions to a bookseller at Leicester to forward several Reports, but that the parcel had been so delayed that we did not receive it till about six weeks afterwards. The neglect appears to have been with a house in London through which it was to have been transmitted to our publishers; and we mention the facts only to show that the omission did not arise from indisposition to friendly offices, either on our part or on the part of our General Baptist brethren.

The most recent letter which has been received from Mr. Angus, one dated Nov. 23, intimates that he and Mr. Birrell were about to separate for a few days, the former visiting Trinidad and the latter Haiti, which they found would not very materially delay their arrival in Jamaica, where they intended to meet, and where we hope that before now they are. Kingston was to be their rendezvous.

The long-expected life of Christmas Evans, by Mr. Stephen of Manchester, has just appeared. We have looked at it enough to see that it will furnish us with an interesting memoir for our next number; but as the book contains three hundred pages and may be purchased for five shillings, many of our readers will doubtless anticipate us and obtain the volume.

* The "Odd Fellows" have 400,000 in their brotherhood.

THE MISSIONARY HERALD.



BAPTIST CHAPEL, MATURA, CEYLON. *See page 51.*

ASIA.

CALCUTTA.

The mission circle here was in the enjoyment of a tolerably good state of health on the 7th of October, and looking forward with hope to the most pleasant season of the year. At that date, Mr. Thomas gave us an epitome of Indian intelligence in the following sentences: "At all the stations there is more or less to try, and I fear that, generally speaking, the good work is not so prosperous as it appeared to be a year ago. Still the mission is not without tokens of a cheering nature. On the last sabbath in August two persons were baptized at Agra, one of whom appears to have been brought under serious impressions by a sermon preached to the young by brother Makepeace in January last. At Patna brother Beddy states that he has recently received two into the church from the Orphan Refuge, and that some six or seven more are candidates for baptism, of whom several are inmates of the Refuge. From Chittagong I learn that seven persons have been baptized there since May last. At Bow Bazar I had the pleasure of baptizing two men on the last sabbath in September, and next Lord's day brother Leslie expects to baptize a young man who is here from the Madras Presidency on his way to China. He was a ward of our late brother W. H. Pearce, and may be regarded as the fruit of his prayers. A few years ago he was a very wild youth, but he is now at the feet of Jesus, 'clothed, and in his right mind.' His conversion is a remarkable instance of divine grace."

A letter from Mr. Wenger to Dr. Cox, twelve days later, contains animating information of a character quite unprecedented in this region. He says:—"Very interesting intelligence has just been received from brother Bareiro at Barisaul. He has baptized, at one and the same time, one hundred and fifteen poor villagers. That was, I believe, on the first sabbath of this month. . . . The letter scarcely left a doubt on my mind that it was a work of grace, in fact, something very much like a revival such as used to occur some time since in America. It is as easy for God to convert hundreds of sinners as to convert one; and if, as I really am led to hope, most or all of these 115 persons have really been converted, it is only another proof that God chooses weak things to confound the mighty, for the people in question belong to the poorest and most ignorant class. Persecution has already commenced. Property in the shape of a boat, cattle, madder, &c., to the amount of Rs. 100 (£10) has been taken away from one of the people, who was perhaps best off, by the owner of his land, indignant at his having become a Christian." Barisaul is about 185 miles east of Calcutta.

SERAMPORE.

The following account of schools at Serampore will be read with pleasure by many of our friends. It is part of a report made to the "Serampore Ladies' Benevolent Society," whose funds are devoted to the Religious and Benevolent Institutions particularly, and to the purposes of charity generally, as circumstances may require, at Serampore.

The *Asylum*, or *Christian Boarding School*, consisting of the children or orphans of native Christians, and any others who may desire admittance, continues, with some small exceptions, to be supported by collections made in Scotland and elsewhere, by the zealous

exertions of its former superintendent, Mrs. Barclay. It now contains thirteen children, of whom two are the daughters of indigent Portuguese Roman Catholics. Eleven of these read with ease and understanding. The first class, consisting of four, have committed the two first catechisms to memory, and are conversant with the scriptures. They have likewise made some progress in geography and grammar, and write well. The second class, consisting of seven, read the New Testament and other books with great facility. One of these, the grand-daughter of Pran Khrishnu, the late excellent native preacher in the Christian village, who was sent from Dacca six months ago, expressly to enjoy the advantages of the institution, has made remarkable proficiency, and gives the most pleasing account of what she reads. They are taught by a native Christian from the Christian village in the vicinity of this town, and Mrs. Venis still continues to superintend their needlework and their occupations generally.

The *Preparatory Village School* contains ten young children, and is held in the Christian village of Jannugur. The children are draughted from this school into the Asylum, as their proficiency and age appear to render it expedient.

The attendance in the *Adult School* of the Christian village is subject to considerable variance. Occasionally it wears the character of a simple Sunday school, as the Christian women, owing to domestic engagements, and other causes, are frequently unable to give their attendance on week days. The number who assemble to receive instruction on the Sunday often amounts to fifty.

The *Central School*, situated in the town, consists entirely of heathen children, and contains forty-eight girls. The three first classes, including twenty children, read fluently, are conversant with the scriptures, and have acquired some knowledge of geography and grammar. At an examination held towards the end of December, their answers on these subjects, and particularly on questions based on the scriptures, were exceedingly pertinent, and did the greatest credit to their teachers.

The boys' department of the schools is highly interesting. The three schools have altogether five hundred and thirty-seven on their list, and enjoy the superintendence of the Rev. Mr. Robinson, who renders the following account of their progress:—

The *Isherah School* contains on its list 155 boys, who are divided into eight classes. The boys of five of these classes are able to read books. The first class read the New Testament, Pearson's Geography, Extracts from Ancient History, and Keith's Bengalee Grammar. The second class read the History of Joseph, and have learned Watts's Divine and Moral Songs. The third, fourth, and fifth classes read in various portions of the Bengalee Primer. The knowledge of the scriptures evinced by the boys of the first class at their annual examination was truly gratifying.

The Serampore *Southern School.* — The native Christian teacher employed in this school, was, we regret to say, removed by death towards the close of the year. He was a very able young man, and was an ornament to his profession and to the church with which he was connected. But his career was short; he was removed after a long and painful illness, which he endured with much patience, at the early age of twenty-six. His loss as an instructor of the scriptures was deeply felt; but his place has been supplied by his brother, a sedate and steady young man, who will, it is hoped, in a short time become equally efficient.

The number of names on the reformed list is 224. The school consists of twelve classes, of which seven classes are able to read in the books. The first class read the New Testament and the book of Genesis, extracts from Ancient History, Anecdotes of Celebrated Characters in Ancient History, Pearson's Geography, and Keith's Bengalee Grammar. The second class read the New Testament, the extracts from Ancient History, Keith's Bengalee Grammar, and geography. The third class read the New Testament, the Bengalee Grammar, and a Bengalee Catechism on Religion. The fourth class read the New Testament and the History of Joseph. The fifth class read the History of Joseph and Moral and Religious Anecdotes. The sixth and seventh classes read the Bengalee Primer.

The Serampore *Western School.* — This school numbers 158 boys, divided into seven classes, of which the first four are able to read in books. The first class read the books of Genesis and Proverbs in the Old Testament, and the New Testament; the Gyanoroonodoy, Lessons in Morality, extracts from Ancient History, Stewart's Oopodesh-Kotha, and the History of the Bible. The second class read the Gospel of Matthew, Brief History of the Bible, Kalkromic Itihas, the History of Joseph, Bible History, Anecdotes, and the catechism, in two parts. The third class read the Parables of Christ, two parts of the Neeti-Kotha, and the first part of the catechism. The fourth class read the Bengalee Primer and the first part of the Neeti-Kotha.

On the 19th December, 1845, an examination was held in the hall of Serampore College, of all the boys instructed in the schools supported by the funds of the Ladies' Benevolent Society and the Serampore church. The number of boys in all these schools amounted together to 737. The examination was conducted principally by the Rev. J. Weitbrecht, of Burdwan, assisted by the Rev. H. Smylie, of Dinagepore, who expressed themselves gratified with the attainment of the boys and their knowledge of the scriptures.

HAURAH.

Mr. Morgan remarks, in a recent communication, that before it would reach us he should have served an apprenticeship to the mission in India; and that during that term he has not been laid aside a single week, though his path has been anything but flowery. He has had to contend with difficulties and with much opposition, for the endurance of which he thinks God had graciously prepared him in early life.

When we contemplate the materials that we have to work upon, and our peculiar position, it is not surprising that our success is so small. Of the English population, many are the slaves of brandy, others glide into the abominations of heathenism, while others are absorbed in making money, and regard neither sabbath nor religion. Add to this, the constant removal of families, vicious systems of religion which lull men to sleep in their sins, the small number of truly good men, and the weak tone of morality; so that there is but little resistance to the torrent of wickedness. We sow in tears, and pray in tears, and mourn over dying men. Do I ask for too much, when I ask our brethren at home to pray for us and with us? So thoroughly do I feel at this moment, that I am not ashamed to ask you to put a card over every pulpit in the land, and on it written, "Brethren, pray for India." The ground is well cultivated, the seed is sown in the hearts of thousands, and we are anxiously waiting for the former and the latter rain.

Follow the missionary in his labours among the heathen, and see him standing on the roadside, in a temperature of from ninety to a hundred degrees, in the hot season suffocated with dust, and in the rains assailed with smells from every stagnant pool; bathed in perspiration, addressing the most depraved people on earth until his voice fails and his head reels;—this is a work of faith.

The natives have a great disinclination to go inside of a chapel, and besides, if we cannot get a congregation in one place, we change our position, that is one reason that we take the road.

Of personal news I have but little to communicate. I have suffered much from the climate this year. Our schools, preaching, &c., have proceeded as usual. Since my last I have baptized two young lads, both of whom have been in the Jubilee school. We have three candidates from among the heathen receiving instruction; how they will turn out, time will tell.

MONGHIR.

A specimen of the itinerating excursions of Mr. John Parsons and his fellow-labourers in this district is contained in a letter from him which arrived a few days ago.

September 12. Five weeks of the time which has elapsed since writing the above, I have spent pleasantly, and I trust the great day of decision will show it to have been profitably also, in a tour among the villages on the banks of a small stream, called the Balan, in our neighbourhood. I have before informed you repeatedly of my being employed on the banks of the river Gunduck. The stream now mentioned runs into the Gunduck, at a considerable distance from the junction of the latter with the Ganges. It is a stream possessing great natural advantages, and hence is most populously bestudded with villages. Moreover, although the villagers were not unacquainted with the name of Christ and Christianity, yet we have reason to believe that no missionary had ever visited many of the villages in person, and so the acquaintance which the people had with the gospel was only such as they could obtain from the distorted representations of interested and slandering brahmans, and others whose litigious disposition finds them employment in the courts of Monghir or Mozufferpore. Their reports of Christianity had excited such fears and prejudices in the minds of the people that we found it impolitic, except in a few instances, to enter into the villages at all, but we usually took our seats under the shady trees we mostly found on the bathing-ghauts near the villages, and good congregations would come out to hear us, frequently including nearly the whole population of the village who were at hand, and they heard us with the greater candour because they perceived we did not intend to enter the villages in order to feed them by force with Christians' food, as they had been told we should do. I should have mentioned that I was accompanied by our dear brethren Nainsookh and Shujatali, the latter of whom, indeed, did not accompany us so much with the hope of being able to proclaim the gospel, as with the

intention of visiting his step-son and daughter-in-law, Samuel and Rebecca, of whom the former is a member of the church here, and the latter, if I mistake not, of the church at Patna. Samuel is employed as a writer by a firm of sugar-refiners, whose factory is situated on the banks of the Balan. However, our dear aged, truly pious, and zealous brother was only about nine days at his son's, and the remainder of the time on the boat with us, and though in weakness, had frequent opportunities of speaking the word. The character, walk, and conversation of these two brethren, the one formerly a brahman, the other of an equally honourable rank among the Mahommedans, affords a pleasing and cheering testimony to the power of the gospel, and does honour to the holy name which they profess. We left home on Thursday, July 23rd, and after visiting several villages on the Gunduck, about noon on Wednesday, 29th, reached the mouth of the Balan nullah, or rivulet. I will copy some parts of the journal I made of our labours.

"Wednesday, July 29. Entered the Balan nullah about noon, and put on at the village of Bheet, but were unable to go into the village immediately on account of a strong wind. Early in the afternoon, however, we commenced speaking to the people, and being joined by Shujatali, we continued our discourse, with the exception of a short interval, till after dark, having successively two or three different congregations.

"Thursday, July 30. In the morning went to the village of Nowla. The people seemed much vexed at our going into the midst of their village, and gave us no peace until we went to a shed, where nearly or quite 200 persons assembled, and heard quietly for a while, and then took us to the zemindar's verandah, where Nainsookh spoke and read for a while, and afterwards at a goldsmith's shop, and then we returned to our boat. Afterwards proceeded to a large village called Jookkiya, and spoke under two fine trees on the ghaut, and after a time, when the people who were present left us, we returned to our boat, and the people expressed their dislike to our going into the village, but said that in the evening the people would come from the fields, and assemble on the ghaut. Accordingly about four o'clock, we went again; many poor people from their labour assembled, and we had an attentive congregation till after sunset. Nainsookh and myself, in turn, read thirty-five pages of a Kythee tract, remarking on it as we proceeded.

"Friday, July 31. Left Jookkiya early in the morning, and after proceeding till noon, found ourselves at the back of the same village. After eating our noon-day meal, we came on to a village named Burreepoora, and spoke to the people on the ghaut under the shade of a fine peepul-tree, which was disgraced by a finely carved image of black stone, placed underneath it for worship. In the evening, proceeded across the inundated land to Bhugwanpore, to put brother Shujatali down at his son's house.

"Saturday, August 1. Came back to the village of Burreepoora, which we had left, and reached it about ten o'clock, when we went into the village, and spoke at the zemindar's house. Afterwards, about noon, went across the nullah to a small village, called Junaidpoor, where we took our seats under a peepul-tree on the ghaut, and Nainsookh and myself spoke to the people who came in succession and sat to hear, until we had reason to believe that nearly all the inhabitants who were at leisure had heard, and then we went across to the village of Beerpoor, and spoke to two large assemblies, the first in a part of the village inhabited by fishermen, the second near a zemindar's house, where upwards of a hundred people must have been present. The people of this village are much more quiet than those of some others, and do not manifest any objection to our going where we like in their village.

"Sunday, August 2. Went again into Beerpoor, and had again large assemblies of attentive hearers, and those who were able to read received books with apparent pleasure and determination to read them. Afterwards we proceeded to the village of Jugdur, and our mat being spread under the shade of a large old mango-tree, a goodly number assembled, and listened attentively for a long time. A man, somewhat better read than the generality, who was passing that way, conversed and discussed for a time, and then received a gospel and two tracts. When our congregation had dispersed to their labours or their homes, we came forward to the village of Punnunda, about four o'clock, where Nainsookh addressed the people until sunset; and after sunset, when we sat on the bank near our boat, several of the villagers came, and I and Nainsook spoke to them till late.

Thus they continued from day to day, sowing the good seed of the kingdom; but many equally interesting passages it is necessary to omit.

Thursday, August 13. Early in the morning came to the village of Munnunpoor, and about sunrise had a good congregation of the villagers, who heard, for the most part, attentively, while we all three addressed them. Then went across to the village of Malaypoor,

where we had a large congregation, whom Nainsookh addressed, but they were not attentive. Afterwards proceeded a short distance to Mahaishpoor, where Nainsookh and myself addressed a more attentive congregation; then went across to a brahmin village, called Gownee, and a large number of people, perhaps 150, soon assembled, but after they had heard a little, some aged brahmans came and, after interrupting our discourse by discussion, drove all the people away from us like a flock of affrighted sheep, though some few returned to listen. Thence we proceeded to two opposite villages, Kudderabad and Hurpoor, in the former of which we began to speak, till a ferry-boat full, chiefly brahmans and Mahommedans, came over from the other side, and interrupted us with boisterous and violent language, driving away the people from listening. We continued sitting on a piece of timber on the bank till after sunset; and very late, after I had gone into the boat, some poorer people came to Nainsookh, saying, "The brahmans do not allow us to hear; they forbid us, and abuse us if we listen; but now they are gone, have the kindness to tell us your message." One of them also told Nainsookh that the report of our coming had reached them eight days before.

On the 14th and 15th we had good opportunities for speaking in several villages, and in the afternoon of the latter day reached a large village, called Munsook-chuk, which has a large bazar, where the first time we preached, we had a quiet, attentive congregation of three or four hundred persons. Here we stayed till the 17th, having large congregations in the bazar, numerous visitors to our boat, and a clamorous demand for books, which, however, we did not feel it right in many instances to satisfy, as the parties requesting could not read. Here there were also some particular individuals, whose earnest inquiries, patient hearing, and apparent sincerity, awakened some hope regarding them, and therefore when we left the village we determined, the Lord permitting, to spend another day there on our return, but I am sorry to have to say that on our return those very individuals gave us evidence that their interest had cooled, or that they were awed by the fear of man. About noon, on the 19th, having spoken in several villages as we passed, we reached the terminus of our tour, the populous market-town of Dulsing-serai. On our first appearance in the bazar, the whole town seemed moved, and a vast crowd assembled round us, and followed us. On subsequent days the interest declined; still we remained five days, three of which we spent in visiting every part of the town, and preaching to the various congregations, and two in sitting on the ghaut, where we were able to secure hearers from ten or eleven in the morning till sunset, comprising not only the inhabitants of Dulsing-serai itself, but also of many villages round. From this town we returned to Monghir in four days, not by the way we came, but over the inundated land, having only opportunity to preach in two villages by the way. Through the kind hand of the Lord upon us, we were enabled to declare his precious gospel in about sixty-seven villages, and distribute about 120 portions of the word of God, and somewhat more than that number of tracts. If this seem but a small number, the reason is, that but a small proportion of the villagers can read, and we are not accustomed to give to any besides. And now, dear and respected brother, the seed is sown, will you join with us in earnest prayer that the indispensably necessary influence of the Holy Spirit may cause some to take root, and bring forth fruits of holiness, and wheresoever we have gone, may we be, through the love of God in Christ, "a sweet savour unto God" of Christ, and a witness in every man's conscience in the sight of God!

I have now to acknowledge (and I do it with much pleasure) the receipt of your kind letter of July last, for which accept my best thanks, as well as those of my beloved brother Lawrence, with whom the longer I have the privilege to be associated, the more I love and esteem him, and regard it as a peculiar favour of God to his unworthiest child to be allowed not only to be engaged at all in the mission field, but also to be in conjunction with such a lovely brother.

MADRAS.

Though neither this immense city, nor the presidency which derives its name from it, have had any place in our annals hitherto, we trust that the time is not far distant when we may expect to receive from it regular communications. In a very remarkable manner, the way has been providentially opened, and a loud call made to send thither a missionary. A regiment in her majesty's service which left England in 1842 was stationed in Maulmein. One of its officers had been baptized in Jamaica, we believe by Mr. Phillippo, and there was in it one private soldier who was known to be a pious man. The preaching of the American

baptist missionaries in Maulmein was, however, greatly blessed by the Divine Spirit, and when the regiment was removed in 1845, there was in it a baptist church comprising between thirty and forty members, several of whom were officers. Being stationed at Madras, and finding no minister of their own denomination, they became desirous both for their own sake and for the sake of others, that a missionary should be sent thither. Having opened a communication first with our brethren in Calcutta, and then with the Committee, they spontaneously placed in our hands a sum of money sufficient to maintain a missionary there for several years; and the Committee, after long continued and anxious inquiries, have accepted the services of a young brother, Mr. J. C. Page, who is on the point of completing his studies at Stepney, and who they trust will be found well adapted for this interesting station. In the Presidency we are informed that there are many pious persons, chiefly connected with the army, who adhere to our views of baptism and associate together for worship. A pleasing incident has just occurred, illustrative of the spirit which prevails among them. One of the circulars respecting the shilling contribution for the liquidation of the debt happening to fall in the way of some private soldiers who are accustomed to meet together for united prayer at Madras, they of their own accord collected £2 4s. towards it, and requested one of their officers to forward to us this sum, from whom it has just been received.

CEYLON.

MATURA.

Matura is a small sea-port town, about one hundred miles from Colombo, at the southern extremity of the island. It contains about three thousand inhabitants, and is surrounded by populous villages. Missionary operations were commenced there above five years ago; a native preacher has been useful to some of his countrymen, and a disposition to listen to the gospel is evinced by many. A small chapel has been erected, a view of which is on the first page of this sheet; and Mr. Dawson is about to remove thither, at least for a few months. He writes as follows, Kandy, October 11, 1846:—

Your reply to our joint letter about Matura was duly received, and, as we have carefully re-considered the subject with special reference to the points which you advert to, and have judged it best to comply with the suggestion contained in the last clause of your letter, viz., that without incurring any present or permanent expense to the mission, I should reside at Matura for a time, I deem it advisable to let you know our principal reasons for the contemplated change.

1. Matura is one hundred miles from our nearest station (Colombo), and cannot on that account be visited so often as we think it ought to be. 2. It is a town of some importance, having a fort, a district court, and a population of about 3000, including perhaps one hundred burgher families. The villages around are numerous and densely populated. 3. Tangalle, about twenty miles distant, is a town of equal importance with Matura, or nearly so, and there there is no agent of any society or any Christian instruction given to the people. From this place we have had repeated and earnest requests for missionary aid, and my residence at Matura will enable me to visit it once a month, or oftener. 4. The native assistant at Matura, and the people there, are extremely anxious for me to go, and regard it as an answer to their prayers. 5. There are greater facilities at Matura for perfecting myself in Singhalese than in Kandy, where the English language is so extensively spoken, and for acquiring a knowledge of Pali, which I am studying, as the Matura priests are famed for their knowledge of Pali literature. I feel a strong hope that a year or two's intercourse with Singhalese only, constantly speaking and preaching in that language (with the exception of a sermon to the burghers once a week in English), will be an incalculable advantage to me. My heart is set on thoroughly mastering the language, and as I can now read it as fluently as

English, and converse in it on any common subject, I am encouraged to hope that constant practice will soon make it as familiar to me as my mother tongue. To persons in England it may seem strange to talk of any place as being more favourable to the acquisition of Singhalese than Kandy, situated as it is in the very interior of the island; but it is thus accounted for. Since the Kandyan province has been inundated with planters and Tamil Coolies it has become the resort of natives from all parts of the island who can speak English, and who will do so even if they are spoken to in Singhalese. The Kandyan population is so small that (you will probably be surprised to hear) there is not in Kandy a single bazar or shop for the sale of any article whatever kept by a Kandyan. Their chief employment is cultivating their paddy fields, whilst Tamil Moormen and low country Singhalese do all the trade; and they too are the only artificers, except Portuguese. Matura is the reverse of this, and to live there a person must speak Singhalese. The same may also be said of many other parts of the island, where the population is almost exclusively Singhalese. 6. The change can be effected without the smallest expense to the mission, as the letting of the house in Kandy will meet the house rent at Matura and the expense of removing. The surplus will also, after the first year, should we remain there, enable us to support a new school or two. 7. The work of the Kandy district can be effectually superintended by one missionary now that the printing-office has been reduced to two Singhalese hands, and "The Commentator" discontinued. As Mr. Allen takes the Kandy services and the superintendence of the village stations, there would be little left for me to do if I remained in Kandy except to preach on the coffee estates, by interpretation, to the Tamil Coolies, whereas all agree that I ought to labour among the Singhalese, and such is my desire. I may add, that since the arrival of brother Allen, we have laboured together with unbroken harmony, and in Mrs. Allen my dear wife has found a most agreeable and sisterly companion. She is just what a missionary's wife ought to be, and cannot fail to win the esteem and affection of all who know her. We shall therefore feel much at parting with the family.

Cholera.

The last month has been a truly alarming time in Kandy. Cholera has raged to an extent never before known among the Europeans. In twenty days sixty-three English soldiers, out of 250 who are stationed here, were cut off with it, many after only three or four hours' illness. An English neighbour on our right died after twelve hours' illness, and another on our left after a similar attack, having just before buried his wife, who died of the same disease. Our book-binder has fallen a victim, and so has, I am distressed to add, our interpreter. He was a fine young man of about five-and-twenty, clever, pious, and superior to most of his countrymen in all that constitutes excellence of character. Such was the suddenness of his death, that though Mr. Allen parted with him at noon on the 21st, leaving him apparently in perfect health, when he returned from a journey on the afternoon of the next day he found him dead and buried! His death was a great shock to us all, and added much to the gloom which we, in common with the inhabitants generally, felt on seeing our fellow-creatures daily hurried to the grave. The 95th regiment, on the disease breaking out amongst them, were marched to Peradinia, four miles from the town, in hope of escaping from the sword of the destroying angel; but it followed them, and, after burying ten of their number without coffins or funeral rites, they hastened back only to surrender to the foe from which they could not escape. I was called to attend some of the dying, and witnessed scenes of agony which will never be effaced from my memory, but was mercifully kept from contagion. The pestilence has, I am thankful to say, abated, and the mission circle here are spared to sing of mercy as well as judgment. If I add a few particulars respecting the death of Don Lewis, our interpreter and translator, they may be thought interesting. At one, P.M., he was taken ill at the house of a friend, and not apprehending any serious result, he did not send for me till six o'clock in the evening, when I found him prostrated upon a couch with the most malignant symptoms of cholera. His sufferings from cramp and burning thirst were most intense, but his soul was in perfect peace. In answer to my questions, and just before his articulation failed him, he said, "I do not fear to die. No! I am not at all afraid of death. I know that I am going to a far happier world. My hope is in Christ. He is my Saviour, and on him alone I rely." He said a few words more to the same effect, gave me directions about the disposal of his property (being unmarried and away from all his relatives), and continued in the same peaceful, I may say triumphant frame, till his spirit took its flight to the heavenly world. Such a dying testimony to the supporting power of the gospel is too precious to be lost, especially as it came from one who may be regarded as the fruit of missionary toil. And it affords me pleasure to assure those who were unacquainted with his life, that it was a uniform exemplification of the Christian character. Seldom have I seen such a high sense of rectitude, combined with much Christian simplicity, mark the conduct of a Singhalese. Nothing is wanting but the multiplication of such instances of piety to make this lovely island the garden of the Lord.

SINGHALESE TRACTS.

As some special contributions are promised for printing a large number of Singhalese tracts, we think it best not to close the office at present, and not at all if the subscriptions are continued. Mr. Corea, our native assistant from Gampola, who has come to take Don Lewis's place, will correct the tracts for the press. The lithographic press has been very useful. We have been printing by it a series of broadside sheets of Singhalese lessons in large characters. As it is easily packed in a box, and no one here but myself understands the art, we take it with us.

AFRICA.

FERNANDO PO.

Our most recent intelligence from this island is contained in a letter from Mrs. Sturgeon, commenced on the 27th of August, but, through illness, not concluded till the 28th of September. From this it will be seen that a temporary provision for the wants of the church at Clarence has been made by Dr. Prince's acceptance of the request which he had received, as we had learned previously, to take the oversight of it for the present.

I know not how to address you: my heart is overwhelmed within me. From communications recently forwarded to you, ere this, you will have received intelligence conveying the cause of the distress and agony under which my soul is writhing. I would not repine, for the Lord has done it. Yes, it is the Lord, let him do as seemeth him best. I trust I can say, "Thy will be done," although the desire of my eyes has been taken away as as it were with a stroke—cut off in the midst of his days, in the full vigour and bloom of health—inured to the clime, labouring with all diligence, devotedness, and most encouraging prospects amongst the dear people of his charge, and widely expanding his increasing efforts for the perishing heathen around, and the schools under his care, in which he was most deeply interested. Oh, sir, pray for me! I need your fervent supplications for a perfect submission and resignation to the will of our all-wise God. Your prayers have been, and I trust will continue to be, poured forth on behalf of the bereaved church, that soon another faithful servant of the cross may be raised up to fill the place of that devoted and laborious one who has entered into his rest, having accomplished the work his heavenly Master assigned him, and he is now enjoying the full reward of his labours in that land where there shall be no more sickness, pain, or death; where no more fatigue, no more distress, shall trouble his blissful spirit, but where he shall be for ever before the throne of God, serving him day and night in his temple, with all those who through faith and patience are now inheriting the promises.

September 28. Sickness has prevented my finishing this letter earlier. I was taken with fever the day I commenced writing you. I have since attempted to accomplish it, but in vain, until now. I am still weak, and increasingly feel that which God alone can heal. I did purpose returning to England at the close of this year, had a favourable opportunity presented itself, but am advised by the brethren to remain till the commencement of next year, as it will be better for my health to land in the spring. Although I have been called to partake copiously of the cup of affliction in Africa, and am now called to mourn and to endure the loss of one of the best of husbands, for whose life I could willingly have yielded up my own, yet I bless my God he ever put it into my heart to come to Africa, and that my late dear husband was honoured so long to labour for his Lord and Master, and that he laboured not in vain in bringing many of the benighted sons and daughters of Africa into the glorious light of the ever blessed gospel. Dr. Prince has taken the oversight of the dear people till they have another pastor, which I trust will not be long first. They need constant shepherding. Miss Vitou is still with me, and will continue so till I leave. The schools are being carried on as usual. Miss Vitou in the British school, assisted by Mr. Richards (one of the two teachers my dear husband was training, purposing to employ them amongst the natives in the coming year), Mrs. Johnson is in the infant school, which Mr. Sturgeon had just commenced. I am still suffering from pain in my head. You will excuse my saying more, as I feel quite inadequate to it. I trust to be enabled to reach my native land in the spring, and communicate all intelligence. Miss Vitou is slightly indisposed at present; Mrs. Prince is better; Dr. Prince is quite well; Mr. Duckett is better, though he

is still very ill; Mrs. Duckett and child quite well. News from the continent states that Mr. and Mrs. Newbegin have been very ill, but are recovering. The remainder of our little band, I believe, are well. The Lord has been very gracious unto me hitherto, and a very present help have I experienced my God to be in time of trouble; but I need, dear sir, and crave your prayers for strength of body and strength of mind, that I may not dishonour my God, and grieve his Holy Spirit by repining, but that I may be enabled to glorify his holy name by an entire submission to his all-righteous will.

BIMBIA.

JUBILEE.

On a part of the continent immediately opposite to Fernando Po, our brethren Clarke, Merrick, and Newbegin, with their coadjutors, have fixed on a spot of ground on which to locate themselves as the centre of future operations. It is to be named Jubilee. The following account of their procedure is contained in a letter from Mr. Clarke, part of which was written at the end of July, and part on the 5th of August:—

At this place brother Newbegin's house is nearly finished, and in two weeks more he hopes to reside in it. The iron house is now up, but not quite finished, and will make a strong store, but is not fit for a dwelling house. Mr. and Mrs. Williams have a house near to the doctor, and with out-houses and garden, the outer point on first lot is occupied. The second is intended for my residence, but first I wish to see a place of worship erected out of the lumber of the former old building. Third lot is for the captain, if he chooses to build. The fourth is where I now reside. In my yard Mr. and Mrs. Byl, and Mr. and Mrs. Philips, and my Fernandian boys, two in number, reside. I am enlarging the house to get store room, and a place for the 'Mpongnie lad, who is to be baptized on the first of August. Near us, on the same lot, Mr. and Mrs. Trusty have their little house, but are yet residing in a corner of the old chapel. Lot fifth is brother Merrick's house and outhouses. The old matted chapel is upon this lot, and the houses of brother Merrick's interpreters. Lot sixth is Mr. Duckett's house and outhouses, and lot seventh is brother Fuller's. His framed house is not yet finished, but I am giving him boards to finish it without delay. My object is to get all the lumber quickly wrought up, and do as much good to all the brethren, to render them comfortable as I am able. In the end, if I need help for my house, I shall not be refused it. But I wish those who have been longest here first served, and a good place of worship speedily erected. I enclose a rough plan of Jubilee, intended only to help you to understand my history of the lots. I make no pretensions to accuracy in the form or size: a general idea is all I design to give you. I hope, too, an idea of the districts round will not be unprofitable. For the 140 districts I am indebted to brother Merrick, and at all these the Isubu language is spoken. I have been only to Fo, on the one hand; 'Mbopi, on the mountain, and to Ganggi and Munggo, on the north-east. Brother Merrick has travelled here far more extensively. The figures go not to show the exact places where the districts lie, but as near to them as our information enables us to come.

In the Diwalla district, brother Merrick has been to Yabgang. Brother Saker, and others of us, have been to Bassa, Soroko, Maso, Bariba (brother Saker did not accompany us to these three or four), Jibarri, Hickory, and the towns upon the Diwalla district. We hope now to go far beyond our former limits, and pray God to grant us to see some fruit from our labours in his holy and blessed work.

BAPTISM.

August 5th. On the first of August we had a good day at Jubilee. We baptized, in our little landing-place, Samuel Wilson, an 'Mpongnie from Cape Lopez. He was brought to God by the preaching of Mr. Wilson at Gaboon River; and left for Fernando Po when he thought the French would drive away his friend. He was afraid of his heathen parent forcing him back to Cape Lopez, to see only the superstition and the horrors of heathenism. We intimated the new thing at Bimbia to King William, and he was willing it should be on his sand-beach, but on the morning of the day, when we sent to put up the tent, some folly got hold of him, and he sent to ask Matthews and Lynslager (both in their vessels here), if it would be right to allow us to baptize there. They mistook, and thought he asked if it would be right for Mr. Merrick to baptise him! and sent in reply, that they thought him very unfit for such a thing, but that if Mr. Merrick thought differently, he could do as he pleased. We, hearing of this, were sorry, and sent quietly to say that we would have the baptism

on our own ground. Many attended, all was quiet, the day was fine, and brother Merrick spoke in Isubu to such as did not understand English. I felt the season solemn and affecting. This is not a first convert here, but he is a convert from African idolatry and superstition. We are not the honoured instruments of his conversion. Shall we rejoice the less over him for this? We are not fit to joy with the angels of God over sinners repenting, if this be our selfish state of mind. We met at eleven o'clock, A.M., to hold a first of August meeting, and had a delightful day. Eleven speakers. Meeting lasted four and a half hours. I hope brother Merrick will send you the report of it. An anti-slavery society was begun, and twenty-eight members now set their faces against slavery in this slave land. A prayer-meeting was held at night as usual. On being invited to take the pastoral care of the mission church upon me, I sought the aid of brother Merrick to be co-pastor with me. The church unanimously agreed, and on the 29th of July we were both chosen as pastors of the church here. We have not yet arranged for deacons; that will come in its proper order. We reckon as members of the church here the following:—

1. Joseph Merrick.
2. Elizabeth Merrick.
3. John Clarke.
4. Margaret Clarke.
5. Angus Duckett.
6. Ann Duckett.
7. Alexander Fuller.
8. Emily Fuller.
9. Joseph Fuller.
10. William Trusty.
11. Charlotte Trusty.
12. William Philips.
13. Amelia Philips.
14. George Williams.
15. Catherine Williams.
16. John Williams.
17. Leendert Byl.
18. Isabella Byl.
19. William Newbegin.
20. Elizabeth Newbegin.
21. William White.
22. Amey White.
23. Samuel Wilson.

Some of these have not yet had their dismissal from the church at Clarence, and several others, as Peter Nicolls and J. W. Christian, have not been put down, as it is not yet settled to what station we shall send them. We have some thoughts of sending Mr. Johnson from the Dove, to help Mr. Saker; Mr. Christian to assist in a school and with the building at Bell's Town; and in the dry season I hope to spend a month there, to go to Wuri, Abo, &c., and do all to help brother Saker which lies in my power.

I do all I dare attempt, but would attempt more in the rainy season if it were not for the spasmodic complaint in my collar, which sometimes puts me to many hours of dreadful suffering, and leaves me weak and useless for weeks. Dear brother Philips spoke nobly on the 1st of August, and on the Monday night, 3rd of August, he was taken with dreadful inflammation. He is still in danger.

WEST INDIES.

BAHAMAS.

These islands have been visited by the yellow fever, which has hurried away many, the greater part of whom have been white people; "but, blessed be God," says Mr. Capern, "we have all thus far been preserved. We have also been most mercifully dealt with in that we were not visited by the dreadful hurricanes which have so seriously afflicted Cuba, and done such damages along the whole coast of America, from Florida to Newfoundland."

On the 1st of November, Mr. Capern had the pleasure of baptizing twenty-eight persons at Nassau, a selection from many candidates. He adds:—

There is one thing, dear sir, connected with this station, which is, in my mind, like the bow of promise to it; it is the excellent character of the native teachers. They have fulfilled every expectation which I formed of them when I first took them up, and I feel sure that, under kind and careful direction, they will prove valuable auxiliaries, and the out-island churches must at some future time be under their care. They have all of them a fair share of natural ability and of manly independence. They have, too, which is the greatest consideration, a high regard for moral character, and feel that none but those

who bear the image of the great Redeemer are eligible for a place in his church. By kindness, and making them only of due consideration, or by acting in the spirit of the precept, "condescend to men of low estate," you can secure unmurmuring and unreluctant attention to your wishes.

I should have mentioned, when speaking of the sabbath schools, the marked liberality of the Bahama Bible Society, in granting to our schools on the out-islands one hundred testaments, and a dozen bibles to each of our schools on New Providence. This generous vote, added to the grant of the parent society, which I mentioned to you in my letter of July 13, makes us rich in our possessions of the word of life. May God fulfil the largest desires of the benevolent granters, and cause all those who read experimentally to know that "the law of the Lord is perfect, converting the soul."

JAMAICA.

DEATH OF MR. DUTTON.

Another of our Jamaica brethren—one of the most active—has been removed, and that just as he was about to enter on a new and promising scene of labour. It had been arranged that Mr. Dutton should succeed Mr. Hewitt at Jericho; but on Saturday, November 14th, he was taken ill, and on Thursday, the 19th, at a quarter past seven in the evening, he ceased to breathe. Mr. Clark of Brown's Town says:—

You will be gratified to hear that the gospel he so faithfully preached to others supported and cheered him in his dying moments. He from the first thought the sickness would be unto death, and was fully prepared for the event. His last words were, "Hallelujah to the Lamb." We watched him dying, and felt not a little gratified that his passage to the other world was as calm and peaceful as it could be. What these repeated afflictions are for is well known to our heavenly Father, to our minds they are dark and mysterious. We find, however, consolation from the fact that "the Lord reigneth, and must do the thing that is right."

You will not, I am sure, forget the widow and the dear fatherless children; their bereaved condition should awaken for them the tenderest sympathies.

STATE OF JAMAICA.

A well-informed missionary on this island says, "We have now fine seasons, but twelve months must elapse, at least, before we recover from the drought. Public feeling is now running strongly against immigration. We are not likely to have any more of it. The Coolies do not answer. Parish meetings are every where being held to demand a reduction of taxes and expenditure. We expect our new governor by next packet: he has the character of being a liberal man, and it is hoped will prove a good governor. Unless we speedily have a change for the better, Jamaica will beyond doubt at last be ruined. There is little money in circulation; business is almost at a stand still; wages are low and work scarce. We want capital and energy; then we need not fear competition with the slaveholders of Cuba or Brazil."

THE DEPUTATION TO JAMAICA.

A letter has been received from Mr. Angus, dated Atlantic Ocean, near Barbadoes, Nov. 21, from which we learn that he and his colleague were at that time in good health, and that their voyage thus far had been one "of much mercy and much pleasure." Their principal inconveniences were those indicated by the fact that the thermometer stood at 82° in the shade!

HOME PROCEEDINGS.

The earnest desire of the Committee to find a suitable successor for our deceased brother Francies, in Haiti, has, we trust, been realized in Mr. W. H. Webley, a son of the pastor of the baptist church at Bradford, Wilts, whose studies at Bristol have recently been completed. He was set apart to the work on the 19th of November, at King Street Chapel, Bristol, when he was commended to the divine protection and blessing by his father, Mr. Winter, and Mr. Gotch; Mr. Crisp giving a solemn charge to the young minister, and Mr. Davis addressing the assembly, which is said to have consisted of more than two thousand persons.

Mr. and Mrs. Webley have been for some days in London, waiting for the sailing of the vessel, the "Walter Scott," Captain Lock, which has been unexpectedly delayed, and before this meets the eye of the reader will be, we hope, on their way to St. Domingo.

SHOULDHAM STREET, PADDINGTON.

On Tuesday evening, November 10th, 1846, a meeting was held in Shouldham Street Chapel, near the Edgeware Road, for the purpose of forming an auxiliary to the Baptist Missionary Society, John Penny, Esq., in the chair. The meeting was addressed by Messrs. W. A. Blake, the minister of the chapel, J. Burns, D.D., of New Church Street, Eustace Carey late missionary to India, Owen Clarke, of Vernon Chapel, Pentonville, R. W. Overbury, of Eagle Street, and J. Sharp, the pastor of a coloured church in the United States.

Though this was the first meeting ever held in the chapel for missionary purposes, it was well attended.

FOREIGN LETTERS RECEIVED.

Africa	Bimbia	Clarke, J.	July 30, August 5, 8, & 19.
		Merrick, J.	August 5.
		Newbegin, W.	August 7 and 20.
	Clarence	Clarke, J.	August 31, Sept. 4 & 9.
		Milbourn, T.	August 28.
		Prince, G. K.	August 5 (& ors.), August 17, Sept. 1 (2 letters).
		Sturgeon, S.	August 27, Sept. 23.
America	Newburgh	Littlewood, W.	October —.
Asia	Benares	Small, G.	October 21.
	Calcutta	Thomas, J.	October 7 and 8.
	Colombo	Davies, J., & / Lewis, C. B.	October 22.
	Kandy	Dawson, C. C.	October 14.
		Do., & Allen, J.	October —.
	Madras	Seymour, S. J.	October 12.
	Monghir	Parsons, J.	July 1 to Sept. 12.
	Patna	Beddy, H.	October 16.
Bahamas	Nassau	Capern, H.	November 12 & 13.
Brittany	Morlaix	Jenkins, J.	December 4.
Haiti	Jacmel	Francies, A.	October 23, November 9.
		Harris, M.	October 23.
Honduras	Belize	Buttfield, J. P.	October 19.
		Henderson, A.	October 20.
		Kingdon, J.	October 20.

JAMAICA	ANNATTO BAY	Lloyd, W.	October 20.
	BROWN'S TOWN	Clark, J.	October 21.
	CALABAR	Tinson, J.	October 21.
	FALMOUTH	Abbott, T. F.	October 9.
	MOUNT CAREY	Dendy, W.	November 5.
	ST. ANN'S BAY	Millard, B.	November 4.
	SPANISH TOWN	Phillippo, J. M.	October 23.
	STEWART TOWN	Dexter, B. B.	October 19.
TRINIDAD	PORT OF SPAIN	Cowen, G.	October 21.

TO CORRESPONDENTS IN FOREIGN LANDS.

Some of our brethren at distant stations have probably observed that the Herald seldom contains extracts from their letters. This very generally arises from a cause to which we beg their attention. Some communications which are apparently interesting, especially from hot countries, it is often found difficult or even impossible to decipher. In their anxiety to avoid putting the Society to unnecessary expense, our friends often use very thin paper; their ink also is sometimes deficient in blackness; and in either case, if the penmanship be not very careful, though the general scope of the communication may be ascertained, parts of sentences and proper names are frequently illegible. Letters intended for the printer should never be crossed, nor should the writing be very close. Many years ago, we remember a letter arriving from a missionary now deceased, consisting of four pages folio, which were all crossed. The secretary laid it on the table, but declared that he could not read it. A younger member of the Committee, whose eyesight was remarkably strong, undertook the task, but after looking at it some time found himself baffled, and gave up the undertaking. The letter was on a subject in which the writer was deeply interested—a vindication of the propriety of his conduct in a case in which it had been impeached—but, though it must have taken him some hours to write, it never was read by any person.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Friends connected with George Street Chapel, Plymouth, for a box of clothing, &c., for *Rev. J. Clarke, Western Africa;*
Friends at Kingsbridge, for a parcel of clothing, for *the same;*
Miss Roswell, Bermondsey, for a parcel of clothing, for *the same;*
Mrs. Sewell, Halstead, for two parcels of magazines, &c.;
Mrs. J. L. Angas, Newcastle, for a parcel of school books, for *Mrs. W. Knibb;*
Mr. D. Wells, Drury Lane, for a parcel of magazines;
A lady, by Mrs. Russell, Broughton, for a box of trinkets, for *Western Africa.*

Extract of Letter from Rev. H. Capern, dated Nassau, November 13, 1846.

"We have received the box of clothing, &c., for our schools, kindly given by Mrs. Clement and Miss Sargeant, for which we desire to tender them our best thanks. Such assistance is valuable not only in aiding our funds, but in attracting and encouraging the children to the school. We should be most happy if other friends to the young in distant isles would lay us under the same tribute, though poor it be, which we so gladly and willingly pay to the benevolent ladies whose kind consideration of us we hereby acknowledge, and who have more than once stretched out a friendly hand to us."

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of November, 1846.

	£	s.	d.
Annual Subscription.			
Thornton, Miss S.	1	1	0
Donations.			
A. E. Z.	5	0	0
Alexander, G. W., Esq., by Jos. Tritton, Esq., for *Hayti Schools*	25	0	0
Bible Translation Society, for *Translations*	500	0	0
Bousfield, Mrs., for *Jamaica Special Fund*	3	3	0
Legacies.			
Knight, Mrs. E., late of Ramsgate, by Samuel Ridley, Esq.	19	19	0
Mitchell, W. W., Esq., late of Teignmouth	2368	16	10
London Auxiliaries.			
Brixton Hill, Salem Chapel	8	0	7
Devonshire Square—			
Collection after sermons by Rev. J. H. Hinton, instead of the Annual Meeting of the Auxiliary	30	6	0
Buckinghamshire.			
Chesham—			
Collection (part)	7	15	6
Contributions	16	1	6
Derbyshire.			
Loscoe—			
Collection	2	5	7
Devonshire.			
Bideford—			
Collection	4	9	2
Contributions	17	9	5
Bovey Tracey—			
Collection	3	4	6
Contributions	4	12	2
Do., Sunday School	0	14	4
Brixham—			
Contributions	4	4	2
Proceeds of Lecture (additional)	0	3	9
Chudleigh—			
Rouse, W., Esq.	20	0	0
Do., for *Ceylon*	8	0	0
Gloucestershire.			
Cirencester—			
Collection	3	18	7
Contributions	2	12	5
Do., Sunday School, for *Dove*	0	3	6
Cutsdean—			
Contributions	1	3	0
Tewkesbury—			
Collections	22	1	8
Contributions	3	9	11
Do., Juvenile	1	11	0
Do., for *Native School*	3	17	6
Hampshire.			
Andover—			
Collection	3	1	6
Contributions	32	10	0
Ashly—			
Collection	1	8	0
Beaulieu Rails—			
Collection	2	2	0
Contribution	1	1	0
Brockenhurst—			
Collection, by Sunday School	1	0	0
Longparish—			
Collection	0	16	0
Contributions	1	0	0
Lymington—			
Collection	7	14	0
Contributions	3	0	0
Do., for *Africa*	8	0	6
Do., Juvenile Society	10	9	8
Do., Sunday School	9	14	4
Do., do., for *Dove*	1	19	0
Milford—			
Collection	1	1	0
Newport, I. W.—			
Collection	11	10	2
Contributions	8	10	7
Wellow, I. W.—			
Collection	0	17	7
Contributions	1	4	4
Whitchurch—			
Collection	4	14	7
Contributions	12	15	7
Do., Sunday School	1	8	6
Winchester—			
Collection	1	12	7
Contributions	3	6	0
Yarmouth, I. W.—			
Collection	1	0	0
Hertfordshire.			
Boxmoor—			
Collections	4	12	8
Contributions	5	15	6
Do., Sunday School	1	11	4
Chipperfield—			
Collection	4	0	0
St. Albans—			
Proceeds of Lecture	2	15	6
Tring—			
West End Sunday School	1	4	8
Kent.			
Sevenoaks—			
Collection (part)	12	4	0
Contributions	20	16	4
Do., Down	0	14	6
Tunbridge—			
Wibmer, Mr. L. M.	0	10	0
Woolwich—			
Queen Street and Enon Chapel Sunday Schools	1	1	7
Wrotham—			
Tomlyn, Mr. L.	5	0	0
Northamptonshire.			
Clipstone—			
Collection	12	8	6
Nottinghamshire.			
Nottingham—			
Collections	25	1	3
Contributions	50	10	5
Do., Sunday School	5	0	0
Oxfordshire.			
Bloxham	0	5	0
Somersetshire.			
Bristol, on account, by Robert Leonard, Esq.	34	7	3
Suffolk.			
A Suffolk Farmer	1	0	0
Bardwell—			
Collection	1	13	6
Contributions, for *Dove*	0	14	0
Bildestone—			
Collection	2	2	2
Bury St. Edmunds—			
Collections	17	4	2
Proceeds of Lectures	5	18	0
Contributions	10	0	4
Do., Sunday and Day School Association	5	7	0
Eye—			
Collections	4	4	5
Contributions	8	14	3
Do., Sunday School and Bible Class	2	3	3
Grundisburgh—			
Collection	3	9	5
Horham—			
Collection	1	11	9
Contributions	5	0	0
Do., Sunday School	0	1	10
Ipswich—			
Collection, Public Meeting, Stoke	8	14	9
Stoke Green—			
Collection	10	10	0
Contributions	15	8	6
Otley—			
Collection	2	13	7
Stradbrook—			
Collection	3	1	0
Contributions	1	19	0
	111	10	11
Acknowledged before, and expenses	67	5	6
	44	5	5
Sussex.			
Brighton—			
A Friend	10	0	0
Handcross—			
Collection after Sermon by Mr. C. R. Thatcher	2	15	0
Hastings	1	19	7
Wiltshire.			
North Bradley—			
Sunday School	1	0	0
Worcestershire.			
Blockley—			
Collections	8	2	4
Contributions	3	16	1
Do., Sunday School	3	10	3
Do., do., Draycott	0	15	7

	£	s.	d.
YORKSHIRE.			
Blackley—			
Collection	1	11	6
Halifax—			
Collections	15	19	4
Contributions	24	8	6
Hebden Bridge—			
Collections	10	15	0
Contributions	6	0	0
Leeds—			
Collections	31	16	9
Contributions	55	17	9
	87	14	6
Acknowledged before	80	12	6
	7	2	0
Steep Lane—			
Collection	2	0	0
York—			
Ladies' Negros' Friend Society, for *Hayti Schools*	7	0	0
A Friend, by John Candler, Esq., *for do.*	5	0	0
NORTH WALES.			
DENBIGHSHIRE.			
Llanrwst—			
Collection	1	8	6
Contributions	3	9	6
SOUTH WALES.			
GLAMORGANSHIRE.			
Lantwit Major—			
Collection	0	11	8
PEMBROKESHIRE.			
Bethany—			
Collection	6	10	0
Contributions	1	10	0
Honeyborough—			
Collection	1	8	6
Molestone—			
Collection	1	0	0
Monachlogddu, Bethel—			
Collection	4	3	2
Contributions	0	18	6
Narberth—			
Collection	4	7	3
Pembroke—			
Collection	3	0	0
SCOTLAND.			
Edinburgh—			
A Friend, by Rev. J. Watson	10	0	0

CONTRIBUTIONS,

Received on account of the DEBT of the Baptist Missionary Society, up to December 15, 1846,—*Continued from last Herald.*

	£	s.	d.
LONDON AND MIDDLESEX.			
Camberwell—			
J. S., by Rev. S. Green	0	10	0
Hoxton—			
By J. B. Gill	0	14	0
Prescot Street—			
Bible Class	10	0	0
Spencer Place	7	0	0
Staines	2	5	0
BERKSHIRE.			
Beech Hill	0	13	0
BUCKINGHAMSHIRE.			
Chesham	1	3	6
High Wycombe	2	2	0
Princes'-Risborough	1	1	0
GLOUCESTERSHIRE.			
Blakeney	4	0	0
HERTFORDSHIRE.			
Bishop's Stortford	5	0	0
LANCASHIRE.			
Bacup	6	0	0
LINCOLNSHIRE.			
Horncastle	2	12	0
OXFORDSHIRE.			
Bloxham	2	5	0
SUFFOLK.			
Barton Mills, by Miss Secker	0	15	0
Ipswich, Turret Green	11	9	6
YORKSHIRE.			
Cowling Hill	1	13	0
Hebden Bridge	8	0	0
SOUTH WALES.			
CARDIGANSHIRE.			
Verwig	1	9	8
CARMARTHENSHIRE.			
Newcastle Emlyn	3	0	0
MONMOUTHSHIRE.			
Argoed	3	13	0
Bethleham	1	7	0
St. Melon's	4	10	0
SCOTLAND.			
Cupar	8	0	0
FOREIGN.			
Madras—			
Soldiers of the 84th Regiment	2	4	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others.

IRISH CHRONICLE.

BONDS ARE BURSTING.

On the 28th of October last, while we were waiting for a sight of "The Times," and our plain dinner at Taylor's, the waiter put into our hands "The Morning Herald" of that day, a publication we do not *often* read. The first article which met the eye was one entitled The Real State of Ireland! Curiosity being excited, it was read; and proved to be a long letter, written by Alexander R. C. Dallas, Esq. of Wonston. He had spent some time in Limerick, Kerry, Clare, Galway, Mayo, Sligo, Fermanagh, Tyrone, Down, and Derry; and had also visited some of the eastern counties. He seems to have mingled with the *people*, and conversed with them freely; and having taken the opportunity to inquire minutely into their religious condition, he states the result, particularly as to what he conceives to be the present state of their minds with respect to Romanism.

He writes, as we think, with intelligence and candour; and as we have often maintained the same views, we are glad to cite a competent and impartial witness in support of them; more especially, as many esteemed and influential friends have sometimes thought our notions have not been confirmed by facts drawn from *other* sources of information than the reports of the agents of the Society.

We beg our readers to consider, with the attention which they deserve, the statements of this gentleman. The extracts we propose making now, will be pertinent to the title of this article. Other topics will be illustrated at some future times.

"The lower classes of the Irish people are at this moment in a state of mind with respect to the Roman catholic religion quite different from that willing bondage which has so long been the prominent characteristic of their adherence. It is not that they are more disposed to regard protestantism with favour, neither can it be said that they are less superstitiously influenced by what may be called the spell of Romish rites. But while such feelings still hold their power in a very great degree, the agents by whom these were formerly wielded as instruments of unresisted despotism have come to be regarded in a very different manner, so that the poor bewildered creatures seem to be in a state of much confusion of mind. The magic spell of Romanism is not broken from them, but the magicians cannot pronounce the incantations with effective power. Stations are performed at holy wells as of old; but the confession, which involves contact with the priest, is put off by every possible device. The sacred vestments are as awful as ever, but those who wear them are despised and hated.

"The result of frequent conversations with great numbers of the people in my recent tour, convinces me that this is the state of mind which predominates in Ireland, especially in the western counties. It would be easy to multiply individual instances for proof, which, however, might fail of exciting the conviction produced by a comprehensive view resulting from enlarged intercourse with the people. I will, however, venture to illustrate this by one fact which occurred in the month of September last, when I was in the county of Mayo, because it evidently surprised the people themselves. The Roman catholic parish priests are paid by a levy of 2s. a year on the house of each of their flock, and by the dues which are claimed upon the various and often-repeated 'rites of the church.' These last are very exorbitant and very oppressive to an extremely poor population, whose superstition renders the acts so purchased matters of primary necessity. The parish priests receive considerable incomes by these means, out of which each pays 20*l.* a year to a curate. The curate makes up the means of subsistence by gathering every year, after harvest, an offering of oats in kind from those who grow this grain. One sheaf is the claimed offering for the curate; but as he goes round to collect the sheaves himself, and is usually accompanied by the parish priest also, the mode of making the claim is commonly such as makes it impossible for the farmer to stint the offering, and thus a very large proportion of his little harvest is secured by his reverence. The priest and the curate of a parish in Mayo went round to collect their offerings, and, though the absolute failure of the potatoes left a sure prospect of famine to the farmers,

mitigated only by their small crop of oats, the priests put in their claims so powerfully, that the 'haggard' of the curate was well filled with the collected sheaves. These were all stacked and thatched, but on the second night after, all the stacks were burnt to ashes. Such an outrage upon a priest's property was unheard of, and caused a general surprise; and though many different persons told me of the fact, only one of them seemed at all scandalised at it; all the others spoke of it with a degree of satisfaction.

"While I desire to give my testimony that this state of mind is general among the Irish, I would suggest an opinion as to some of the causes which have produced it. Two great classes of causes have acted from different quarters upon the Irishman's mind. The priests themselves have set one class in motion—their tyranny had long been felt and submitted to; but I think that the outrageous intensity of bitterness with which a large proportion of the priesthood have, for the last few years more especially, used their prerogative of *cursing*, has been one main means of disgusting the whole heart of the people; and thus they have become more capable of forming a considerate judgment concerning the disgraceful immorality that marks the lives of too many of the priests, particularly in the more remote districts. Then, too, not a few priests have taxed the credulity of their blind flocks too far, while pretending to confer benefits of various kinds miraculously—the failures have been so gross as to concur in awakening the dormant powers of reason. When a man, under the direction of his priest, has sprinkled holy water on the thatch of his cabin in a violent storm, expecting the wind to pay due respect to the blessing which had given such power to the water, and has found the straws scattered to the heavens in spite of the charm, he not only has recourse to bands and weights to secure his roof upon the next occasion of danger, but he becomes disposed to join his neighbours in despising the boast of the priest's power. And when the same charmed holy water has been used by the priest's own hands over the withering stalk of the potato, and yet the root yields nothing but a mass of corruption for the famished dupe, no wonder that the heart-broken man shrinks from the deceiving miracle-mongers. These things have been done—the latter in several instances, and it is not to be doubted that they have contributed something towards the breaking of the spell of priestcraft, although it is certainly true that the inveterate credulity of a large number of Romanists is proof against even this.

"But perhaps the most effectual of the causes connected with the priests themselves is the unfeeling rapacity with which the dues are drawn from those who are in the extremest poverty—not to mention the 5s. which is paid for a baptism, nor the accustomed dues for the house, extreme unction is constantly made an occasion for extortion. In the north and east, only a shilling is paid for 'anointing,' as it is called; but in Kerry and Clare, 7s. 6d. is required for that which is considered as essentially necessary to the salvation of a dying man's soul. So, too, the affections of the poor people have been made a source of profit in a manner which has tended to dry up the current of them. A private mass for the soul of a loved child, or parent, or wife, or husband, in purgatory, which in some parts is purchased for 2s. 6d., in other parts is refused without the payment of 20s.

"In such cases the superstitious credulity of warmly-affectioned hearts clashes with their deep, even starving, poverty, and in the collision the *prestige* of the priesthood is crushed. The callous craving for impossible payments has lost the priest his influence. To this has been added the effect of further exactions of money for political purposes, which the priests have almost universally pressed upon the people, under the excitement of wild hopes, which, having been always deferred, have at last made the Irish heart sick."

Our readers will need no apology for the length of the preceding extracts. We shall return to this letter, if spared next month, Meanwhile the reports of the agents will supply fresh proof of the gradual spread of truth, and the consequent decline of error and superstition, always the main props of tyranny, both civil and religious. Mr. HAMILTON is still energetically carrying on the work at Ballina. He briefly speaks of one of his

PREACHING TOURS.

Since I wrote to you in October last I have preached in Crossmolina, Tullyglin, Mountain River, Easky, Mullifary, and

Greenaun, and also visited several of the schools. I trust many heard the word with profit.

BALLINA IMPROVES.

Our meetings in town are generally profitable, and more encouraging than they were. We have three meetings on the Lord's day, and two in the week. Formerly we had almost no congregation on the sabbath evenings, as most of our members lived in the country. But I changed the time from six to five, and several Christian friends of other denominations have become regular hearers, and a good many, who make no profession, come occasionally.

GOOD EVIDENCE OF USEFULNESS.

On week evenings several of the scholars belonging to the daily school, most of whose parents are Romanists, are beginning to come, and on Lord's day evening also. The priests are greatly afraid of our school here. Last Sunday one of them threatened to curse all who would attend. *This is the case generally where the teachers are faithful; but if their hearts be not in the work, they create no alarm.*

A CHILD'S USE OF A GREAT TRUTH.

One of the little girls in our school asked my daughter the other day this question:—"Does not the blood of Christ cleanse from *all* sin?" "Certainly," was the reply. "Is the word *all* in it, miss?" "Surely it is," she was told. "Then," said the child, "we may scud off to heaven as quick as we can, *for we have no call for purgatory.*"

We have often referred to the growing desire to have the scriptures, as a striking and convincing proof of success. An example, among many, from PAT. GUNNING'S report for September last, will not be read without interest.

THE WORD OF GOD THE GREAT COMFORTER.

The bibles and testaments which came last were thankfully received by all who got them. Many of our Romanist neighbours are becoming acquainted with the truth. The father of a young man, to whom I gave a bible, was suddenly struck with a dangerous illness. Previous to this, his daughter had read many portions to him. When ill, he desired her to send for me, and as she was coming, I met her, as I was going that way. As soon as I came to his bed, he reached out his hand to me; the tears flowed from his eyes, and he could not speak. I spoke to him of Jesus, and besought him to look to him for pardon and remission of sins through his blood. While I was speaking he recovered himself, and sat up in bed. I read some suitable portions of the word of life to him. In a feeble voice, but with strong feeling, he said, "I have great reason indeed, to be thankful to the Lord, who, through your Society, has afforded me the blessed opportunity of having a bible in my own house and one to read it for me, when you are not here. Were it now the will of the Lord to remove me hence, I could depart, entirely relying on the precious blood of Christ for salvation."

Our excellent reader PAT. BRENNAN, after giving a heart-rending account of the distress which prevails in his district, in Connaught, states

AN INTERESTING FACT.

With pleasure I have to say, that the poor are very willing to hear the word of life; and when I try to show them the preciousness of the bread that came down from heaven to give life unto the world, very often, with tears almost preventing speech, they cry, "*Lord, evermore give us this bread.*"

THE SCHOOLS YIELD THEIR FRUIT.

I found the schools well attended, although distress can be seen in the faces of the children. Mr. Holmes has purchased some rice to supply those who attend the school at E— with *one meal a day.* This has brought back all the scholars. This school has been a great blessing to the backward neighbourhood which it is in. During the past eight years *twelve of the scholars have been converted, left the Romish church, and eight of them are now in good situations, and are going on well.*

Having expressed on former occasions a strong opinion that the almost total destruction of the potato crop will eventually produce such changes in the social habits of the people as will sensibly affect the moral condition, our readers will be glad to see this view confirmed by some of those who have laboured longest in Ireland. Mr. BATES, who is not accustomed to judge hastily or speak without a good deal of previous deliberation, thus expresses himself in a letter dated October 12:—

There is much to be done yet, in every point of view, in Ireland. The extensive cultivation of the potato that has been practised, has never called forth industry or enterprise. On the contrary it has rather cherished sloth, ease, and immorality; for it could be raised with so little trouble. May we who are in the field be prepared for every good word and work! May the spirit of zeal, and faith, and prayer, be poured out upon us, that we may live to the glory of the Redeemer!

The Lord has poured down his blessing upon his word in a remarkable manner, consequently several have been; as far as we can judge from profession and conduct, converted; and the congregation is considerably increased, so that we are happy to say, there is a demand for more pews, and a *baptistry*. It was formerly a primitive methodist place of worship, which accounts for its being destitute of that essential concomitant to a baptist meeting-house—a baptistry. Some repairs in the vestry and chapel are also required. The converts hitherto have been baptized at Kingstanley, a distance of three miles; which of course makes against the cause here, as God always honours that ordinance.

Now we want immediately about £30. I hope to raise £10 among ourselves, and in the neighbourhood. "How much will you *feel* for us?" What will you have the goodness to do for us now? The more you do, the more we shall feel disposed and the more we shall be able to do for your society in future.

Your agents, and those of the Baptist Irish and Foreign Missionary Societies, have all been received by the church here up to the present day. The above-mentioned objects, however, have reluctantly necessitated us to request your Mr. Fuller to pass us by this time, trusting this will not be the case next year. I will engage a strenuous effort shall be made, if you will *do* as *much* as you *can* for us at the present juncture. This is the first request made by them, may it be the last.

Yours fraternally,
W. Hill.

From *Hartlepool*, where an interesting cause has recently been commenced, one of the deacons writes as follows:—

Hartlepool, October 29, 1846.

Dear Sir,—You will be glad to hear that Mr. J. P——has resolved to stay and become our pastor. There is so great a prospect of usefulness that nothing, he states, can tempt him to leave. Thus we are now likely to make progress as we wish, so far as I can yet judge. We received the grant of the committee through Mr. Sample, and right glad we were of it; and we received £2 10*s.* from Mr. Thomas Bell of South Shields, with a note stating that amount should be sent quarterly making £10 annually; for this I hope we are grateful, and we trust such helps will be the means of promoting the extension of the Redeemer's kingdom. Should you find that Mr. P. is deserving, I hope you will increase your grant till twelve months after the chapel is built. We wish him to have more than can possibly be given, so long as we are in such a small room: if you can I know you will do this. It is very likely next week we shall get a piece of ground for a chapel in a good situation. We pray all these efforts may tend to the glory of the great Head of the church, and that we and all who profess to love and serve him may be endowed with every gift and grace of his Holy Spirit.

The following extracts are from the report of the *Yorkshire Auxiliary*.:—

In presenting their annual report of the Itinerant Society's progress, the committee are thankful to say that their work has been favoured with tokens of the approbation of God. Amidst the fluctuations of trade, and the uncertainties of the empire, the cause of Christ has been quietly, but steadily advancing. Souls have been converted, and churches have been formed.

It seems unnecessary to notice, in detail, the stations at Rotherham, Hunslet, Stanningley, Bingley, and Cullingworth, as their respective letters are before the association.

From the beginning of the present year, the second church at Sheffield has been favoured with the services of Mr. Rodway, formerly the pastor of the baptist church at Gloucester; and the church at Wakefield with those of Mr. Howieson, from the college. Both these stations are now in a greatly improved condition. The congregations are larger than they were: and the churches more united, and more active in the service of God.

At *Daw Green* a room was taken before the last association: and the word preached there has been blessed. For want of more attention the cause has latterly suffered. The management of the Itinerant Society having been combined with the pastoral oversight of a church, has prevented the requisite attention from being given. Contentions have arisen: and division and weakness have followed. Recently, however, a union has been effected between the station at Dewsbury, commenced by Mr. Allison, and that at Daw Green. Some devoted servants of God who were in the church at Chapel-fold have had their dismission: and some others have been baptized.

Immediately after the last association, Mr. Law, who was leaving the college for missionary service in the West Indies, was requested to spend a few weeks in *Barnsley*. He preached almost daily in the streets and outskirts of the town. And after he left, the brethren, Mr. Eady, Mr. Lindley, Mr. Green, of Sheffield, and Mr. Fletcher of Hunslet, supplied. For some time the services were still held in the open air. At Worsboro' Common, a neglected village at the outside of the town, infidelity presented some opposition. But the attendance gradually increased. One person at the Common offered the use of a house; and shortly after, another in the town, a small school-room. Two or three then came forward to assist in lending tracts and inviting persons to hear the word. They also began to meet through the week for reading the scriptures and prayer; and thus the work gradually deepened and extended. The zeal of our brother Mr. Eady appeared to increase with the increasing demands of the station. Though constantly engaged through the week, he was always ready, when requested, to take the journey of 12 or 14 miles to make known Christ on the sabbath. And through the blessing of God on *his* labours principally, there has been formed a church which now has 9 members; and in the congregation several are considered hopeful inquirers after the way of salvation.

At *Huddersfield*, about 12 months since, a room was taken for sabbath-evening worship, by Mr. Lomas and Mr. Ash. They felt that the large town in their neighbourhood demanded their sympathy and their efforts: and therefore.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

The well known failure of the potato crop has rendered the position of many of our agents in the agricultural districts an afflictive one. Their sympathies are constantly and painfully excited by the severe privations of some of the best of their people, whose sufferings are endured with quiet resignation, and are often unknown except by the devoted missionaries. So much of their very limited income as depends on the contributions of their hearers is rendered precarious, and in many instances reduced in amount, while the general rise in the price of provisions renders it desirable that their stipends should be increased. The committee would gladly augment the amount of their grants, but the expenditure of the society is already considerably in advance of the income. They entreat the churches while attending to appeals of acknowledged urgency from the sister country and from distant parts, not to withhold or lessen their ordinary contributions for the benefit of their own countrymen at a time when both their spiritual and temporal necessities demand the most earnest and generous consideration. A few special donations would render the committee, just now, very valuable assistance. Notwithstanding the poverty which is experienced in many of the rural districts the disposition to contribute to the cause of God has not declined. The following letter from the north of Devon will be read with interest:—

Barnstaple, Nov. 3, 1846.

My dear Brother,—We have been busily engaged in holding the meetings of our seventh anniversary, which are now completed, with the exception of those of some remote villages. Our deputation, Rev. D. Wassel of Bath, and Rev. J. Jackson of Taunton, have proved very efficient advocates of the *Home* and Foreign Societies. Mr. J. of course confining his advocacy mostly to the latter, being their agent. Their visit has given very extensive satisfaction.

From last year's report, of which I enclose you a copy, you will see that our receipts amounted in all to £144 14*s.* 10*d.* The receipts of the current year have not yet been ascertained. I am doubtful if they will equal those of last year, for in our agricultural district the failure of the potato crop seriously affects the condition of the labouring population, whose pence form the strength of our collections. We have however, reason, to believe that the subject of missions has lost none of its hold upon the minds of our people. Notwithstanding almost continuous rain, our congregations were as good as ever I have seen them in this district—in some cases better. The value of missionary services, I apprehend, is not to be estimated solely by the amount of money contributed, but also by the moral effect produced on the minds of those who attend. It is the growing feeling of attachment in our churches to the society that will ultimately tend most to its efficiency.

Yours very truly,
William Aitchison.
Secretary to the North Devon Auxiliary.

A BAPTISTRY, ETC. WANTED.

The committee are not authorised by the constitution of the society to expend any portion of its funds in bricks and mortar, stone and stucco. They have great pleasure, however, in bringing the following interesting cases under the notice of their friends. The Secretary will cheerfully receive and forward any contributions which may be sent in answer to Mr. Hill's appeal. The church for which he pleads can only raise £30 per annum for their minister, who may be almost said to give his services gratuitously.

Eastington, Glo'ster.

Dear Brethren,—Having just complied, after several months' prayerful deliberation, with the unanimous and earnest request of the little baptist church in this place to become their pastor, I am requested by them to write and ask you for some help in this their time of need. They are few in number, about twenty-five members; but I can testify to their zeal for the divine glory, their deep interest for the cause of Christ, and their great concern for the salvation of souls.

	£	s.	d.
Waller, Mr	1	1	0
Wright, Miss	1	0	0
Wright, Miss, coll. in work-room	4	0	0
BUCKINGHAMSHIRE.			
Amersham—			
Collections	6	15	10
Campion, Mr	0	10	0
Climpson, Mr	0	10	0
Cox and Drayton, Misses	0	5	0
Drayton, Miss, (don.)	0	2	6
Gurney, Miss, coll. by	0	8	6
Hailey, Mrs.	0	5	0
Hatch, Mrs. John	1	0	0
Morten, W. Esq.	1	0	0
Morten, Mr. T. H.	0	2	6
Potter, Mrs.	0	5	0
Scott, Mr	0	5	0
Statham	0	5	0
West, Mr.	1	1	0
Aylesbury—			
Marshall, Mr.	0	2	6
Berkhamstead—			
Baldwin, Mr. and Mrs.	1	0	0
Buckingham—			
Collections	6	0	0
Chesham—			
Collections	3	0	0
Darvill, Mrs. coll. by	1	14	8
Freeman, Mrs coll. by	1	5	0
Friend, a	0	5	0
Garratt, Mr.	0	10	0
Glover, Mr.	0	5	0
Harris, Mr.	0	5	0
Hepburn, Mrs. G.	0	5	0
Kitely, Mr.	0	5	0
Payne, Rev. W.	0	10	0
Tomlin, Rev. W.	0	10	0
Gold Hill—			
Collection	1	4	0
Collected by Miss Northcroft	0	7	6
Box	0	1	0
Great Missenden—			
Collection	2	8	11
Haddenham—			
Collection	3	4	2
Kingshill—			
Collection	1	1	7
Long Crendon—			
Collection	1	2	0
Olney—			
Collections	6	12	3
Princes Risborough—			
Collections	2	4	6
Dawson, Mr. J	0	5	0
Eggleton, Mr. J	0	5	0
Parsons, Mr. T. R.	0	10	0
Speene—			
Collection	0	12	10
Stony Stratford—			
Forster, Rev. E. L	0	10	0
Knighton, T. Esq.	1	0	0
Towersey—			
Collection	4	1	4
Tring—			
Butcher, T. Esq	0	10	0
Burcher, T. Esq. jun.	0	10	0
Elliott, Mrs.	0	5	0
Harriss, Mr.	0	5	0
Miles, Miss	0	2	0
Olney, D. Esq.	0	10	0
Olney, Mr. D. S	0	10	0
Olney, Miss S.	0	10	0
Woodman, Mr.	0	5	0
CAMBRIDGESHIRE.			
Cambridge—			
Lilley, W. E. Esq.	30	0	0
DEVONSHIRE.			
Paignton	2	0	0
DORSETSHIRE.			
Dorchester—			
Collections	4	0	0
Biggs, Mr.	1	0	0
Sincox, Rev. S.	1	0	0
Lyme Regis—			
Collection	1	17	0
ESSEX.			
Ford St. near Colchester—			
Blacklock, W. Esq	10	0	0
GLOUCESTERSHIRE.			
Chalford—			
Collection	0	17	1
Hillsley—			
Collection	0	15	0
Kingstanley—			
Alder, Mrs.	0	5	0
King, P. Esq.	2	0	0
King, Miss	1	0	0
King, Miss Elizabeth	0	5	0
Shortwood—			
Collection	5	0	0
Flint, Mr.	0	10	0
Francis, Mr.	0	5	0
Hillier, Mr.	1	0	0
Hillier, Miss Ann, collected by	1	10	0
Leonard, Mr.	1	0	0
Underhill, Mr.	0	10	0
Slimbridge—			
Rose, Rev. W.	0	10	0
Stroud—			
Collection	3	5	9
Bishop, Mr.	0	5	0
Cartwright, Mr.	0	10	0
Clutterbuck, Mr.	0	5	0
Gardner, Mr	0	5	0
Hunt, Mr.	1	0	0
Partridge, Mr.	0	10	0
Tanner, Mr.	0	5	0
Winterbotham, Mr. R.	0	10	0
Winterbotham, Mr. L.	0	10	0
Webb, Mr. coll. by	0	12	1
Wootton-under-Edge—			
Eley, Miss	1	0	0
Foxwell, Miss Mary	1	1	0
Rogers, Mr.	1	0	0
HEREFORDSHIRE.			
Ledbury—			
Collections	2	10	8
Cards by Teachers and Scholars	1	11	0
Box, Mr. Kemish	0	4	4
Bagster, Mr.	0	2	0
Chapman, Rev. J.	0	5	0
HERTFORDSHIRE.			
Rickmansworth—			
Collection	0	15	0
Watford—			
Charter, Master	0	2	6
A Friend	0	2	6
Ditto	0	2	6
INDIA.			
Madras—			
Russell, Major	5	0	0
KENT.			
Sevenoaks—			
Contributions	9	0	0
LONDON.			
Brixton Hill—			
Brown, J. Esq.	5	0	0
Sarl, J. Esq.	2	0	0
Edmonton—			
Burls, Mrs.	5	0	0
Islington—			
Collection, &c.	6	15	0
Prescott Street	10	0	8
Salters' Hall—			
Chandler, Mr.	0	10	6
Shakespeare Walk	1	0	0
Dividends—			
Per Mr. Gale	27	6	0
SOMERSETSHIRE.			
Borobridge—			
Collection	1	5	10
Coll. by Miss Godfrey	0	13	6
Do. by Miss Coate	0	4	0
Burton—			
Collection	1	13	0
Chard—			
Brown, Mr.	0	10	0
Brown, Mr. J.	0	10	0
Smith, Mr.	0	10	0
Toms, Mr.	0	10	0
Creech—			
Collection	0	12	0
Hatch	0	15	6
Highbridge—			
Collection	0	14	0
Isl. Abbotts—			
Collection	1	3	4
Collected by Miss E. Humphry	0	10	0
Minehead—			
Collection	1	10	0
Montacute—			
Collection	0	18	6
Geard, Mrs.	0	10	0
Stogumber—			
A few friends	0	17	6
Wellington—			
Cadbury, W. Esq.	2	0	0
Cadbury, Mrs	1	1	0
Cook, Mr.	0	10	0
Elworthy, Mr.	1	1	0
Gay, Mrs.	0	10	0
Horsey, Mr. W. D.	0	10	0
Lane, Mr.	0	10	0
Taunton—			
Moiety of weekly subscriptions	2	0	5
Collected by Rev. T. B. Holman	2	6	10
Blake, Mr. R.	0	10	6
Eyre, Mr. S.	0	10	6
Horsey, Mr. T	1	1	0
Mattock, Mrs	1	0	0
Newberry, Mr.	0	10	6
Newberry, Mr. R. jun.	0	10	6
Stevenson, Mr.	1	1	0
Walter, Mr., Oldbury Lodge	0	10	6
Young, Mr.	1	1	0
Wells—			
Friends	1	0	0
Watchet—			
Collection	1	0	0
Yeovil—			
Collection	1	15	0
Allen, Mr.	0	10	0

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq., 126, *Houndsditch ; or by the Secretary,* THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON. *Collector for London :* MR. W. PARNELL, 6, *Benyon Cottages, De Beauvoir Sq., Kingsland.*

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

FEBRUARY, 1847.

MEMOIR OF THE LATE REV. CHRISTMAS EVANS.

ABRIDGED FROM A PUBLICATION BY THE REV. DAVID RHYS STEPHEN.

Christmas Evans was born at a place called Esgairwen, in the parish of Llandysul, Cardiganshire, on Christmas Day, 1766. His father, Samuel Evans, was a shoemaker, and in the very humblest circumstances; his mother was Johanna Lewis by her maiden name, and descended from a respectable family of freeholders in the parish.

His father was far too needy to be able to send his children to school, and he died when this, his second son, was in the ninth year of his age, leaving his family in a state of utter destitution, dependent on the parish, or on such friends of the widow as might prove themselves disposed and able to assist her. Mr. James Lewis of Bwlchog, in the parish of Llanfihangel-Yeroth, his maternal uncle, took Christmas home, engaging to feed and clothe him for such labour on the farm as the boy might be able to perform. Here he stayed for six years; and that period he seems to have spent in a state of utter neglect on the part of those who had the care of him. During these most valuable years of his life, no care was taken of his heart, his mind, or morals; and all the concern expended on the orphan was that which was called into exercise by the purpose to get as much work out of him as possible, and that at the least practicable expense. James Lewis was a cruel, selfish, and drunken man; and all his nephew's recollections of his boyhood were excruciatingly bitter and painful. The hapless youth, on leaving his uncle, went to a farm called Glanclettwr, in the neighbourhood; afterwards he lived at Penyralltfawr, at Gwenallt, and at Castell-hywel. Thus did he spend his youth in a servile condition, in the direst poverty, and without either friend or home. Of books he knew nothing; with men of general intelligence he had no acquaintance; and his very condition in life condemned him to association with whatever was rude, unreflecting, and brutal, in his neighbourhood.

Divine mercy, however, was vouch-

safed to him, and the boyish fear of death grew into habits of reflection, so that, when a somewhat extended excitement took place in the district of his residence, he found himself comprised within its influence and yielding to its sway. He does not give the date of his uniting with the presbyterians at Llwynrhydowain, but it must have been about 1782 or 1783, when he was in the sixteenth or seventeenth year of his age.

Of the whole of this period of his life, and of the predisposing causes of his seeking membership in the church under Mr. Davies's care, Christmas Evans says, "I was disturbed by certain operations of mind which, I believe, were not common, from my ninth year upwards. The fear of dying in an ungodly state especially affected me, and this apprehension clung to me till I was induced to rest upon Christ. All this was accompanied by some little knowledge of the Redeemer; and now, in my seventieth year, I cannot deny that this concern was the dawn of the day of grace on my spirit, although mingled with much darkness and ignorance. During a revival which took place in the church under the care of Mr. David Davies, many young people united themselves with that people, and I amongst them. What became of the major part of these young converts I have never known, but I hope God's grace followed them as it did me, the meanest of the whole. One of the fruits of this awakening was the desire for religious knowledge that fell upon us. Scarcely one person out of ten could, at this time and in those neighbourhoods, read at all, even in the language of the country. We bought bibles and candles, and were accustomed to meet together in the evening, in the barn of Penyralltfawr; and thus, in about one month, I was able to read the bible in my mother tongue. I was vastly delighted with so much learning. This, however, did not satisfy me, but I borrowed books and learnt a little English. Mr. Davies, my pastor, understood that I thirsted for knowledge, and took me to his school, where I stayed for six months. Here I went through the Latin grammar; but so low were my circumstances that I could stay there no longer." About this time it was that he lost his eye, which took place in this wise:—Six young men fell upon him unawares in the darkness of night and beat him unmercifully; one of them, using a stick, struck him above the eye, which occasioned the loss of its sight, "*though*," he piously observes, in recording the event, "*I had my life spared.*" It is a great mistake that has gone abroad which makes Christmas Evans "a noted boxer." So far otherwise that he says, he never fought a battle in his life. Indeed, he was by no means a man of great physical courage; he was too much a man of imagination, while his habits were the simplest, the least offensive, and the most yielding that can be conceived. On the night after this accident he had a dream, in which the day of judgment was represented to him; he saw the world in a blaze, and conceived that he enjoyed great confidence in calling out, "Jesus, save me!" The Lord seemed to turn towards him and to say, "It was thy intention to preach the gospel, but now it is too late, the day of judgment is come." This he felt as a reproof, that he had not yielded to the strong promptings of his heart to preach the gospel, and it powerfully affected his mind. It was always his firm belief that he had received some of the most important intimations of his life in dreams, and it was utterly vain to attempt to persuade him to the contrary.

To preach the gospel was now the object of his most ardent desire. There was a kind of law in force at Llwynrhydowain that no member of the church

should preach until he had received academical training. Of this law Mr. Davies was afterwards heard to complain; saying, it had deprived his church of the two greatest men it had ever produced, namely, Christmas Evans and the Rev. David Davies, afterwards a minister at Mynydd-bach, near Swansea, eminent for his eloquence and zeal, the publisher of a useful edition of the bible in Welsh, with brief notes appended to each chapter. These two young men commenced preaching within a week of each other, their first sermons being delivered in a cottage occupied by a tailor, in the parish of Llangeler, Caermarthenshire. Christmas preached frequently on both sides of the Teivy, and received considerable encouragement from the Rev. Mr. Perkins, then independent minister at Pencader, who frequently put him in his pulpit and evinced a kindly sympathy with the friendless and aspiring young man. His recollections of this period are perfectly characteristic of the man, and expressive of the tenderness of conscience, and the care and solicitude of his preparations for the pulpit, which distinguished him to the end of his life. He candidly confesses that his first sermon was taken from Beveridge's "Thesaurus Theologicus," borrowed, probably, from his pastor. A Mr. Davies, an intelligent man, a farmer, heard it, and was much surprised to hear such a sermon from a poor boy. In a week's time, however, Mr. Davies had seen the book, and the sermon in it; and Christmas Evans's reputation was gone. "Still," the good man charitably added, "I have some hope of the son of 'Samuel the shoemaker,' because the prayer was as good as the sermon." This gave Christmas Evans no great assistance, for he had actually taken that also from a collection of prayers by the celebrated clergyman Griffith Jones of Llanddowror. Such and so humble was the commencement of that ministry, which afterwards became so mightily influential and proved of such extensive and enduring advantage to the churches of Wales. In after life no man disapproved plagiarism more than he; that is to say, the wholesale appropriation of other men's labours; but the use of all good and striking thoughts, wherever heard or read, was what he constantly and earnestly urged upon his younger brethren. During these earliest years of his preaching, he was in frequent agony of mind in reference to his own condition before God. This is, we apprehend, to be traced, in some degree, to the "uncertain sound" given forth by the ministry he had most attended. The tendency of that ministry to induce self-righteousness was constantly counteracted by his own consciousness of guilt and corruption. He frequently considered himself, he says, "a little hell," while he had the highest opinion of other Christians, and especially of every minister. He was thus, he gratefully records the fact, preserved from the indurating influences of the low and legal Arminianism that prevailed amongst his first religious connexions. During this period he occasionally heard the celebrated David Morris, father of the still more celebrated Ebenezer Morris, both very eminent ministers of the Calvinistic methodist connexion, and he acknowledges his great obligations to Mr. Morris's preaching. One can conceive how the clear and unmistakeable manner in which these great men preached the doctrine of justification, must interest, instruct, and expand the mind and heart of the young presbyterian. The itinerating ministry of the Rev. Peter Williams, Jones of Llangan, and T. Davies of Neath, he also attended upon, and with the same happy result, as often as opportunity occurred. During the same period he became acquainted with certain members of the baptist

church in the village of Llandysul; and to his intercourse with them he always referred with marked gratification and thankfulness. They, by the simplicity of their spirit and the richness of their scriptural knowledge, strongly attracted his attention to the great doctrines of the gospel, and prepared him for the change in his connexions and position which soon ensued. A man named Amos, a member of the church at Llwynrhydowain, who had recently left that communion and joined the baptist church at Aberduar, visited Christmas Evans; the latter, with his usual simplicity, says, "I had always regarded the baptists as anabaptists, as *re*-baptizing, and from my infancy had always heard them called anabaptists, nor had I ever understood that any man of my condition had searched the bible for himself to ascertain what baptism it enjoined. In the controversy with my old friend I was pressed severely, so that I was beaten; but this I attributed to my ignorance; I therefore carefully examined the scriptures to mark down every passage that mentioned infant baptism, for I believed there were hundreds of such there. But after a careful perusal, I was terribly disappointed to find none of that character there. I met with the circumcision of children, the naming of children, the nurture and admonition of children in the fear of the Lord, and gracious promises to call children princes in the stead of their father; but not one verse about the baptizing of infants. While, on the other hand, I met with about forty passages all giving their obvious suffrages in favour of baptism on a profession of repentance and faith. These passages spoke to my conscience, and convinced me of the necessity of obedience to the baptism ordained by Christ, who called upon me to give him personal obedience; when, after some contest between flesh and spirit, obedience and disobedience, I applied to the church at Aberduar, where I was in due time received. I was then about twenty years and six months old.

"There was a great revival in Aberduar at this time; scores were added to the church, and there was much excitement in the public services. This greatly astonished me, for I had known little of religious enjoyment. I had felt something of the kind once by preaching in company with a Methodist who was kind to me, and that freshness of spirit had remained some time upon me. But now with my new friends I looked at myself as 'a speckled bird,' as I did not feel what they seemed to feel, and I was filled with most depreciatory thoughts of myself. I was brought soon to preach in company with other preachers, and I found them altogether better and godlier preachers than I was; I could feel no influence, no virtue in my own sermons. It occurred to me that this might be owing to my habit of committing my sermons carefully to memory, and that I thus superseded the divine aid; while I supposed other preachers had theirs direct from heaven. I accordingly changed my plan, and would take a text and preach from it without preparation, saying whatever would come uppermost at the time; but if it was bad before, it now was still worse, for I had neither sense, nor warmth, nor life; but some weakly intonation of voice that affected no one. It was painful to me to hear my own voice in prayer or in preaching, as it seemed to proceed from a hard heart. I travelled much in this condition, thinking every preacher a true preacher but myself; nor had I any confidence in the light I had upon scripture. I considered everybody to be before myself, and was frequently tortured with fears that I was still a graceless man. I have since seen God's goodness in all this, for thus was I kept from falling in love with my own gifts,

which has happened to many young men, and has been their ruin."

In his twenty-third year he attended an association meeting at Maesyberllan in Breconshire, where he met several ministers from North Wales, and especially Messrs. Thomas Morris and John R. Jones of Ramoth. These brethren represented to him the great necessity there was for additional preachers in the north, and earnestly besought him to accompany them thither. This, with much fear he consented to do; and behold him leaving his native district for the first time, and "going forth, not knowing whither he went." "I went," he says, "with them through Merionethshire, and then proceeded into Caernarvonshire, and preached wherever I might, till I got down into the extreme corner of the country called Lleyn. The baptists there were few and poor; they, however, besought me to spend some time amongst them, which I did. Immediately I experienced a remarkable change in my views and feelings: this referred to these particulars—confidence in prayer; a care for the cause of Christ; and new or additional light on the plan of salvation." In a note on the margin of his MS. he adds, exegetically, "I then felt that I died to the law; abandoned all hope of preparing myself to apply to the Redeemer; and realized the life of faith and dependence on the righteousness of Christ for my justification." The happy consequence was that he experienced a strange facility and power in his ministry, while his own doubts and fears were dispersed, giving way to repose and assurance, and finding "peace and joy in believing." He found it difficult to believe the testimony of those who applied for membership when they attributed their conversion to his ministry, "because," he observes, "I had been for three years preaching and had never received any intimation that one sinner had been converted, and also on account of the old feelings of despondence and fear which yet occasionally troubled me; still I was obliged to believe, and it was wondrous in my eyes." He arrived in this neighbourhood about the middle of the year 1789, and early in 1790 he was ordained to the pastoral office; this took place at meeting-house called Salem, and the officiating ministers were Messrs. John Evans of Roe and Thomas Morris of Anglesea. During the same year he was united in marriage to Catherine Jones, a member of the church under his care. She was a young woman of strong mind, with much aptitude for theology, and proved herself a helpmeet to him for many years. His labours here, amongst a very poor people and extended over a large neighbourhood, calling him out in all weathers and keeping him out from his home, night after night, and for a remuneration that barely sufficed to procure him and his wife the veriest necessaries of life, were abundantly blessed. A special benediction rested upon him; "a breeze from the New Jerusalem," he writes, many years afterwards, "descended upon me and on the people, and many were awakened to eternal life." During the first year he baptized fifty persons, and not less than eighty sought for church-membership, as the result of his ministry in the course of the second.

The success of the first year was not continued; that of the second year was, in good part, lost to his connexions by the addition, from under his ministry, made to the Methodists. This discouraged him considerably. He was not satisfied with the character and spirit of the leaders of his own congregation; and all these things combined, he felt himself prepared to leave.

One John Jones of Nantglyn, in Anglesea, came to Lleyn to invite Mr. Evans to that island; and this the latter

regarded as a providential intimation. "I and my wife went to Anglesea," he records, "on a day of heavy snow, about Christmas time:" this would be in the year 1792. It should, perhaps, be recorded that the pecuniary temptation to go to Anglesea was "a promise of *seventeen pounds* a-year!" This he mentions in his MS. without any remark; appearing to think it was all that, at the time, the people could give him; and this is, probably, the truth. The sentence has a significant close; he says that Mr. John Jones promised him seventeen pounds a-year "*for serving Anglesea;*" i. e., the whole island; meaning, of course, all the baptists of the island. They were not numerous, separated into several small societies, and maintaining an intimate connexion with each other. They thus invited him to take the pastoral charge of the whole; as also their ministerial charge, with such helps as the few preaching brethren amongst them might afford. To Christmas Evans, and in the history of the baptist denomination in Anglesea, this was an important epoch, and in respect to the latter, its consequences are still far from being exhausted. His crossing the Menai Straits on the Christmas day of 1792 appeared, at the time, a most trivial event; but it was one link in a chain that was to embrace multitudinous occurrences of vast interest and grave issues, involving the consolidation and extension of the cause of Christ, and the conversion of many souls to God. Thus it is that "the smallest thing rises into consequence when regarded as the commencement of what has advanced, or is advancing, into magnificence."

He found the state of things in his new charge to be of the most discouraging nature. His first step was very characteristic: he exhorted all the members to keep a day of fasting and prayer, to humble themselves before God on account of the sin of their divisions, to cry for mercy and the restored light of his countenance. A meeting of this character was held at Llanerchymedd. "After that meeting," he observes, "it pleased the Lord to bless us,—to increase our hearers, and to bring many to Christ." Mr. Evans then divided the island into four districts, so that by preaching at three places every Lord's day, he might be able to visit every little band of disciples, and hold a sabbath service once a month. To this he added untiring labours during the week:—visiting the people at these great distances, keeping church-meetings, attending to all the church affairs, and, soon afterwards, looking out for sites for places of worship; getting money—borrowing it, of course—to erect these "houses of prayer," and burdening himself with much of the labour connected with the superintendence of such work, and *with all the care.* "The burden of the day" he resolutely bore, and "the heat thereof" he as courageously endured, satisfied, yea, more than satisfied, when the Head of the church vouchsafed to smile upon his spirit, and make his labours a blessing.

His poverty was at this time great, so great that he distinctly specifies the necessity he was under to print a small pamphlet occasionally, that he might get a few pounds for his inevitable expenses, and then to go from home to sell his little book. "It pleased God," he piously observes, "to bring two benefits out of my poverty; one was the extension of my ministry, so that I became almost as well known in one part of the principality as the other; and secondly, he gave me the favour and the honour to be the instrument of bringing many to Christ, through all the counties of Wales, from Presteign to St. David's, and from Cardiff to Holyhead."

In 1794, during Christmas Evans's journey through the south, he attended the association at Velinfoel, in Caermar-

thenshire. All bodies of dissenters in the principality hold annual meetings, which they call associations. Among the independents and baptists these are unions of a certain number of churches; and the annual meeting has the double purpose of transacting business in conference, members of churches and ministers alone being present; and of preaching to the inhabitants of that particular neighbourhood. The preaching is always in the open air, if the weather permits. A large scaffolding is erected in a field, or on the mountain side; on this the officiating preacher stands, surrounded by the other ministers who attend and other friends; and thence he addresses the congregation. The feeling formerly induced by the approach of such a meeting in the locality where it was to be held, was thoroughly jubilant; and assiduous preparations were made so as to be able to abstain from labour during the two days of the association, and "to entertain strangers." These hospitalities were not confined to the members of the particular denomination whose forces were to assemble, but cheerfully exercised by persons of all communities and of none. It was a common thing for the clergyman of the parish to have open house, and readily to entertain those that were sent to him. A truce was now given to all religious differences; and I have been once and again told by a kindly officious brother, directing me to my lodgings, "Please to remember that your host is a pædobaptist," lest I might inconsiderately introduce the disputed question! On such occasions very large congregations would frequently assemble, the preacher would have to address thousands of human beings; it is keeping quite within compass to say, that John Elias, Ebenezer Morris, William Williams, Christmas Evans, and other excellent men, their contemporaries and coadjutors, many times addressed congregations varying from two to fifteen thousand. This was always at the very beginning of the summer, with the green sward under foot, and the blue heavens above! In this instance, at Velinfoel, Mr. Evans was to preach at the morning meeting, which commenced at ten o'clock. The day was very sultry, and two good brethren were to preach before him; the second in English. The latter was long, or seemed to be long; and when Mr. Evans was to begin his discourse the people seemed wearied and jaded. His subject was the return of the prodigal son; as he proceeded, one man, who had sat down on the grass, got up here, another there; the people closed in together about the platform, looked hard at the preacher, nodded approvingly to each other, wondered, felt, wept, wept aloud, at once with joy and sorrow; powerful emotions were produced that continued through all the remaining services, and remained in many hearts for their everlasting salvation. This was his first introduction to South Wales of so prominent a character; and it made the name of Christmas Evans, "the one-eyed man," common "as household words."

To be concluded next month.

RESULT OF FIFTY YEARS' LABOUR IN BENGAL. PART II.

ADDRESSED TO THE ASSOCIATED CHURCHES BY THE RESIDENT MISSIONARIES.

From the preceding remarks, we would hope, dear brethren, that you are now prepared to receive some practical suggestions, in reference to your carrying on the cause of the Redeemer in this land. First, then, we will speak of what

may be done by individual Christians. The late dealings of divine providence with his European servants do in effect say, that the ministry of the gospel to the heathen must, in future, be supplied chiefly by the churches in India; and so imposes a necessity upon them which in itself is most natural and just; for who are under so great an obligation to this work, as those who are here called by God to the fellowship of his gospel? and who are so naturally fitted for it, as those whose constitutions, by birth or long residence, are acclimated to the country—and who, from their childhood are acquainted, in a good measure, with the languages and customs of the people? Now surely, young men of good natural endowments and liberal education who may be found in our churches in India, are as much bound to give themselves to the ministry of the gospel, as persons of similar advantages in other lands. We know of no dispensing circumstances; all that we possess here is as much the Lord's, as it is in countries where many devote themselves to Christ's service. Are, then, the pursuits of commerce, the offices of government, and the various kinds of secular employ here available, still to engross, as they have hitherto done, all the superior talent and knowledge which Indian Christians may possess? Are the inferior concerns of time and of this world, to be preferred by them to the momentous interest of immortal souls, and the glory of their Redeemer? We would hope better things in future of those who may possess qualifications for the gospel ministry. Why this duty should hitherto have been so much neglected, we cannot tell. It may be, that it has not been properly set before our young people; or, it may be, that religion in most is of so weak a character, that they have not been able to make the sacrifices which the ministry of the gospel demands. Perhaps both suppositions are true. The world here, however, has, alas! strong allurements. Money, ease, and honour are more easily acquired than in many other lands. The salaries which missionary societies give, fall far short of what persons of only moderate acquirements commonly receive in secular employ. Thus the heart is drawn off from Christ's work. Let those, however, who have talents for that work, seriously consider, that the superior temporal advantages which the world presents, cannot absolve them from their obligation to their Redeemer. If he call them by his providence to preach his gospel, then let them not "desire great things for themselves," but cheerfully surrender all, saying, "Here am I, O Lord, send me." The Redeemer promises an abundant reward to his servants, but it is future. "They that are wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever."

With this, right-hearted ministers will be more than content. Our late honoured brother, Dr. Yates, has left a noble example of preference of Christ's service to secular employ with large pecuniary remuneration; and we would indulge the hope that God will dispose many in future to do the same. We may here mention that facilities will probably soon be provided for the theological training of pious young men, whom the churches may hereafter furnish for the ministry of the gospel, as the serious attention of both the society in England and the mission here is being devoted to this important object; when it is effected, one great hindrance to entering on the gospel ministry in this country will be removed, and an equally powerful incentive supplied thereto.

But the number of Christians, even when the power of religion most abounds among them, who can give

themselves to the ministry of the word, is every where comparatively few. The majority are not called by the Saviour to occupy so public and responsible a station in the church. Still every one, even the obscurest and feeblest, has something allotted him to do—has a talent committed to his care, with which he is to occupy till the Master comes. Each one, then, should endeavour to ascertain what that talent is, that he may use it properly.

While our churches are not rich, yet many of the members enjoy liberal incomes, and some comparative wealth; they are able therefore to aid the cause considerably in pecuniary matters. Much, it is cheerfully confessed, is given to the cause of missions in India; still, were there more frugality and moderation in living practised among Christians, and less concern felt to follow the fashions of the world, much more might be devoted to the cause of God than is now given. It is not, however, our intention, to dwell on this subject generally; one or two particulars only must suffice. We suggest, therefore, that it would conduce much to the furtherance of the gospel if, in addition to the various objects which are now supported, individuals would undertake the support of one or more native preachers,—a burden which we are sure could easily be borne by many;—a greater interest would thus be felt by them in the results of what they consecrate of their substance to the Lord, and in the conversion of the heathen generally, not to say that many places now destitute of the gospel would then be supplied. Are there not Christian brethren living at the factories and in the country, who have considerable numbers of people in their employ, or under their influence, for whose spiritual welfare they might thus employ to advantage a native ministering brother? Many persons so situated have much leisure time, which might be occupied most pleasantly and profitably to themselves in directing such evangelical labours. Our native churches would supply a sufficiency of agents for such calls as these. We hope serious attention may be given to this suggestion. But those who cannot undertake to do so much as this in a pecuniary way, should make it a matter of conscience to contribute something equal to their means. Christians who live at a distance from stated public worship are not called to contribute to its support as those are who reside in towns or stations; hence they should certainly remit at least what it would cost them, were they so situated, to our missionary societies to be devoted to the general interest of religion. This, we have reason to fear, is not generally done; living in places but little known, such persons escape applications for pecuniary aid, and the claims of religion not being brought thus directly to their notice, they themselves often forget their duty in this matter.

What shall, then, be said of those who enjoy constantly the public means of grace, but who contribute nothing, or next to nothing, towards its maintenance? Can they possess any worldly good without paying for it; and would they value it if they did? We trow not. Or is it right that Christians in Europe, who support the cause of religion among themselves, should also be called upon to support it here for them who are quite as well able to help themselves in this matter? We hold it, then, to be the duty of all church members, and of all others who enjoy a gospel ministry, to contribute to its support: no one can be exempted. Those who reap spiritual benefits are required by God to make a return from their worldly substance. But we must revert to this subject

again when we speak concerning the duty of Christian churches.

But there is another point connected with the progress of Christianity among the heathen to which it is important to direct the attention of individual Christians; it relates to their demeanour towards the people among whom they dwell. The reception of the gospel by the heathen in any place will be much facilitated or retarded by the aspect which it wears in those who profess it. We do not now speak of sobriety, or chastity, or honesty; these, of course, every Christian will have a good reputation for among his neighbours; but we allude to that good-will to man,—to that kind benevolent aspect which shone in all the actions of the Lord Jesus, and which is the peculiar characteristic of his gospel. In this lies the attractive power of his truth. Christians should appear, not only righteous, but good, before the people. Christianity, as a system, is but one of many in the country; but the goodness, the benevolence of the gospel stands out alone.

The hearts of the heathen, callous as they are, still are human hearts, and will sooner or later yield to goodness. Love is the essence of the gospel;—let it be, then, dear brethren, your distinguishing feature. Oh, what calls for all the pity and compassion and benevolent exertion which you can command are there in the condition of the people around us!

What multitudes of destitute, diseased, oppressed, and wretched beings daily meet our eyes! What urgent need have they of our assistance! And who is to help them if Christians do not? Where is the remedy for all this woe if it be not in the gospel? Their misery finds no compassionate response in the hearts of their wealthy countrymen. They suffer and die in want by thousands, and no man of *their own* careth for them. Ah, dear brethren, you have to a great extent the means to help them. Let the command, the example of your Redeemer impel you to use *them* for their benefit. Appear to this people as their friends; as concerned for their welfare; as ready to aid them whenever you can. Put far away haughtiness, and severity, and contemptuous expressions, so common among Europeans in this land. Feed the hungry, clothe the naked, visit the sick, relieve the oppressed, bear with the faults of those about you. Ah! think of what Jesus your Lord would do, were he to sojourn for a while among this people! The ear that heard him would bless him, and the eye that saw him would give witness to him;—the blessing of him that is ready to perish would come upon him, and the widow's heart would sing for joy. Dear brethren, if we would but thus conduct ourselves, we should not have to deplore, as we are now accustomed to do, the slow progress of the gospel, or the imperfect nature of our success.

But we will turn now to offer a suggestion or two as to what may be done by us as Christian churches. In this capacity we are as so many lights in the midst of the gross darkness which prevails, or as so many garrisons in the midst of an enemy's country, whose object it is to make themselves masters of the whole in due time. The first thing that strikes us worthy of attention is, that care be taken to render the organization of each church as perfect as possible. We write in ignorance of the condition of the churches generally as to this particular, and are induced, therefore, only by a conviction of its importance, to refer to it. Some churches, perhaps from a sense of feebleness, may have neglected this matter, having neither deacons nor regular seasons for church-meeting, contenting themselves with simply meeting together for the worship of God on the

Lord's day or in the week, and only in a church capacity when particular business requires to be attended to. We would submit to such churches that this is wrong, and that much is lost to themselves and to the cause of Christ thereby. One of the earliest things which the apostles attended to, after churches were planted, was to take measures to set them in order. We may also take a lesson on this subject from military proceedings. Governments, in raising an army, do not wait till the complement of men be completed before they organize a regiment, but first form what is termed "the skeleton," consisting of the various grades of officers who are to command, and then proceed to fill up the companies as men come in. In like manner we would recommend, that in every church, however feeble in numbers it may be, deacons be appointed, church-meetings frequently and regularly held, and that records of all its proceedings be kept. Where such is the case, church-members are made to feel their share of responsibility in its concerns, and are gradually trained to act for its welfare.

A church thus obtains consolation and power, and is prepared, as its numbers increase, to fulfil those great responsibilities which rest upon it. Without such organization its moral power will be feeble, even where its numbers are numerous. When every thing devolves upon the pastor, whatever the progress of individuals may be in piety and knowledge, such a church will rarely be distinguished for active zeal in spreading abroad the gospel; and on his removal may be scattered to the winds. Under any circumstances, church organisation and order is very important to prosperity. How much more so in the country in which we live, where inertness is natural, and where the greatest incentive to action is the example of the multitude!

We conceive, too, that the time is arrived when every church should have its fund for the furtherance of the gospel. Of the duty resting upon individuals to contribute for this object we have already spoken. That many have not hitherto done so is perhaps owing to there being no opportunity afforded them in the church of which they are members for the discharge of this duty. Had there been no treasury-chest at the door of the temple, the poor widow had not thrown in her two mites.

Some of the churches have not to this day, perhaps, a rule that their members are to contribute in aid of missions, and hence have no box to receive contributions. We seldom see in our reports any sums entered as from native churches. Nor do we hear of money being raised by them, and expended on the spot, for evangelical purposes. In this case too, as in the neglect of church organisation, the idea of feebleness probably operates injuriously.

The people are few and poor, it is said, and what have they to give? Or what would be the use of a few pice once a month, which is the utmost that they could send? If it be so, still we say the reasoning is at fault. A few pice cannot effect much, it is true, but the habit of giving for religious purposes, which would be produced by contributing regularly, however small the sum might be, is of vast importance, and should by all means be cultivated. It interests the heart in the object towards which the money is given; it weakens selfishness and promotes a healthful state of mind; it increases knowledge by laying the pastor of the church under obligation to impart information respecting the spread of the gospel in other lands. But the notion that our native churches can do little or nothing is, we think, incorrect. Did the members contribute what they were

accustomed to expend upon their gurus, brahmins, and idols, when in their heathen state, the amount would be far from small. And why should they not give as much now, when they are Christians? Were each of our one thousand members, however, to contribute one pice a week only, which the poorest of them might do, the sum total in the course of a year would amount to 800 rupees and more, a sum certainly not to be despised; it would be sufficient to support, at the country stations, at least eight or nine additional preachers; but we have little doubt that, with proper management, a larger sum than this might easily be raised.

To show our dear native brethren what may be done by people who, like themselves, have just emerged from heathenism, we will here give a few examples from information recently come to hand. From China, Mr. Dean writes, "One of the members of the Chinese church brought me a dollar, saying that he gave it to the mission as a testimony of his gratitude for what he had received through its instrumentality."—This was a labouring man. From Siam, Mr. Goddard writes, "In settling the mission accounts for the past year, I have the pleasure of setting to the credit of the Board six dollars seventy-five cents, the amount of the contributions of the Chinese church for the last six months at the monthly concert. The contributions of this church have amounted to somewhat more than an average of one dollar per annum to each member, and this amount has been collected by contributing a very small sum regularly at each monthly concert." From Arracan, Mr. Abbot writes, "The Karens are a liberal, hospitable people, and in their poverty and oppression can do something for the support of their teachers; several hundred rupees are annually contributed." From Tavoy, Mr. Wade writes, "This church has just completed a very neat, commodious, and substantial place of worship, which cost them eighty rupees, or about three dollars and a quarter to each family in cash." Again, Mr. Mason writes, "A contribution to the Tavoy Mission Society having been proposed, nearly all the members of the Mata church, several not members, and numbers of children,—some in their mothers' arms,—threw their respective mites into the box. The sum contributed was forty-seven rupees and a few pice, nearly equal to the amount which we pay to the Mata pastor for a year."

Several other examples of liberality might be adduced, but these must suffice. They are all from different countries or stations, and hence they show that poor Christian brethren in other lands are generally taught, and are willing, to contribute liberally to the cause of the gospel. May you, dear brethren, learn to do in like manner!

The association of Christian churches for fraternal intercourse, if founded on right principles and sustained with cordiality and vigour, is, without doubt, also a most important means of good to the churches so united, and to the promotion of religion generally. It was this conviction which led to the formation of this association whose fourth annual meeting is now being held; and we cannot but express our decided opinion that the hopes of the brethren who originated it have been fully realized, and perhaps more than realized. It has diffused, by the blessing of God, a degree of vigour into several of the churches, to which they were previously strangers. Much of that feeling of feebleness as a Christian body, to which we have alluded, and which formerly prevailed, has been dissipated. When the native brethren who came to the association meetings from distant places and saw the numbers which then met together of their countrymen of all

classes converted to Christ, they were surprised and delighted, and began to feel, for the first time almost, that they were a people in the land of whose future standing there could no longer be any doubt. They went back to their different homes and told what they had seen, and there communicated also the feelings of which they themselves were the subjects. Is it not the fact, also, that those of us who are pastors and evangelists have derived much encouragement from these meetings of the brethren? The eye has affected the heart. When we saw the brethren, like Paul, we thanked God and took courage. Since this association was formed, the success also which has been experienced in several places far exceeds what had been realized in previous years. Churches that had for a long time been stationary have begun again to be more vigorous. At stations where there were no converts, the solitary place has been made glad for them, and the desert promises to rejoice and blossom as the rose. Particularly has this been the case during the past year, as we shall learn shortly from the letters of the churches. As anticipated at the formation of the association, several valuable books in the native language, for the use of the churches, have been prepared; i. e., the Companion to the Bible, the Doctrine of the Church, a new hymn book, several circular letters, the Evangelist, and the Registration Papers, &c. Here, then, is demonstration of good being realized by the association of Christian churches, which should encourage us to promote its future stability and usefulness, with all the influence which we as individuals can command, which, if we do, we will venture to predict that unspeakable blessings are yet in store for the church.

In the preceding remarks and suggestions we have confined ourselves to such matters as have not, in our opinion, hitherto received sufficient attention, or been reduced to practice, omitting purposely those which are more frequently dwelt upon as not therefore so necessary. But we hasten now to bring this letter, already too long, to a close. Our apology for its length is the momentous responsibilities which we feel rest upon us as individual Christians, and as churches, at the present crisis. In taking leave, dear brethren, we confess that we are deeply concerned to see the subject of this letter engage your serious, your best attention. We are convinced that our own best interests, our duty to the heathen, our duty to the church and to God, call upon us to awake to a new and more vigorous course in the Christian life. Look at our position in this land; consider the awful condition of the millions of heathen who dwell around us; see what access providence has given us to them! How affecting is it to think that they must perish, unless they embrace the gospel; for the wrath of God is revealed from heaven against all unrighteousness and ungodliness of men, and there is no other way for them to escape the endurance of that wrath. Oh, how is God dishonoured and insulted by their absurd dogmas, their superstitious practices, their cruel customs, and abominable idolatries! How is the noble nature of man thereby debased and robbed of the glory and happiness which it is capable of enjoying! Can we, then, look on and be unaffected and inactive in the midst of this world of iniquity? If we can, where is our concern for God's honour and our fellow-creatures' welfare? But let us also remember that we are under an infinite debt of obligation to God. By his Sovereign mercy many of us have been called to be partakers of his grace in a heathen land, and some under very peculiar circumstances. Ah, why were we thus distinguished? Why, when thousands, nay, millions, remain in their ignorance, sin, and misery, were

we enlightened and brought to seek refuge in Christ, and so made fellow-citizens of the saints and of the household of God? Should not God's dealings with us constrain us to glorify him in return? Nor may we forget how much we owe to fellow-christians in foreign lands, who have sent us the word of God, freely contributing,—many of them of their penury,—that we might become spiritually rich, while not a few have risked their lives for our salvation. Ah, the more we think on our own circumstances as Christians, and how we became so, will the proofs of our obligations multiply upon us.

To us, then, is committed the gospel of God; that blessed system which in itself is supported by irrefragable proofs, which is honoured and magnified in the sight of the world by the vast efforts which in recent times have been made for its universal diffusion, and which has proved itself in this country, by many examples, to be the power of God unto salvation;—to us this gospel is committed, that we may teach it to all around; and great, great indeed will be our sin if we attend not to the work given us to do. Brethren, the day is far spent; the night is at hand. We, too, like those gone before, shall soon be called hence into the presence of God to give an account of our stewardship. Let us, then, depending upon the all-conquering promised aid of the Holy Spirit, apply ourselves forthwith, with all that we have, to the service of the gospel, looking for the mercy of God through our Lord Jesus Christ.

ON THE PROSPERITY OF THE CHURCHES.

From all sides lamentations arise as to the present condition of our churches. This is an omen for good. Decay unobserved or undeplored would be fatal. Its progress is already stayed when it leads to mourning and prayer. An earnest longing for prosperity is the first step to secure it. But an important question must be asked. Wherein does the prosperity of a church consist? Unless our thoughts be correct as to this point, our emotions may be misplaced. We may rejoice when we should grieve. We may weep when we should give thanks. We may pursue an unattainable or undesirable object. We may employ improper means, and thus our labour be lost.

The idea of prosperity generally formed seems to be, a large and respectable congregation, attracted by a favourite preacher. Where this is found all seem satisfied. No complaint is heard. Without this, murmurings and complainings are deep if not loud. To secure this, therefore, all efforts are bent. Men of popular talent — men who will draw large houses, must be obtained. What though honour and justice towards aged, faithful, and unblemished ministers are sacrificed! What though the intellectual sun has his moral spots! Seats are taken. The house is crowded. The deacons will not have to make up any deficiency. The town is excited. Many join the church. And this is prosperity! Were a church a business designed to realize the largest possible income for its owner, or a theatre to overflow by the attraction of some star, or even a lecture-room to be crowded by some master of science, such prosperity would suffice. But as a church is a school of Christ; a school for learning the doctrine, practising the morals, and cultivating the spirit of Jesus, its prosperity must be sought in results corresponding

to the purposes of its organization. Of these it will be sufficient to mention three:—holiness, peace, co-operation.

1. The prosperity of a church consists in the increasing holiness of its members: holiness springing from faith. Not the specious decorum of sentimentality, but the good fruit of sound doctrine. Stoics exhibited a severe morality. The holiness of a *Christian* church springs not from philosophy, but from the grace of God which bringeth salvation, teaching us to deny ungodliness, &c. This is the true wealth to be bought of Christ. The pure gold of faith, tested and strengthened by affliction, will procure for us the white raiment, which is the righteousness of the saints, with which we shall array ourselves more perfectly as we anoint our eyes and are filled with the knowledge of his will in all spiritual understanding.

If, then, our rich members are straining after mammon that they may indulge the fashionable follies of life; if our tradesmen are mercenary and overreaching; if our poor are murmuring and discontented; if pride and censoriousness are familiar in every breast; is there prosperity? There are splendid equipages at the door, admiring crowds are hanging on the preacher's lips, but the pall of spiritual death is spread over the whole. Weep still for Zion!

2. The prosperity of a church consists in its living peace. Not the peace of a tyranny, which deprives the church of all care and interest in its own spiritual concerns;—not the peace of indifference, such as reigns where the sole bond of union is the attraction of the preacher or the custom of attendance; but where they come and go and remain utter strangers to each other through life;—not for the exhibition of such peace was the church instituted. But the peace of kindness and goodwill. The peace of a continuing brotherly love. The peace that belongs to a community of active and intelligent men, willingly submitting to an ascertained rule. Without a law, even love will fail. In the family there must be a head—a government. In the church, consisting as it does of varied characters, it is still more necessary to have a common consent—a final appeal to which all shall yield from love, that peace may prevail over differences. Now, where love gives place to selfishness, and humility to vainglory; where the common consent is resisted and opposed through a grasping for power; where a spirit of party is cherished for the unhappy consequence of which it makes its leaders; or where peace can only be secured by a dictatorship; or where it springs purely from indifferentism; can there be prosperity? Nay. Where envying and strife is, there is confusion and every evil work. Where the bond of brotherly love is absent and only supplied by interest in a preacher or place, there destruction may come suddenly and sweep away the dead peace as a whirlwind scatters dead leaves.

3. The prosperity of a church consists in its active co-operation. The purposes for which a church is organized require the co-operation of all its members. Were it possible for one man to instruct all, to visit all, to preserve peace, to encourage the desponding, to rebuke the wanderer, to comfort the mourner, to invite strangers, and act on the world at large, this co-operation might be dispensed with. But as the powers of the most laborious pastors are limited, every member must in his own order furnish his proper influence to the growth of the whole. Can a family be prosperous where all the branches devolve the care and industry on the head, and abandon themselves to idleness and enjoyment? Can a city be prosperous where a few only work, and the rest

are content to beg? So neither can a church be prosperous where a majority of members have no other idea of duty than to attend on the Lord's day and be fed. They may be very numerous and be pampered to the height of their fancy, but if they are not co-workers for the welfare and enlargement of the house of God the prosperity is but a sham.

Where holiness, peace, and co-operation exist, enlargement must follow. It may not be large or rapid, but it will be sound and stedfast. As it depends not on the popularity of the minister, it will survive his age or death. How much superior to the enlargement caused by the influx of itching ears come to hear the new thing—the last arrival of popularity! O Lord, send now prosperity!

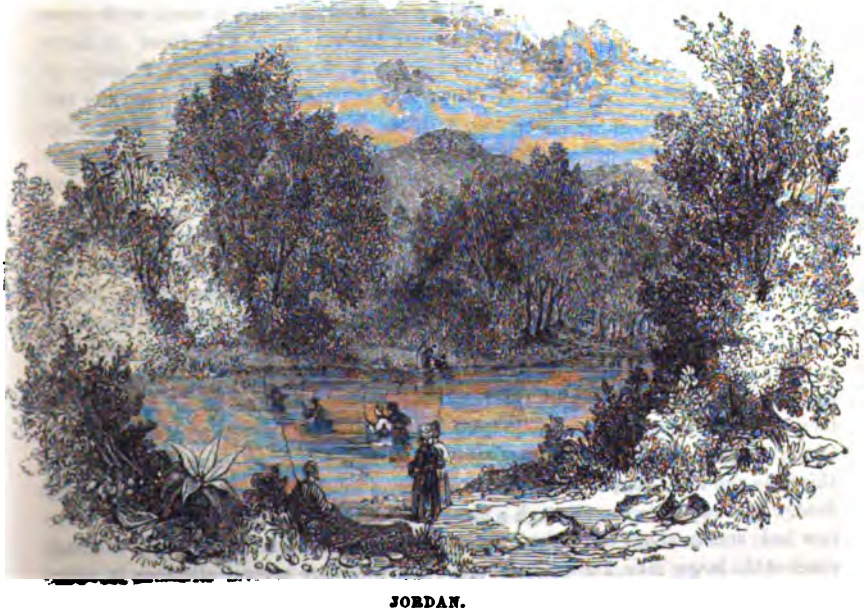
FAMILY BIBLE READING FOR FEBRUARY.

Day of the Month.	Day of the Week.	PHASES OF THE MOON. Last quarter..... 8th day.....1h 38m afternoon. New moon.....15th day.....11h 26m morning. First quarter.....22nd day.....3h 59m morning.	Rising of the Sun.	Setting of the Sun.
			h m	h m
1	M	Job xxix., xxx.....Luke xi. 29—54.	7 40	4 49
2	Tu	xxxi.....xii. 1—21.	7 38	4 51
3	W	xxxii., xxxiii.....xii. 22—48.	7 37	4 52
4	Th	xxxiv.....xii. 49—59, xiii. 1—9.	7 35	4 54
5	F	xxxv., xxxvi. 1—21.....xiii. 10—35.	7 33	4 56
6	S	xxxvi. 22—33, xxxvii.....xiv. 1—24.	7 31	4 58
7	LD	Psalms.	7 29	5 0
8	M	Job xxxviii.....Luke xiv. 25—35, xv. 1—10.	7 28	5 2
9	Tu	xxxix., xl. 1—5.....xv. 11—32.	7 26	5 4
10	W	xl. 6—24, xli.....xvi.	7 24	5 6
11	Th	xlii.....xvii. 1—19.	7 23	5 8
12	F	Gen. xi. 27—32, xii.....xvii. 20—37, xviii. 1—14.	7 21	5 9
13	S	xiii., xiv.....xviii. 15—34.	7 19	5 11
14	LD	Psalms.	7 16	5 13
15	M	Gen. xv., xxi.....Luke xviii. 35—43, xix. 1—27.	7 15	5 15
16	Tu	xxii. 1—19, xxiii.....xix. 28—48.	7 13	5 17
17	W	xxiv.....xx. 1—26.	7 11	5 19
18	Th	xxvii. 1—40.....xx. 27—47, xxi. 1—4.	7 9	5 20
19	F	xxvii. 41—46, xxviii.....xxi. 5—38.	7 7	5 22
20	S	xxix. 1—30.....xxii. 1—38.	7 5	5 24
21	LD	Psalms.	7 8	5 26
22	M	Gen. xxxi. 1—29, 43—55. Luke xxii. 39—65.	7 0	5 27
23	Tu	xxxii., xxxiii. 1—17.....xxii. 65—71, xxiii. 1—25.	6 57	5 29
24	W	xxxv.....xxiii. 26—49.	6 53	5 31
25	Th	xxxvii.....xxiii. 50—56, xxiv. 1-12.	6 51	5 33
26	F	xxxix., xl.....xxiv. 13—53.	6 49	5 35
27	S	xli. 1—52.....Acts i.	6 48	5 37
28	LD	Psalms.		

PICTORIAL ILLUSTRATIONS OF SCRIPTURE.

Among the peculiar advantages enjoyed by the rising generation at the present time, one of the most important is that, in the perusal of the sacred volume, they have opportunities which none of their ancestors possessed, to form correct ideas of the scenery, customs, and other circumstances to which the narrative refers. In the admirable work entitled the Pictorial Bible, especially, now in the course of republication, such fancy pieces as adorned or disfigured the ornamented editions of the scriptures to which we had access in our youth are entirely superseded by woodcuts and engravings adapted to elucidate the history and familiarize the imagination with objects illustrative of the text. Through the courtesy of Mr. Knight, the publisher, to whom mankind are greatly indebted for the enterprising spirit and correct judgment which he has evinced in furnishing works of this useful character, we are enabled to give our readers some specimens of the cuts with which the Pictorial Bible abounds, and at the same time to impart additional interest to this month's "Family Bible Reading."

In the memorable prayer offered by Jacob at Mahanaim on his return from Padan-aram, when anticipating with distress the hostile visit of Esau, he says, "With my staff I passed over this Jordan, and now I am become two bands." It is probable from the relative position of his father's house and the country to which he was travelling, that he had crossed the Jordan at the ford depicted below; and the reader may without impropriety imagine him pursuing the same track as some are seen pursuing in the picture.

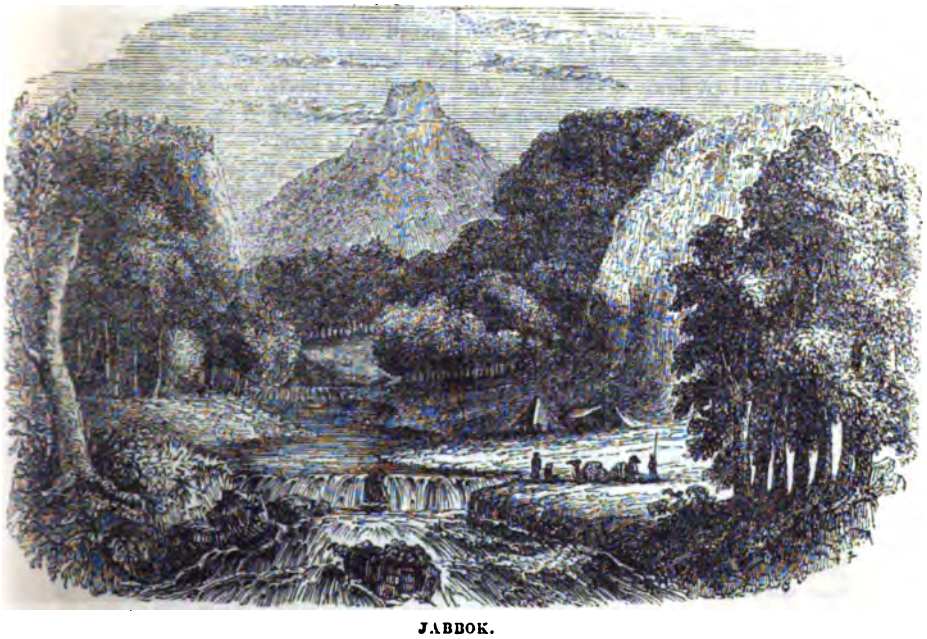


JORDAN.

In reference to this river, Dr. Kitto observes, in the Pictorial Bible, "This river, being the principal stream of Palestine, has acquired a distinction much greater than its geographical importance could have given. It is sometimes called 'the river,' by way of eminence, being in fact almost the only stream of the country which continues to flow in summer. It was formerly usual to refer the source of the river to the stream which issues from the cave at Banias (the ancient Paneas, the Cæsarea Philippi of the New Testament), over which rises a perpendicular rock, whose face has been sculptured in niches for statues. But this is by no means the most distant of the fountains whose waters go to form the Jordan; and it is perhaps better to regard the river as taking its source about an hour and a quarter's journey (say three miles or three miles and a quarter) north-east from Banias, in a plain near a hill called Tel-el-Kadi. Here there are two springs near each other, one smaller than the other, whose waters very soon unite, forming a rapid river from twelve to fifteen yards across, which rushes over a stoney bed into the lower plain, where it is joined by the river from Banias. A few miles below their junction, the now considerable river enters the small lake of Huleh, or Samochonitis (called 'the waters of Merom' in the Old Testament). This lake receives several other mountain streams, some of which seem to have as good claim to be regarded as forming the Jordan as that to which it is given in the previous statement; and it would perhaps be safest to consider the lake formed by their union as the real source of the Jordan. About two miles below this lake the river passes under Jacob's Bridge in a rapid stream through a narrow bed; and in about ten miles further reaches the larger lake, known by several names but most commonly as the lake of Tiberias, through which its course is distinctly marked by the smoothness of the water in that part. The Jordan rushes from the southern extremity of the lake with considerable force in a stream which is about fourteen yards across at the end of April. On quitting the lake the river enters a broad valley, or *Ghor*, by which name the natives designate a depressed tract or plain between mountains. This name is applied to the plain of the Jordan not only between the lake of Tiberias and the Dead Sea, but quite across the Dead Sea and to some distance beyond. This valley varies in breadth from five to ten miles between the mountains on each side. The river does not make its way straight through the midst of the Ghor; it flows first near the western hills, then near the eastern, but advances to the Dead Sea through the middle of the valley. Within this valley there is a lower one, and within that in some parts another still lower, through which the river flows. The inner valley is about half a mile wide, and is generally green and beautiful, covered with trees and bushes, while the upper or large valley is for the most part sandy or barren. The distance between the two lakes in a direct line is about sixty miles. In the first part of its course between them the stream is clear; but it becomes turbid as it approaches the Dead Sea, probably from passing over beds of sandy clay. The water is very wholesome, always clear, and nearly tasteless. The breadth and depth of the river varies much in different places and at different times of the year. The average breadth has been calculated by Dr. Shaw at nine yards, and the depth at nine feet. In the season of flood, in April and the early part of May, the river is full and sometimes overflows its lower bank, to which fact there are several allusions in scripture (Josh. iii. 15; 1 Chron. xii. 15;

Jer. xii. 5, xlix. 19, l. 44; Eccl. xxiv. 26). The course of the river is about 100 miles in a straight line from north to south, but with its windings it probably does not describe a course less that 150 miles. Burckhardt says that it now bears different names in the various divisions of its source; *Dhan*, near its source; *Ordan*, lower down, near the Sea of Galilee; and *Sherya*, between that lake and the Dead Sea."

On his return, however, not intending to proceed at once to his father's house at Beersheba, Jacob seems to have preferred a more northern route. When he uttered the prayer to which reference has already been made, he was near the smaller river, the Jabbok. It was here that he divided his family into different parties, that if one were smitten by Esau the other might escape, and sent his beloved charge across the brook, tarrying behind to pass the night in prayer.



JABBOK.

Respecting this stream Dr. Kitto says, "This river rises in the mountains in the south-east of Gilead, and after a course of about fifty miles nearly due east and west, enters the Jordan about forty miles south of the sea of Tiberias. The Jabbok now bears the name of Zerka. In its passage westward across the plains, it more than once passes under ground, and in the summer the upper portion of its channel becomes dry. But on entering the more hilly country immediately east of the Jordan it receives tribute from several springs which maintain it as a perennial stream although very low in summer. From this it appears that not only its volume, but the length of its course, is much smaller in summer than in winter. On approaching the Jordan it flows through a deep ravine, the steep banks being overgrown with the *solanum furiosum*, which attains a considerable size. But the ravine is not so well wooded as the immediate neighbourhood. The water is pleasant, and the bed being rocky the stream runs clear."

THE OUTSIDE PASSENGER.

Some years ago, a young lady who was going into a northern county took a seat in the stage coach. For many miles she rode alone; but there was enough to amuse her in the scenery through which she passed and the pleasing anticipations that occupied her mind. She had been engaged as governess for the grand-children of an earl, and was now travelling to his seat. At mid-day the coach stopped at an inn at which dinner was provided, and she alighted and sat down at the table. An elderly man followed and sat down also. The young lady arose, rang the bell, and addressing the waiter, said, "Here is an outside passenger: I cannot dine with an outside passenger." The stranger bowed, saying, "I beg your pardon, madam, I can go into another room," and immediately retired. The coach soon afterwards resumed its course, and the passengers their places.

At length the coach stopped at the gate leading to the castle to which the young lady was going; but there was not such prompt attention as she expected. All eyes seemed directed to the outside passenger, who was preparing to dismount. She beckoned, and was answered, "As soon as we have attended to his lordship we will come to you." A few words of explanation ensued, and to her dismay she found that the outside passenger with whom she had thought it beneath her to dine was not only a nobleman, but that very nobleman in whose family she had hoped to be an inmate. What could she do? How could she bear the interview? She felt really ill, and the apology she sent for her non-appearance that evening was more than pretence.

The venerable peer was a considerate man, and one who knew the way in which the scripture often speaks of the going down of the sun. "We must not allow the night to pass thus," said he to the countess: "you must send for her, and we must talk to her before bedtime." He reasoned with the foolish girl respecting her conduct, insisted on the impropriety of the state of mind that it evinced, assured her that nothing could induce him to allow his children to be taught such notions, refused to accept any apology that did not go the length of acknowledging that the thought was wrong, and when the right impression appeared to be produced, gave her his hand.

The Lord of all, before whose judgment-seat every human being must hereafter stand, was for a season in the world, and the world knew him not. When he was on the earth, the Son of God was but an outside passenger. With what consternation will many of those who treated him with disdain recognize in the Almighty Judge of quick and dead, the despised itinerant from Galilee whom they scorned and derided! And as it was with him, so it is with his living representatives. By far the greater number of those who belong to the court of the Prince of princes have been outside passengers. What will be the feelings of many who have treated them contemptuously when they hear the words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?"

Happy would it be for the churches of Christ if all who belong to them were to remember habitually that they also have a Master who is in heaven; and that nothing is more clearly deducible from his instructions than that every one who desires to enjoy his favour should be ready at all times to exercise courtesy towards an outside passenger.

HERESY AND ORTHODOXY.

WHAT is heresy?

If you ask, What does heresy mean? the answer is, Sticking to what you take. Thus, a competitor for a crown seizes it, a dog catches a hare, a constable apprehends a pickpocket, a child grasps an orange, a man takes up an opinion, and in each case it is heresy. If you inquire what has been meant by heresy? the answer is, The avowal of any opinion in politics, philosophy, or religion, which shocks superstitious ignorance, or awakens ecclesiastical jealousy. Thus Galileo's philosophy was condemned as heretical pravity, and Galileo himself was punished as an offender against the church.

It was once a capital heresy to admit that there are antipodes. Pope Zachary denounced that opinion, in the case of Vigilius, as "an unrighteous and perverse doctrine against the Lord and his own soul;" adding, "Strip him of the priesthood and drive him out of the church."

It was also accounted a malignant heresy to call the constellations, as astronomers do, by the names of living creatures; and to deny that the stars are luminaries, moved at pleasure by angels, whose office it is to hang them out by night, and to take them away in the morning, like the street lamplighters.

The ecclesiastical authorities, who in working out their schemes have spoilt much Greek, make heresy to mean any opinion which does not accord with the orthodox faith.

What is the orthodox faith?

Clearly the heresy of them who have the power to punish those whose heresy differs from their own. Heresy was never imputed in an ill sense until the ecclesiastics adopted the term. Originally it was intended to signify a man's option or election of a theory; which was considered not only harmless, but praiseworthy.

Heretic and heir have the same etymology: only the heir takes by succession, and the heretic by choice.

It is that choice which incurs the vengeance of "spiritual wickednesses in high places."

Who first employed the term orthodoxy in an ecclesiastical sense?

The emperor Justinian. In the 146th novel, speaking of the Jews, he says, "Heretofore, and till now, they have wandered from orthodoxy." While the Duke of Alva was perpetrating his atrocities in the United Provinces, a Mennonite, flying from an officer, passed safely over a deep frozen ditch; but his pursuer broke the ice, and falling in, cried piteously to the Mennonite, imploring him not to suffer him to be drowned for want of help. The anabaptist hesitated for a moment; but, yielding to the impulses of humanity, went back and drew him out, thereby saving his life. The moment the man was himself out of danger, he seized his deliverer and dragged him to prison, from which he was taken only to be burnt alive.

Which of these was the orthodox, and which the heretic?

Why, the anabaptist was the heretic, and the catchpole the orthodox. In proof of which, the Zuinglians at Zurich made a decree, "That the anabaptists should nowhere be tolerated in the canton, but undergo the punishment of death."

Zuinglius himself presided and jested at one of those executions which was by drowning; and the joke that he joked was, "Qui iterum mergit, mergatur," "Let him who redips be dipped."

"They insist," said Erasmus, "that heretics ought not to be punished with death; whereas, they themselves inflict it upon the anabaptists, a people against whom there is very little to be said, and concerning whom we are assured there are many who have been reformed from the worst to the best lives; and though they may unwisely err in some opinions, yet they have never stormed towns nor churches, nor entered into any combinations against the magistrates, nor driven any one from his government or estate." —*Birt's Patristic Evenings.*

ANCIENT BRITISH BAPTISMS.

Baptism continued to be administered in the open air, at any rate occasionally, until the time of the Saxons; for Paulinus, archbishop of York, baptized a thousand persons at one time in the river Swale. Bede, who flourished early in the eighth century, says, "So great was then the fervour of the faith, and the desire of the washing of salvation among the nation of the Northumbrians, that Paulinus, coming with the king and queen to Adgebrin (Yeverin), the royal county-seat, stayed there with them thirty-six days, fully occupied in catechizing and baptizing; during which days, from morning till night, he did nothing else but instruct the people resorting from all villages and places, in Christ's saving word; and when instructed, he washed them with the water of absolution in the river Glen, which is close by. In the province of Deira also, where he was wont often to be with the king, he baptized in the river Swale, which runs by the village Catterick; for as yet oratories or fonts could not be made in the early infancy of the church in those parts." The baptistery commonly consisted of two apartments,—the porch, or ante-room, where the persons to be baptized made the confession of their faith, and renunciation of Satan; and an inner room where the ceremony of immersion was performed. Baptisteries, according to Durandus, continued to be outside of the church until the sixth century. These buildings were covered at the top, and supplied with fresh spring water by pipes laid into the sustaining columns or walls, and let out by spouts in the form of stags' heads, lambs, and other animals.

In the first number of Brown's History of the edifice of the Metropolitan Church of St. Peter, York, in Plate III. is given a plan of Paulinus' second edifice, where the probable position of the wooden baptistery enclosing a spring still remaining is pointed out; and though now almost obscured by several successive subsequent erections, the discovery is very valuable to the ecclesiastical antiquary. Mr. Haslam informs us, that the recently-discovered church of St. Piran, Cornwall, has a spring within twenty yards of it, in an easterly direction. Here probably was the entrance to the enclosed space in which the church was built, where the baptistery stood, and perhaps stands to this day beneath the sand. There was a spring beside the stone church of St. Ninian at Whitherne, in Galloway; and also an old well called St. Ninian's well at Fenton, Northumberland, which was probably for some time the scene of his labours.—*Yeowell's Chronicles of the Ancient British Church.*

THE GREAT DELIVERANCE.

"On sabbath morning," said the late Mr. Thomas Wilson, in 1794, "I went to a place I never was at before, to hear Mr. Fuller. I heard him again at night, at a meeting at the bottom of Wood Street, which was very crowded. His text was 1 Thess. i. 10, 'And to wait for his Son from heaven, even Jesus, who delivered us from the wrath to come.' Speaking of the wrath of God, he said:—I. It was wrath of a powerful God, of a just God, of a good God, and wrath *reserved* and everlasting. II. Of Jesus, who delivers us from it, 1st, in a way honourable to his Father; 2nd, expensive to himself; 3rd, full and free to us. III. The exhortation—to wait for his second coming. May we be interested in this great salvation, for the wrath of *the Lamb* will be insuperable!"

THE PULSE OF THE CHURCH.

The prayer-meeting is the pulse of the church; if the pulse beat strong and regular, it indicates a strong and healthy constitution; but if feeble and irregular, it is a sign of ill health and weakness: when the constitution of the church gets healthy and strong, the prayer-meeting will be thought much more of than our anniversaries.—*Williams of Wern.*

THE LAND OF PURE DELIGHT.

BY THE REV. BENJAMIN COOMBS.

"To eat of the tree of life, which is in the midst of the paradise of God."—Rev. ii. 7.

"O præclaram diem, cùm ad illud divinum animorum concilium cœtumque proficiscar; cùmque ex hâc turbâ et colluvione discedam."—Cicero, de Senec. § 23.

Bright sphere of spotless and of stable bliss!
On faith's broad pinions I would soar to thee;
Enjoy thy contrast to a world like this,
So false and foul, so full of vanity!

Seek we in mirth's fair bowers the heart-felt joy?
O'er all "the serpent's trail" is quickly seen:
Impoisoned fangs earth's purest bliss destroy,
A blight soon mars and kills its brightest green.

Trust we to friendship's proffered, potent arm?
The oak beneath whose shade we shelter claim,
And think to escape the tempest's wild alarm,
Serves to conduct the bolt with surer aim.

In quest of knowledge is our warm pursuit?
Reach we the tree?—it but reveals our woe;
E'er since our ancient sire first plucked the fruit,
His sons their folly feel in all they know.

Instructed thus, 'tis time to raise one's thought
To where yon Paradise, walled in on high,
With knowledge, friendship, and 'rapt joy is fraught,
That ne'er betray nor cloy, that never die!

There grows the Tree that every fruit supplies,
To strengthen mind and sate its wishes vast;
There, nurtured by the living streams that rise
Near heaven's high throne, eternally to last!

No lightning's flash can scathe that tree divine;
No autumn sear, no winter strip its bloom;
No wind can blight, no setting sun define
Revolving days, no night spread pall of gloom!

There bowers of tranquil bliss stretch far and wide,
Enwreathed with richest amaranthine hues;
There pure and kindred spirits, side by side,
Reciprocate their joys, converse or muse;—

Converse or muse on nature's mighty plan,
Its works all stamped with their Creator's seal;
Or else, on God's great care their mortal span
Received, his providential ways reveal.

Bridport.

And thence their thoughts and anthems high they raise
To Him who full and free redemption brought,—
Add sweeter music to seraphic lays,
As tutors meet, themselves by mercy taught!

O then to join that throng with glory crowned!
With them to walk the flowery meads among,
To pluck ambrosia from that Plant renowned
On the pure river's marge that flows in song.*

Emerging from this vault of night and sin,
Freed from its chains of ignorance and strife,
Arise, enfranchised soul, and enter in!
Inherit light, and love instinct with life!

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* Gray says,—

"From Helicon's harmonious springs
A thousand rills their mazy progress take."

Obviously in allusion to the classic story adopted by the poets of Mount Helicon, the reputed residence of the Muses, having been struck by the hoof of Pegasus, the winged horse, in consequence of which a fountain gushed forth harmoniously vocal. This, however, is only a pleasing fiction. But "there is a river—the pure river of the water of life,—the streams whereof make glad the city of God."

THE IMMORTAL ONE.

"I AM the Immortal One!"
Though once I died;—
Though once by death undone,
"The crucified."

Yet have I won the day,
Have spoiled the foe;
Have torn his crown away,
And laid it low.

And now in keeping sure
I hold the keys;
Open or shut the door,
As best I please.

Of Hades, Lord am I,
Of weal and woe;
I live no more to die,
Life only know.

Write, write these things of me,
Tell them around,
Of things that yet shall be,
Make known the sound;—

Say that I died, yet live,
And live to bless;
Reign, and to sinners give
All happiness;—

Peace in the conscience now,
The pledge of rest;
And when in death they bow,
I make them blessed.

Yes, then they too shall rise
With me to reign;
Reign in my native skies,
Their foes all slain.

Write, write these things of me,
Spread them abroad;
That all below may see
In me their God:—

That from the utmost end
Of earth's wide bound,
Sinners to me may bend,
And bliss be found:—

That from the deepest sea
My saints may rise;
Rise to that joy with me,
Which never dies

I. S B

REVIEWS.

Letters to the Right Hon. Lord John Russell on State Education; with an Appendix, containing Correspondence with William Ewart, Esq., M.P.; a Letter to the Rev. Dr. Vaughan; and Replies to the Westminster and British Quarterly Reviews. By EDWARD BAINES, *jun.* Leeds: 8vo. pp. 166. Price 3s. cloth.

Popular Education in England; with a Reply to the Letter of Mr. Edward Baines, jun. on that Article. By ROBERT VAUGHAN, *D.D.* London: 8vo. pp. 84. Sewed, 1s.

NOTHING can well be more slippery or treacherous than a statistical argument in the hands of an unskilful statist. He may feel absolutely certain that he has been guilty of no oversight, that he has made no omission, and yet he may draw inferences precisely opposite to those which a more practised hand would have drawn from his premises. At every step in statistics, there lie quicksands and fallacies; false, insufficient, or exaggerated data, which lurk as it were to ensnare him into the most absurd conclusions. The utmost logical acumen, without the requisite skill, will fail him in these new and comparatively untrodden paths of investigation. It is, besides, almost impossible for him to guard effectually against the influence of his prejudices. Under these circumstances, he is not a wise man who flings himself into such a field of controversy, without a thorough mastery of all the facts, and moreover skill to employ them with effect in the discovery of truth.

Now the argument for a voluntary education on the one hand, or for a national education on the other, seems for the present to have resolved itself into a question of statistics; and the recent discussions upon this subject abundantly exemplify our observations. No sooner was this new inquiry started than it fired all parties with emulation. Clergymen and dissenting ministers, editors of newspapers and quarterly reviewers rushed pell-mell into the field. Facts and figures, facts and figures, was the war-cry that resounded on all sides. No man who understood the four fundamental rules of arithmetic, especially in decimals, deemed himself incompetent to the argument. Long sums are amusing to some minds though they are equally perplexing to others; but then long sums, involving errors, often bring out enormous results. We fear that some of our friends have attempted a subject beyond their information and capacities, or probably they did not enjoy the full term of ten years' instruction; a circumstance that may account for their laudable determination to accept of no shorter period as the average for the nation; for if they find by experience that less did not suffice for themselves, how can they be expected to think it sufficient for others?

Now, for our own parts, we always thought the question of national and voluntary education was a question of principle. It never occurred to us that any amount of deficiency in the means of instruction could decisively affect the inquiry. But since the figures have been laid before us by two of the contending parties, we are bound in courtesy to give them a little consideration. Yet let not our readers be alarmed. We will not conduct them through a very long labyrinth of calculations. A little carefulness and forethought may sometimes wonderfully shorten an arithmetical operation; and the subject before us really lies in a much shorter compass than either of the above pamphlets would seem to imply.

Dr. Vaughan's object is to show that there is such an enormous deficiency in the means of education, that there is no hope for us but in state support, and that even principle itself is counterbalanced by necessity. With this end in view he assumes that ten years is an average term of education; and consequently, that all children between the ages of five and fifteen ought to be at school. He assumes next, that the numbers between those ages are about one-fourth of the population; but, upon inquiry, it turns out that not more than from one-eighth to one-ninth are actually under instruction. Grant Dr. Vaughan, then, his ten years' average and the conclusion is fairly attained that something

like one-half of the children between the ages above specified attend no school whatever. In our opinion, the figures both of Dr. Vaughan and Mr. Baines exhibit no material difference. But we candidly confess that the array of figures which so terrifies the doctor as to drive him to entreat the help of government fills us with no such feelings of dismay.

Now, first, let us inquire how far Dr. Vaughan is justified in demanding a full average of ten years' education for all classes of the community; because this is the basis of all his calculations, and the entire hinge upon which revolves his statistical controversy with Mr. Baines. We are ready to admit that for the upper and middle classes this may be a fair average, but with respect to the remaining, and by far larger portion of the population, it is in the highest degree unreasonable and absurd; absurd in any conceivable state of society whatever—doubly so under the present circumstances of our own country. Yet for this absurdity Dr. Vaughan has no better plea than that he is supported by a majority of statists. But does he or any other man really believe that if schools were opened on this principle for a fourth part of the community they would be filled? or that the poor would or could keep their children under instruction for ten years together? It is needless to press this question. The doctor has himself admitted that Mr. Baines's average of five years is upon the whole much more reasonable than his own. But while making the admission he does not go back to reconstruct his argument upon this new foundation; he throws it in as a trifling consideration which may, perhaps, abate his case a little, but will not materially affect the result; whereas the difference between a term of ten years and a term of five, is just the difference between one-fourth and one-eighth of the population!—a difference surely worthy of being taken into account.

We may see still more clearly the treachery of an argument based upon the assumption that one-fourth of a population should be at school if we apply that mode of calculation to the best educated country in Europe—Prussia. Now, it is well known that Prussia enjoys the most perfect of all national systems. All children from seven years and upwards are compelled by law to attend; and it has been found by actual inspection, that the entire juvenile population of a legal age were at school at one time, except about 20,000. Yet simply because the Prussian system does not admit the demand for a ten years' average, but begins with children at seven years instead of five, Dr. Vaughan's arithmetic would show a result almost as frightful in Prussia as in England, viz.:—

Population of Prussia	12,726,823
One fourth between the ages 5—15	3,181,705
In actual attendance at school	2,021,421
Attend no school whatever	1,160,284

Thus in that very country which enjoys the most perfectly organized system of education with which we are acquainted, the doctor's mode of reckoning would show a deficiency of more than one-third who are found in no school whatever. In England, assuming ten years as an average term of schooling, we have a deficiency of nearly one-half. Calculating in the same manner, even Prussia exhibits a deficiency of more than one million out of three; but, as on a proper mode of reckoning there is in Prussia no deficiency at all, so, on a proper mode of reckoning, one million and a half in England will dwindle down to a number large enough indeed to demand our utmost zeal, but still so small that we need not despair of overtaking it by the voluntary energies of the people. Only grant the statist those two years, from five to seven, and he will conjure up for you an appalling phantom of vice and ignorance, which, however, exists nowhere but in his own figures; and yet this is the phantom at whose bidding we are expected to renounce our faith in the voluntary principle, and resign all our juvenile population to the moulding hands of the state!

Hence, it is evident, that, although in theory it may be true that one-fourth of a population should be at school, yet, to assume it as a basis of calculating the actual extent of general education, is one of the greatest practical blunders which a statist could commit. It is a proportion that obtains in no other country in the world, and in England is beyond all reasonable expectation. The calculations of Mr. Baines rest, in our opinion, upon a much surer ground. That gentleman, who has acquired a deserved celebrity by his investigations into these subjects,

deems a term of five years as long an average as we can reasonably calculate upon. This reduces the number of children that Dr. Vaughan would have provided for, by one half, and hence, while the doctor finds full half the juvenile population entirely destitute of the means of instruction, Mr. Baines finds only a small deficiency, not amounting to a fourth, or even a fifth of the whole. But we must do Mr. Baines the justice to place the substance of his calculation before our readers, that they may judge for themselves.

The "Age Abstract" of the census of 1841 states the number of children between five and fifteen years old as 3,624,595. If all the children in the country of all classes must have ten years' education, then all these ought to be at school at the same time; but if five years be sufficient, as Dr. Vaughan subsequently allows, then it is enough to provide for half that number. Mr. Baines's figures, therefore, will stand as follow:—

Number of children to be provided for, being half the number between the ages 5—15 years in 1841	1,812,297
Add 25,000 per annum for increase of population from 1841 to 1846	125,000
Total to be provided for in 1846	1,937,297
Lord Kerry's returns of 1833 show a school attendance of	1,187,942
In Dame and Infant schools	89,005
Numbers under instruction in 1833	1,276,947
Dr. Hook's estimate of school accommodation provided from 1833 to 1846	600,000
Total number provided for	1,876,947

These results, then, stand thus:—

Day-school accommodation required for...	1,937,297
" " existing for...	1,876,947
Present deficiency	60,350

Mr. Baines quotes as his authorities the parliamentary census, the Minutes of the Committee of Council on Education, the Rev. Mr. Burgess, and the Rev. Dr. Hook, and he concludes this part of his subject by saying,—

"Of the two millions of Sunday scholars who are supplementing—in many cases I may add sanctifying—their general education by receiving scriptural training on the Lord's day, I have yet said nothing. Still I do not say that we have no deficiency in the means of education. But in the face of the documents and facts adduced, I am compelled to believe that the deficiency is not great."—*Page* 37.

It would not be difficult to show from Dr. Vaughan's own figures that the above estimate is not very far from the truth. But we feel it our duty, though painful, to point out a few more particulars to illustrate the extremely unfair and deceptive mode in which the respected doctor has conducted the inquiry. Never, perhaps, were so many errors condensed into so small a compass. Had the pamphlet proceeded from some other writers we could mention, we should have employed much stronger terms of reprobation.

1. The doctor should have calculated upon the census of 1841. Instead of this, he takes the population of 1831, divides it by four to obtain the number of children between the ages of five to fifteen years, and then subtracting the numbers actually at school in 1833 according to Lord Kerry's returns, he finds the remainder, being two-thirds of the whole, altogether destitute of any day-school instruction whatever!

2. It is true that since that time additional school accommodation has been provided, according to Dr. Hook, for more than 600,000 children; but this, Dr. Vaughan dismisses with the flippant observation that "it has not done much more than kept pace with the progress of the population." Yet even Dr. Vaughan does not make the increase of the juvenile population to be more than half that number, leaving a surplus provision since 1833 for 300,000 children. When this glaring oversight is presented to him by Mr. Baines, the doctor endeavours to escape by saying that he spoke of school attendance, and not of school accommodation,—a miserable subterfuge!

3. Dr. Vaughan throws entirely out of the account all the attendants at dame and infant schools, as unworthy of notice. Dame schools it is the fashion of these times to decry. Be it so. Yet God forbid that the hard-hearted and and chilling speculations of modern days should ever sweep away these infant nurseries as of no worth! To these some of the best and brightest ornaments of our nation have not scrupled to acknowledge their obligations. The hand that helped, however humbly, to train the first dawnings of intellect, deserves the gratitude and reverence of our latest days; and we pity the man who can pass by such claims to notice with unfeeling contempt. That con-

tempt these schools do not deserve. Reading, spelling, tables, the rudiments of grammar, and a miscellaneous amount of moral, religious, and even scientific information;—these were our earliest intellectual nourishment; and let governmental inspectors and statists say what they please, these were our actual acquirements in such a seminary. Learned doctors, perhaps, may deem these mean details beneath their observation, and refuse to count the lowest rounds of that ladder by which they themselves ascended to distinction; but with us, they lie embalmed among the most sacred recollections of earliest youth. We can scarcely forgive Wilderspin for having done so much to destroy all the poetry of childhood; nor is it likely we can pardon Dr. Vaughan, who would fain break up these unpretending establishments, and substitute for the dear old matrons the tender mercies of a hireling, licensed to teach and whip children (like felons) under state authority and inspection!

4. We object, further, that Dr. Vaughan has estimated the number of children eligible for school in 1831 at one-fourth of the population. But this estimate is manifestly false. For one-fourth of the population in 1831 was 3,600,000. But according to the "Age Abstract" of the census of 1841, when the population was a million and a half greater, the number of children between the ages of five to fifteen years was only 3,624,595, being a proportion of not more than four and two-fifths of the population. By the way, this estimate would show that the numbers of school children have only increased by 24,595 in ten years, how then can our respected doctor pretend that a subsequent provision for 600,000 has not done much more than "kept pace with the increase of the population?" But so small an increase in the numbers of school children in ten years out of a million and a half of persons, is altogether incredible, and therefore the estimate that such children amounted in 1831 to one-fourth of the population *must be wrong*, even though all the statists in the world were agreed upon it. But if instead of dividing the population of 1831 by four we divide it by four and two-fifths (the ascertained proportion of school children according to the late census), we shall find a difference of 327,273, which Dr. Vaughan's false statement has added to the long account of vice and ignorance which he has brought against the nation, and in favour of government interference with education.

On the whole, then, we cannot resist the impression, that the respected editor of the British Quarterly has, either with or without design, exaggerated the destitution of the country. We do not say that the quality of education is all that we could desire. We do not affirm that the means of instruction are equally diffused. In some districts there may be superabundance, in others a deficiency. Nobody disputes these points, and, in arguing upon them, Dr. Vaughan fights with shadows and contends without an adversary. But, upon a broad view of the whole question, we do not hesitate to avow our conviction, that the doctor has utterly failed in making out a case sufficient to demand government aid in a work which he himself admits the people can do much better for themselves. If, indeed, nothing short of ten years is to be accounted a proper term of schooling, then we have a few thousands more than the half of our juvenile population destitute of the means of instruction; but if five years be a reasonable average for all classes, then having to provide for only half the number of children we have but a few thousands — certainly not more than one-eighth of the whole—unfurnished with school accommodation. This eighth, be it observed, includes all that must be absent from sickness or other contingencies, who would certainly be one per cent. of school attendants, or perhaps 15,000 or 20,000 altogether; it includes all that wretched and degraded class that no school system would reach unless it were compulsory. We have taken no notice of the fact that Lord Kerry's returns relate to the numbers in actual attendance, and that consequently we may presume that—unless all those schools were full—there was accommodation for many more thousands than his numbers would indicate; — on these points we do not enlarge; but we put the question to any candid man, Whether, having provided means of instruction for seven-eighths of the school population, we are now, terrified by the remaining fraction, to cast ourselves upon a public tax, and confess that we cannot finish the work without the resources of the state?

We do not hesitate, therefore, to declare our conviction that nothing which

has been written can shake the conclusion of Mr. Baines. There may be trifling inaccuracies or oversights, but none that can materially affect his main positions. On the contrary, the mode of calculation adopted by Dr. Vaughan is open to very serious objections, and is quite unworthy of an author who repeatedly disclaims being a novice in these matters, on the ground that he "wrote somewhat largely upon great cities some six or seven years ago." But grant it otherwise. Let it be proved that the greater part of the young are destitute of the means of instruction, the great question would remain untouched. If the *principle* of national education be good, it can stand upon its own merits and need not cast itself upon our compassion. Are the feelings of our hearts to over-rule the deliberate convictions of our judgments? For ourselves we are not satisfied that this benevolent weakness is necessary. At all events we decline to sacrifice judgment and principle even on the altar of humanity. Pile up facts upon facts, figures upon figures,—multiply thousands into myriads and myriads into millions, the question still remains untouched,—Is it the business of the state to educate the people? Prove the people to be as ignorant as you please, yet you have not thrown so much as a feather into the scale by which this point must be decided.

Now we object to national education because in the present state of parties in England it would require a separation between secular and religious instruction. If religion is to be taught, the churchman will be satisfied with no system, which does not involve the catechism, and lie under the control of the clergy; but these are terms to which dissenters cannot accede. It is possible indeed, and barely possible, that they may agree in the exclusion of religion; but, in that case, secular education will be robbed of its most valuable element, and will be no longer worth the millions that must be expended upon it. We expected to meet with advocates of a non-religious theory among worldly politicians, but never among ministers of the gospel; least of all among evangelical dissenters. We cannot but regard it as a deliberate sacrifice of religious interests to a worldly end. Though the school may be open to ministers of all denominations and a class-room be provided for their use, this will not meet our views, or assign to religion the prominence which it demands. It should preside over all the arrangements, and sanctify the whole routine of study by its presence and influence. We will venture to affirm that no man of genuine piety, or even of integrity, could consent to enter a school in the capacity of a master bound to silence and reservation upon the most momentous of all interests—the interests of the soul. The effect of such a system must be to put a premium upon infidelity and indifference. No man is so likely to steer clear of all offence to religious parties, as the man who thinks lightly of religion, and therefore cares nothing for the disputes of its professors. The force of such consideration is obvious, but we forbear to reason further, because we are firmly convinced, that, whatever may be the opinions of individuals, neither dissenters nor churchmen will consent to make religion the victim which is to be bound and slain, even to the great modern idol of popular education.

We object, further, that in our opinion the voluntary principle is as sacred in this case as in religion itself. It should never be forgotten, that when our Lord cast the support of Christianity upon the spontaneous offerings of his people, it was not an arbitrary law, having no reason but his own authority. He adopted it because it was, in its own nature, the principle best adapted to the end in view. No man has ever yet taken the trouble to investigate the philosophy of voluntaryism. Churchmen have always despised it; and even dissenters have been content to take it upon the simple authority of their divine Master, and have concerned themselves only in watching over its operation. It is high time that voluntaries understood the reason of their distinguishing principle, and its application to all the duties of benevolence as well as of religion. It is true that education and religion are not identical, but they are kindred and inseparable subjects. Education must, if rightly conducted, influence religious opinion; it follows, therefore, that a mode of provision which Divine Wisdom has ordained for the support and extension of the one, must for the same reason be most suitable for the support and extension of the other. The violation of the voluntary principle will ruin the cause of education as surely as

it would injure the cause of religion, the difference between the two cases being simply this, that in the one our Saviour has authoritatively declared his will, in the other he has left us to gather it by inference.

We object, further, to government interference in this important matter, because it would be an additional instance of that excessive legislation which is the grand mischief of our day. What is there which the state will not undertake to do? It meddles with all subjects and all interests. Nothing is too mean; nothing too intricate; nothing too delicate; nothing too sacred, to be regarded as beyond its sphere, or out of its power. From the sweeping of our chimneys upwards to the control of consciences, and the care of souls, every thing is within its hands. When will rulers learn to retire within their own proper province, and leave the people to manage their own affairs? Give them the opportunity and the means, and they will educate themselves; a training, too, far more valuable than the state can confer. If their political condition be sufficiently raised to allow them a fair day's wages for a fair day's work they will no more ask you to provide instruction for their children, than they will require you to find them food and raiment; but as long as the struggle for the common necessaries of life is so severe that they must employ every hand as soon as it becomes strong enough to labour, you may build schools and appoint teachers in every village and hamlet in the country;—the children will be in the fields and factories, and the amount of school attendance will be no greater than before.

Besides, it must be obvious to every reflecting mind, that a national system, with a minister of instruction at the head, will be an engine of power, which the state has never before possessed in this country, and the consequences of which no man can foresee. Who shall assure us that the school will not be made the means of training the people in political subserviency, and thus prove a mighty bulwark against the advances of liberty? That such are the views of certain state-educationists is on record in their books. They evidently anticipate it as a sort of "intellectual police watching over the young in the most critical period of their history, to prevent the intrusion of dangerous thoughts, and direct their minds into safe channels." No man can deny this who has read their writings, and whatever may be the issue it cannot be said that we were not sufficiently forewarned. Surely a wise man will pause before he permits them to take this "new spring" of influence into their own hands. Dr. Vaughan, however, treats this alarm as groundless, because America, jealous as it is of liberty, has never entertained a fear in regard to state education. But the political condition of America is very different from our own. They possess freedom even to an excess, and with a purely democratic government have no reason to fear any treacherous abuse of power. With us, on the contrary, democracy is still struggling through many difficulties against the remnants of old oppression, and may well be jealous of such a means of power thrown into the hands of its opponents. Perhaps some will boldly admit that democracy is the very thing that they wish to impede. We applaud their candour; but for that very reason we will not suffer education to be degraded into a weapon of political warfare.

Again, state systems never work with steady and heathful regularity. Corruptions invariably creep in; are tolerated for a time, and then give way before a sweeping reform. Yet even reform is but a temporary check, which must be applied again and again, as fast as new corruptions accumulate. Voluntary schemes of benevolence, supported by the people, are under constant popular inspection; proceedings are commented on by men of all parties, and public opinion can be brought to bear upon them with instant energy and effect. Hence they are kept constantly steady to the end in view. But government systems, however perfect in organization, being immoveable except by the hand of power, have a continual tendency to degenerate. Even public opinion can only affect them by long, indirect, and often disregarded agitation, and thus they either subside into torpid indolence, or become clogged by abuses, and so never accomplish the end for which they were devised.

This, in part, may be the reason why all known government organizations exhibit such very unsatisfactory results. If we may apply to them the maxim of our Lord, "By their fruits ye shall know

them," by that test they will be found wanting. Prussia, with her most perfect system of means, is a lamentable example that *drilling is not education*, and that the mind may be trained without the development of the mental faculties. The English are a reading people, the Prussians are not; and yet in Prussia all have learned to read, while in England, according to Dr. Vaughan, full one-third are wholly unable to read. The fact is, that while English statesmen and tourists are beside themselves with admiration of the Prussian system, the Prussians are (not indeed an ignorant, but) an unintelligent and superstitious people. That perfect organization is a grand automaton without life, its teachers unthinking or irreligious men, and the whole experiment a splendid and magnificent failure which, by confounding teaching with education, the means with the end, has produced a race of disciples fit only for the civil and ecclesiastical despotism under which they live.

What a lamentable picture was presented before the "Holy Coat" at Trèves. The history of this recent superstitious pilgrimage is more than a volume to the wise. Such a relic in England might have booked one or two fanatics from Oxford, but would scarcely have been worth a third class passenger to a single railway company in the land. But in Prussia it was a rich harvest to the boatmen, put every steam-vessel in requisition, thronged the roads from all quarters, and employed every kind of conveyance. Yet hundreds of thousands of these very individuals must have passed through the entire course of instruction prescribed by the state. Let government educationists explain this stupendous fact, and reconcile it with their extravagant eulogies of continental systems! It proves to us, that while states can teach they cannot educate; they may create systems, but they cannot inspire them with that life and vigour which is needful to secure their end. Give us the solid English fruits of voluntary exertion, and in Prussia they are welcome to their brilliant theory.

Again, any national system must of necessity interfere with, or supersede all the popular efforts which have been made of late years by the friends of voluntary instruction. It is surely worth while to inquire whether we are prepared for such a sacrifice. Let it be remembered that in proportion as government interferes, it must put an end to private benevolence. Men will have done their duty when they have paid the tax. It is a known fact that in all state-educated countries there is little or no voluntary effort. On the threshold of some new proposal on the part of our rulers, it is proper to decide whether we will allow them to seal up the fountains of spontaneous liberality, and open a new spring of their own, subject to every poisonous infusion which corrupt government channels are certain to impart.

We cannot doubt what will be the decision of protestant dissenters. There is one portion of their labours too slightly treated by Dr. Vaughan, which they never can consent to forego,—the Sunday school. Yet, we are sure, that under a national system even Sunday schools could not long survive. From the manner in which they are now spoken of in some quarters we may infer, that our state educationists would not view their extinction with any very deep feelings of regret. The advocates of Sir James Graham's bill pronounced them a failure, and from the general tone of Dr. Vaughan's pamphlet, not from any particular expressions, we fear that he has become something like a convert to the opinion. For ourselves, we shall stand up in their defence, not only as nurseries of religion, but as seminaries of instruction; and to the utmost extent of our influence will resist any scheme, by whomsoever concocted or advocated, that can tend in any degree to their injury or destruction.

We cannot conclude this subject without expressing again our deepest regret at the position which Dr. Vaughan has assumed. From the rank which he holds among nonconformists, and from the respect which in other circles he has achieved by his literary productions, his opinions will be quoted, not so much as the opinions of an individual, but as representing those of the dissenters at large. Double caution is required of men of eminence in the formation of doubtful opinions, and in the publication of views hostile to those of a majority among their brethren. The respected doctor has committed the dissenters, and weakened their hands for the inevitable struggle which is before them. We would not have complained had his opinions displayed a freedom from prejudice, and had he held the balance with

an impartial hand; but under present circumstances we feel authorised to ask, How far has Dr. Vaughan a moral right to wound voluntaryism by his incautious judgments, and to use the British Quarterly as the exponent of his views? There is a difference between might and right; and surely literary power is not exempt from the same distinction.

In the cause of education we have still two objects before us, which we have space only to name:—first, extension *of the means*; and secondly, *the improvement of the quality*, of instruction. There is still work to do in both these departments; and in proportion as we are faithfully occupied in this labour, we can plead boldly and determinately against government interference. For the attempt at interference we must be prepared. The combination against us will be mighty. Some will resist us who should be in our favour; yet our victory over Sir James Graham is sufficient to prove that a vigorous opposition can baffle the most determined minister. Let us take our stand on right principles, and faithfully uphold them, and we shall not only save the poor of this country from a yoke of pauperism, but ourselves from the disgrace of discharging a religious and benevolent duty by compulsion. Voluntaries were the first in this work; let it be theirs to prove that the taunt of their adversaries is false, "This man began to build and was not able to finish."

BRIEF NOTICES.

Notes, Explanatory and Practical, on the Epistle to the Romans. By Rev. ALBERT BARNES. *Reprinted verbatim from the ninth American Edition, Revised and Corrected by the Author, and Edited by the Rev. Ingram Cobbin, M.A.* London: Tegg and Co. 12mo. pp. 396.

It is a serious thing to recommend an exposition of the Epistle to the Romans. That epistle being addressed by the writer to a people with whom he had had no previous intercourse, but in whose welfare he was deeply interested, is at once the most elementary, the most systematic, and the most comprehensive of all the writings of the apostle of the Gentiles. It is the portion of the divine volume against which the opponents of evangelical truth have most determinately set themselves, and which learned men among them have most strenuously endeavoured to explain away and pervert. It is one too, in perusing which the docile reader is peculiarly sensible of his need of guidance. It affords us therefore great pleasure that we can conscientiously recommend this cheap but valuable volume to all who have any regard for our opinion. The design of the author has been to state what appeared to him to be "the real *meaning* of the epistle, without *any* regard," as he says, "to any existing theological system; and without any deference to the opinions of others, further than the respectful deference and candid examination, which are due to the opinions of the learned, the wise, and the good, who have made this epistle their peculiar study." The author's sentiments accord, however, generally with those which are called Calvinistic, though he preserves his independence. In some things we do not agree with him; and we regret to find that he has fallen into the very common mistake of speaking of the epistle as addressed to *the church* at Rome, whereas it was addressed to all the residents at Rome who were saints, and there is no evidence that any comprehensive church then existed in the metropolis of the world, while there are indications in the epistle itself that the contrary was the case. Yet a sound judgment pervades these copious annotations, and we know of no work so well adapted to assist the reader in his investigation of this most important portion of the sacred oracles.

The Works of Josephus: a New Translation; by the Rev. ROBERT TRAILL, *D.D., M.R.I.A., &c. With Notes, Explanatory Essays, and Pictorial Illustrations. Part I.* London: 8vo. Pp. 80. Price 5s.

The pleasing anticipations of this work which we expressed in November, are, as far as the first portion of it is concerned, fully realised. The translation is as elegant, the illustrations as appropriate, and the whole aspect as beautiful, as the prospectus and the high character of the parties engaged in the enterprise led us to expect. The contents of this part are the Life of Josephus, written by himself; a judicious introductory dissertation on his personal character and credibility; and some notices of the princes and governors whom he has occasion to mention. Fine medallion portraits of two of these are given; the Empress Poppæa and the Emperor Domitian, both engraved from coins in the British Museum. Three well-executed engravings give views of the Hot Baths of Tiberias and the sites of Tarichæa and Sephoris in Galilee, from drawings taken recently for the work; with sketches of interesting ruins as seen from the brow of Mount Zion. This is the first of twelve parts, which are to include the Life, the Wars of the Jews, and the two Books against Appion, and to be embellished with one hundred engravings, including maps, plans, and elevations of architectural remains. The work may be safely recommended to all who can afford to indulge themselves with so

great a luxury, combining as it does, in no common measure, that which improves the intellect with that which gratifies the taste.

Chronicles of the Ancient British Church, Anterior to the Saxon Era. By JAMES YEOWELL. *A New Edition.* London: Small quarto, pp. xvi. 196. Price 6s. cloth.

The first qualification of an historian is honesty; the second, a strong appetite for research. Both these we willingly ascribe to the author of this volume, who has evidently devoted much time and labour to the investigation of facts, and has cultivated a habit of looking at both sides of a question and reporting his convictions candidly. An historian, however, cannot make either facts or evidence; and much in the religious state of Britain during the period which Mr. Yeowell has endeavoured to elucidate is involved, we fear, in hopeless obscurity. Often has he sighed, we doubt not, for impartial ecclesiastical records written in the second, third, and fourth centuries, and regretted that in the absence of these he must implicitly rest on traditions collected by Gildas, who was not born before the commencement of the sixth century, and Bede who did not die till after the commencement of the eighth. Long before the days of either, Christianity was greatly corrupted almost every where, the inventions of men having superseded the institutions of Christ, or being blended with them; and these writers saw things past under the influence of prejudices arising from the customs and opinions of their own times. We place little reliance on the accuracy of their testimony; and should yield no deference at all to the sentiments and practices of their predecessors, if they could be ascertained with certainty. Nothing that cannot be traced to the apostles is in our view apostolical; while Mr. Yeowell apparently regards that as apostolical that can be traced to men on whom the apostles, as he thinks, conferred authority. The church in Britain, as he supposes it to have existed before the arrival of Augustine, is apparently the great object of his admiration and delight. He tells us that "when her claims are investigated with an unprejudiced mind, and not through the mists of ignorance and sectarianism, she is seen to be an independent branch of the Holy Catholic Church, the true mystical body of Jesus Christ, having his commission, his word, and his sacraments, and subsisting according to the constitution which she received from the apostles of the Lord." There are too many sentiments which we deem objectionable to allow us to recommend the work for general circulation; yet we think it highly respectable in an historical point of view, and believe that all diligent students of British ecclesiastical affairs in the times to which it refers will read it with great pleasure, and derive from it knowledge which they will be thankful to the author for having prepared for their use.

Additional Remains of the Rev. ROBERT MURRAY M'CHEYNE, *late Minister of St. Peter's Church, Dundee; consisting of Various Sermons and Lectures delivered by him in the course of his Ministry. Second Thousand.* Edinburgh: Johnstone. 12mo. pp. 532.

This volume consists of no fewer than eighty of the sermons and lectures of one whose amiable character and evangelical ministry have secured him the praise of all the churches of Christ in Scotland, and whose early decease has excited their deepest sympathy. By those who were personally acquainted with the author, the book, as bearing a striking impress of his own character, will be highly valued; to others it is calculated to do real good. It supplies us with specimens of sermons which, without being distinguished by profoundness of thought, great power of reasoning, or brilliancy of illustration, commend themselves to every man's conscience, and cannot fail to awaken the holiest emotions of the devout mind. Mr. M'Cheyne was one who evidently spoke from the fulness of his own heart, whose appeals were addressed with much directness and affection to the hearts of his hearers, and who did honour to the language of scripture by introducing it very largely in all his pulpit exercises. His ministry being thus characterized, it is not surprising that it should have proved singularly successful. Should the publication of these "Remains" stimulate to its imitation, both the church and the world will have occasion to rejoice.

The True End of Education, and the Means adapted to it; in a Series of Familiar Letters to a Lady entering on the Duties of her Profession as Private Governess. By MARGARET THORNLEY. Edinburgh: T. and T. Clark. 18mo. pp. 342.

Any work bearing on education can scarcely fail to derive an interest at the present time, from the excited state of public feeling on that subject. Whether the chief ground of dissatisfaction in relation to it is to be found in the extent of the provision made, or in the character of the agency employed, it is not necessary here to determine. All will admit that the means at present in operation are capable of improvement. This applies as well to the education supplied by private tuition to the middle classes as to that furnished in our public schools. On this account it gives us great pleasure to introduce to our readers the work now before us. It appears to be the result of the extensive observation and long experience of an intelligent Christian lady, who participates in those views both in religion and politics which are generally described as liberal. We deem it impossible that any one to whom is committed the instruction of youth should rise from its perusal without benefit. The subjects treated of are various and the suggestions thrown out respecting them are all well worthy of attentive consideration. In the hope that a second edition of the book may speedily be called for, we suggest the desirableness of more carefully revising the proof-sheets. From the neglect of this, there are many typographical errors in this edition, and the table of contents is rendered entirely useless.

My Sunday-school Class; twelve Lessons, designed to assist Junior Teachers in the Communication of Religious Instruction to the Young. By JOHN F. SERJEANT. London: Nisbet and Co. 24mo. pp. 212.

Precisely such a book as was needed by the persons for whom it is designed. The lessons

do not consist of formal exercises on abstruse subjects such as a mere theorist might supply, but of questions, remarks, and illustrations which could only be suggested by an intelligent person accustomed to the work of Sunday-school tuition. We feel that we shall be doing good service to Sunday-school teachers by urging them carefully to read the author's valuable introduction, and to study the lessons with a view to the adoption of a similar mode of conducting their respective classes.

The Life of the Rev. John Williams, Missionary to Polynesia. By EBENEZER PROUT. *Fourth Thousand.* London: 8vo. pp. 171.

This interesting work was reviewed in our number for May, 1843. We are glad to see an edition of it, at the very low price of three shillings, uniform with the cheap editions of Williams's Missionary Enterprises and Moffat's Labours and Scenes in South Africa.

An Examination of the "Direct Testimonies in Favour of the Baptism of Infants from the Apostolic Age" (Dwight's Theology.) By H. WHITLOCK, *Belton.* Uppingham: Oliver. 12m. pp. 19.

The following sentences from a notice prefixed to this pamphlet will best explain both its nature and the occasion of its being written. "The baptist denomination had been making efforts to raise an interest in the town of Uppingham for fourteen months without making any particular attempt to propagate their views in the ordinance of baptism. In August last three persons were baptized, and it was thought right to distribute tracts on the baptists' views. In a few days after a tract bearing the above title was printed and circulated taken from 158th Sermon of Dwight's Theology. As an examination of the doctor's statements the following pages were compiled." We have only to add that the author has manifested much industry, and by completely invalidating the "testimonies" of his opponents has done good service to the cause of truth.

Conversations on Dissent from the Church of England and all other Human Establishments of Religion. Written and Published by Direction of the Annual Association of General Baptists. By JOHN JONES. Leicester: Hull, Harvey, and Co.

A very little book, written forcibly but not offensively, and containing all the leading arguments in favour of dissent. The youthful members of our churches will do well to make themselves familiar with its contents.

The Domestic Sanctuary; being a Comment upon a Portion of God's Word for every Day in the Year, and Designed to Promote Christian Faith and Practice. By BENJAMIN CLARK, *Author of "Meditation with Self-examination," &c., "Hand-book to Kensal Green Cemetery," &c., &c.* London: Allman. 32mo. pp. 386.

Written on the plan of Bogatsky's well-known "Golden Treasury," and in many repects closely resembling it. The passages of scripture are judiciously selected, the remarks pertinent, the sentiments those which prevail among our Wesleyan brethren.

Vital Christianity: Essays and Discourses on the Religions of Man and the Religion of God. By ALEXANDER VINET, *D.D., Professor of Theology in Lausanne, Switzerland. Translated, with an Introduction, by Robert Turnbull, Pastor of Harvard Street Church, Boston, U. S.* Glasgow: Collins. 12mo. pp. 323. sewed.

A cheap edition of a work which cannot be too extensively circulated.

Epistles to the Few: being a Real Correspondence. London: 24mo. Three volumes.

A pernicious compound of truth and error, piety and fanaticism, sense and nonsense.

RECENT PUBLICATIONS

Approved.

The Standard Edition of the Pictorial Bible. Edited by JOHN KITTO, D.D., F.S.A. With many hundred Woodcuts, and thirteen Engravings on Steel. To be published in thirteen Monthly Parts, at four shillings, and fifty-two Weekly Numbers, at one shilling. Part IV. *London: 8vo. pp.* 177.

Nelson's Large Type Comprehensive Edition of Matthew Henry's Commentary (Unabridged), with Illustrated Engravings. The following new and important features in this work, distinguishing it above all existing editions, will render it at once a complete Cyclopædia of Bible Comment, Reference, Historical Knowledge, and Scripture Illustration. 1. A valuable and copious collection of Scripture References. 2. Various Readings from the Translations of the Scriptures, by Wycliffe, Tyndale, Coverdale, &c. 3. Notes on the Manners and Customs of the East, &c. 4. Notes on the Natural History of the Bible, &c., &c. Part I. *London: 4to. pp.* 62. *Price* 1*s.*

The Catechism of the Heart. A New Year's Address. By CORNELIUS ELVEN, of Bury St. Edmund's, to the People of his Charge. Jan. 1st, 1847. *London: Hail.s,* 18*mo. pp.* 30.

Christian Fellowship; or the Church Member's Guide. By JOHN ANGELL JAMES. Tenth Edition, Abridged. *London: Hamilton, Adams, and Co.* 18*mo. pp.* 119.

Pastoral Addresses. By J. A. JAMES. Third Series. A New Edition. *London: (R. T. S.)* 24*mo. pp.* 190. *Price* 1*s.*

The Christian Harp. *London: (R. T. S.)* 16*mo. pp.* 156. *Price* 2*s.*

Theodore; or the Struggles of an Earnest Spirit. A Memorial of a Departed Friend. By J. OSWALD JACKSON, Tutor, Brayton, Cumberland. *London: Ward and Co.* 24*mo. pp.* 124.

Narrative of James Williams, an American Slave, on a Cotton Plantation in Alabama. *London:* 24*mo. pp.* 61. *Price* 6*d.*

My Youthful Companions. By the author of "My School-Boy Days." *London: Longman, Brown, Green, and Longmans.* 24mo. *pp.* 146.

The Nursery Guide; or the Infant's First Hymn Book. An original work for Children from three to six years of age. By a Mother. Third Edition, Enlarged and Illustrated with Engravings. *London: Yorke, Clarke, and Co.* 24*mo. pp.* 82.

The Eclectic Review. Jan. 1847. *London: Ward and Co.* 8*vo. pp.* 136. *Price* 2*s.* 6*d.*

INTELLIGENCE.

CALCUTTA.

FELLOWSHIP WITH DEMONS.

The temptations which ensnared the Israelites at Baal-Peor and the Christian converts at Corinth, are held out it appears with too much effect to British residents in Bengal. At the recent festival called *Durga Pujá*, the worthlessness of nominal Christianity was illustrated in various ways which called forth sarcastic remark from many of the heathen. One of the most intelligent of the native journals, the *Bhaskar*, wrote thus immediately afterwards:—

"The Durgá Puja does not bring gaiety and mirth to the Hindu community alone, but also to the Christians. They may be seen in every house (native of course) partaking of dainties offered to the goddess along with bumpers of sherry and champaigne. Good singers and nách-girls are retained at these festivals to entertain the European friends of the Bábus. What would the Christian Advocate say of this? He inveighed against the government for allowing the Hindu holidays, but does he intend to bring these liberal fellow countrymen of his within the pale of his tenets? Our countrymen consider every thing connected with the Christian religion impure, but Christians, it seems, are more liberally disposed towards our faith. Thus we have hopes that our religion will rather meet with encouragement than checks at the hands of those good Christians."

Adverting to the fact, the Calcutta Christian Observer says, "Here we have also the direct testimony of another native well acquainted with the Hindu system, that the dainties of which Christians partake at the nách̆es are offered to the goddess. The irony in which the Bháskar indulges at the expense of our professedly fellow Christians is most pointed, and the rebuke administered appropriate and deserved. Well may we ask, not only what will the Christian Advocate say of this? but what does the bible itself say to Christians on such subjects? 'Come out from among them and be ye separate, saith the Lord. Touch not, taste not, handle not the unclean thing.'

"Our contemporary asks, how we can bring these, our liberal fellow countrymen, within the pale of our tenets? and well he may ask us,—and we may ask them how they can reconcile their consciences as Christians with the word of God, this liberal and shrewd Hindu himself judging them. The Bháskar, in irony of course, thinks Hinduism more likely to find favour with such than Christianity is with the Hindus, and in one sense we agree with him. If the upholders of Hinduism will provide nách girls, singing-women, equestrians, champaigne and suppers at their festivals, they will make many converts, at least to these exciting appendages, if not to idolatry: but how far they will do honour to Hinduism we leave our readers to judge from the following extract from the article in the Englishman previously referred to.

"'It is necessary to allude to the disorderly, indecent, and riotous manner in which many of the Rájah's guests behaved at their place. There were seen the last night a great number with hats on, and not a small number with cigars, whilst a body of young jokers were seemingly inclined for a row, being noisy, jocular, and loose in their behaviour. Rája Apurva Krishna was induced to call for the help of the police to remonstrate with such people, but they appeared to care little for the constables, who it may be said, in justice to them, acted strictly according to their orders.'

"We regret to say that such were not the only guests at the nách̆es. An extract which follows from the Hurkaru is confirmation strong of the sad fact, that not a few of the more respectable members of the Christian community were present on the occasion."

The prevalence of the evil on previous occasions may be estimated from the fact that sermons were preached on the subject, immediately before the festival, at most if not all the Christian places of worship in Calcutta.

SOUTH AUSTRALIA.

MELBOURNE.

From this remote portion of the earth, gratifying intelligence has recently arrived. About four years ago, Mr. Ham, pastor of a baptist church in Birmingham, was advised to seek a restoration of his health in a warmer climate. He had suffered long from an asthmatic affection, and it was the general opinion of those who knew him that his course was nearly finished. In his way to Sydney, near which place he intended to settle, he visited Port Philip; and there he found a few baptists who had been long pray-

ing that the Head of the church would send them a minister of their own denomination, having been "as sheep without a shepherd." They requested him to preach to them in the Mechanics' Hall, during his stay, and he did so. When the vessel was about to sail for Sydney, they entreated him to remain: he was unwilling to do so, but at length consented to continue with them another month, sending on his family to Sydney and intending soon to follow.

"At the expiration of that month," says Mr. Ham, "the large, spacious lecture room at the Mechanics' Hall was completely filled. This room will contain upwards of 300 people. When I was about to leave, and had taken my place for Sydney, several respectable and influential persons came forward and gave me a very pressing and affectionate invitation to remain with them, and engaged to find me a salary amply sufficient to support me and my family in comfort and respectability for the first year. This invitation I felt it my duty to accept, as it was strikingly evident by the indications of providence that this was to be the scene of my future labours.

"I had now to send for my family back from Sydney, which I did, and by the kind providence of God they all arrived in safety. Since that period the Lord has been with us, and every subsequent event has proved that it was the design of divine providence that here I should remain; nor has the Redeemer withheld from us the manifest tokens of his favour. We now took the Mechanics' Hall at an annual rent, which we continued to accupy for about three years.

"In July, 1843, some months after the commencement of my labours, we formed a church of sixteen persons, two of whom were ordained to the office of deacons. Since that period we have gradually increased; sinners have been converted; baptism several times administered; and at present we are about forty members, with a certain prospect of further additions.

"Besides this, we have built a very neat and handsome place of worship, all neatly pewed with cedar, with a front gallery. The dimensions are fifty-four feet by thirty-seven. With great care and economy we have been enabled to complete it for something more than £800; building and material being cheap at the time, but labour and materials are so much higher at present, that now it could scarcely be built for double the money.

"It has been erected and completed without a fraction from the government, who would have freely given us £300 if we had only asked for it. I am also happy to say it is all paid for within £200, and ten of our friends have come forward and engaged to get or give ten pounds each during the next twelve months, so that, with a sinking fund we intend to establish, we expect to pay it all off in about eighteen months.

"We have now an interesting prospect of usefulness before us should my health be continued and my life spared. Since the commencement of our cause we have raised a Sunday school of nearly 100 children, and an infant day-school of 107 children last annual report. This school is supported by subscriptions, and by a grant from the government of the same amount as the free subscriptions. Having, by the divine blessing, waded through our own difficulties, and been enabled to establish a baptist church and congregation capable of supporting the ministry and other expenses without aid or assistance from the government (which it has done from the commencement), and while the government would have given me £200 per annum for my congregation, yet, I am happy to say, I have never been inclined to take state-support, nor have I departed from the principles I have maintained for the last twenty-five years; and though far from home and no society to assist me, I have been enabled to carry out in this colony the voluntary system, which I have the pleasure to state is gaining ground rapidly in this part of the world."

EXERTIONS ON BEHALF OF THE NATIVES.

"Soon after the opening of our new chapel in Dec., 1845," says Mr. Ham, "we began to turn our attention to the commencement of a mission among the 'Yarra tribe of Aborigines.' The particulars connected with the establishment of this mission you will see in the newspaper I have sent. [This paper has not arrived.]

"This paper contains an account of one of the most numerous and respectable meetings ever convened in this town for any religious or benevolent object. It was held in our chapel, which was crowded to excess; there must have been more than 600 people present, and great numbers went away, not being able to gain admission. There were twenty black children present, most of whom read in their different class-books. One boy read a part of the thirteenth chapter of Matthew, after which the mayor, who occupied the chair, presented him with a New Testament.

"Such an interesting, imposing, and affecting scene I never witnessed before, nor any one in these colonies. I only wish the same scene could have been exhibited in London, Birmingham, and other places, and then I feel assured we should not have to rely on the resources of these colonies alone to support so great, so important, so noble an undertaking. You will see by the report we have only had these children wholly under our instruction for the last four months.

"In this enterprize I admit we have many difficulties to encounter and many prejudices to overcome, as many persons still think they will not remain with us beyond a few months, and then return to their old wild and wandering habits, but we do not fear it ourselves. The progress they have already made proves

that their mental powers, abilities, and perceptions are quite equal to any white children in the colony. The only mission besides this now in existence for the benefit and religious instruction of the numerous tribes of this colony is the Wesleyan mission at Buntingdale, more than 100 miles from this place; and the tribe they have is not so large as the tribe we have taken, only they take the adults and support them as well as the children, but we only take the children.

"We intend to pursue the same plan as the one adopted there, and take but one tribe at one time, as this plan is now found to work much better than the amalgamation of the tribes, there being such a determined hostility existing among the tribes to each other, which presents an insuperable barrier to their ever being united in one mission establishment.

"The lowest estimated expense of this mission in its present limited form will be £300 per annum, which expense, for the last four months prior to the jubilee meeting, has been borne by the liberal contributions of my own people; but being intended as an experiment only, we decided on not calling a public meeting until the expiration of that period. Previous to the meeting held May 12th, I sent out an appeal to the inhabitants of this province on behalf of the Aborigines, which was published gratuitously by all the local journals. . . . . .

"We have at present twenty-two children in the school, but we expect more as soon as the blacks see that the establishment is likely to be permanent, and I have no doubt but we shall shortly have all the children in the tribe, amounting to nearly forty, this being rather a large tribe, mostly residing in the vicinity of the town, except in the winter season, when they go to the ranges.

"This time last year I was in Sydney, having made an exchange with Mr. Saunders for three months, who, when he was here, expressed an anxious desire that something should be done for the Aborigines of this colony, and has since promised to raise a subscription among his friends to aid us in this cause."

Mr. Ham is anxious that the British churches should know what is doing by the two churches in Melbourne and Sydney—the only two baptist churches in the whole region—to teach the black children of that land the way of salvation. He asks the prayers of his English brethren, and begs them not to expend all their sympathy on the natives of other regions and withhold it from the sable tribes of Australia Felix.

ANNUAL MEETING.

BAPTIST THEOLOGICAL EDUCATION SOCIETY.

The second annual meeting of this institution was held at New Park Street, Nov. 19, 1846. Joseph Fletcher, Esq., Treasurer, in the chair. After prayer by the Rev. James Smith, the following Report was read:—

"The importance of education to the rising ministry is now very generally acknowledged, and many who are anxious for the prosperity and increase of our churches have long felt that a course of tuition differing in some respects from college training is required.

"It seems very desirable to meet the case of those candidates for the sacred ministry, to whom a college education is not altogether adapted, or who, having had a good general education, wish that their term of study should be devoted more especially to immediate preparation for their great work of preaching the gospel and labouring for the good of souls.

"It has been proposed to meet this requirement by placing young men with suitable tutors, the pastors of baptist churches, who shall be able to direct their studies and by every possible way endeavour to train them up to be useful preachers, faithful and laborious pastors.

"Various appeals have been made to the churches, and not without some effect. In their last report the committee stated that three young men were then pursuing their studies, two were located with Dr. Godwin of Oxford, and one with Mr. Jackson of Taunton. Some time after that Report was published both the tutors were under the necessity of resigning their engagements, Dr. Godwin through the failing of his health, and Mr. Jackson in consequence of the connexion he had formed with the Baptist Missionary Society. The committee are happy to state that other tutors were immediately provided, so that no time was lost to the students.

"To these students another was added at the commencement of the present year, two of the number are with the Rev. C. Daniell of Melksham, and the other two with the Rev. D. Gould of Dunstable. The tutors continue to report favourably concerning the students as it regards their character, progress in learning, and acceptability as preachers.

"Two other students were received at Midsummer, and have been placed with the Rev. T. J. Gough of Clipstone; these have just completed their probationary term of three months, and have been recommended by their tutor as permanent students of the society.

"On April 2nd the committee engaged the Rev. S. Davis (late with the Irish Society) to be their collecting agent for one year. He has been untiring in his efforts, which have been attended with considerable success, and it is hoped that he will be able to induce many members of our churches to give their contributions to this good cause.

"A collection amounting to £17 6s. 6d. has been received from the church at New Park Street, London, under the pastoral care of the Rev. James Smith. The Rev. R Roff of Cambridge and his friends have kindly promised £25 towards the expense of a student received from them, and Mr. Packer of Emsworth has contributed £25 for a young man received from that place. Another friend has offered to subscribe £10 should a candidate who has lately applied be accepted. This, it is expected, will be the case in a short time.

"These instances of liberality, together with others, which will be found amongst the list of subscribers, have encouraged the committee to go forward, and they now earnestly entreat further and more extensive aid.

"The two young men who are studying under the Rev. D. Gould will complete the allotted period at the close of the present year, and it is expected that two others will commence their studies in January.

"The committee feel it to be their duty to secure the completion of the engagement with the students now under their care by retaining sufficient funds as security for the purpose. They have many applications from young men well recommended and qualified for the ministry whom they cannot encourage for the reason they have stated, although suitable ministers are so much needed at home and abroad;

the committee hope that an institution calculated under the divine blessing to furnish them will not be allowed to languish for want of support."

It was then moved by the Rev. S. J. Davis, and seconded by the Rev. A. G. Fuller,—

"That the report now read be adopted and circulated under the direction of the committee, and that this meeting, deeply impressed with the necessity which exists for such an institution as the Baptist Theological Education Society, earnestly recommends it to the support of the denomination."

Moved by the Rev. E. Davis, and seconded by the Rev. I. M. Soule,—

"That this meeting rejoices to hear of the progress which the students have made and their acceptability as preachers, and entreats the prayers of the brethren on their behalf, that they may become able ministers of the New Testament, either as missionaries abroad or pastors at home, as the Lord of the harvest may appoint."

Moved by the Rev. S. Davis, and seconded by the Rev. W. Walton,—

"That the following gentlemen do constitute the committee for the ensuing year."

Thanks to the chairman were moved by the Rev. W. Groser, and seconded by the Rev. James Smith.

The list of the committee, to whom the Rev. Joshua Russell has since been added, and an outline of the cash accounts will be found in the Supplement to the Baptist Magazine for 1846.

Messrs. Wilshire and Hume having completed their term have left Dunstable, and are at liberty to accept invitations to any churches that may need their aid. Two other students under the patronage of the society have been placed with Mr. Gould. A seventh student has just been accepted by the committee.

ORDINATIONS.

APPLEDORE, DEVONSHIRE.

On Thursday, Nov. 26, Mr. John E. Ball, one of the agents employed by the trustees of the late Mr. Thomas Boyce, was recognized as the pastor of the baptist church at Appledore. The Rev. J. Teale of South-molton commenced the service by reading and prayer; the Rev. W. Aitchison of Barnstaple delivered the introductory address; the Rev. William Grey of Bideford asked the questions and offered the ordination-prayer; the Rev. T. Winter of Bristol delivered the charge; the Rev. C. Chapman of Barnstaple closed the service with prayer. In the evening the Rev. Jerome Clapp, independent minister, read the scriptures and prayed; the Rev. C. E. M. Sheppard of Newton Tracey preached to the people, and other ministers engaged in the service.

LONG SUTTON, NEAR WISBEACH.

Mr. H. L. Tuck of Cirencester, formerly of Stepney College, has accepted a unanimous invitation to become pastor of the baptist church at Long Sutton, and entered upon his labours on the first sabbath in January.

LOCKWOOD, NEAR HUDDERSFIELD.

Mr. James Barker of Horton College, Bradford, having accepted a unanimous invitation from the church at Lockwood, commenced his pastoral labours there on the first sabbath of the present year.

RECENT DEATHS.

REV. JOHN GEORGE.

Mr. George expired, at an advanced age, on the 20th of November last. He had been pastor of the baptist church at Shouldham Street more than thirty years.

MR. BENJAMIN WILLIAMS.

Mr. Benjamin Williams was born at Bampton in Oxfordshire in the year 1770 or 1771. When a boy he removed with his parents to Reading, and was apprenticed to the late Mr. Avery Benham, whose business, on the removal of that gentleman to London, he took. He was baptized and received into the church at Hosier Street in 1791, when he was about twenty years of age, and he remained a member of the same church until his death, a period of fifty-five years. He sat under five successive pastors, Mr. Thomas Davis, Mr. Holloway, Mr. Dyer, Mr. Hinton, and Mr. Statham. In his early life he was a frequent attendant on the ministry of the late Mr. Cadogan; he was, however, throughout the whole period a warmly attached member of the church to which he belonged. He was very punctual in his attendance at church-meetings; he took a uniform interest in the proceedings of the body, and was ready to labour, when labour was wanting, for the advancement of its welfare. He took an active part in the successive enlargements of the chapel in Hosier Street, and most assiduously aided the erection of the new chapel in King's Road. He felt a peculiar attachment to the early sabbath morning prayer-meeting, which for many years he conducted with exemplary punctuality and fervour. In the year 1831 he was chosen a deacon of the church, an office which he held for fifteen years. Not without obvious faults, his faults were not inconsistent either with the sincerity of his piety or with his general nobleness and worth. He was a man of strong understanding, and although little favoured with education or with subsequent mental culture, he acquired a large amount of practical and valuable knowledge. He was a man of unblemished integrity, frank, open-hearted, generous, and hospitable. He was an affectionate parent and a warm friend. He dis-

played much public spirit, and took an interest in all that concerned the welfare of his fellow men. At the commencement of the Mechanics' Institution formed in Reading he was chosen its president, and he was throughout life an ardent and consistent friend of liberty, civil and religious. A considerable time before his death he gradually retired from business, and for the last fourteen months of his life he resided at North Court, near Abingdon, with his sister, Mrs. Leader, to their mutual gratification and comfort. His latest days were marked by an evident ripening for a better world which, indeed, had been observed in him since his retirement from business. His last illness was short, and a fatal termination of it was not anticipated; it was indeed expected that he would recover until within a few hours of his death. During the early portion of his sickness his mind was in joyful anticipation of a better world, and when his end evidently drew near he took a solemn leave of his relatives, whom he gathered around his bed. Almost his last words were, "Lord, now lettest thou thy servant depart in peace." He died on the 1st of December, 1846, in the 76th or 77th year of his age. No fewer than thirteen sons and daughters and sons and daughters-in-law attended his funeral.

MR. JOHN HORSEY.

This exemplary Christian was born at Crewkerne in the year 1776. His father, Mr. James Horsey, was a member of the baptist church, Yeovil, though owing to the distance of this town from Crewkerne he usually attended the presbyterian chapel (now unitarian) of his town, excepting on ordinance sabbaths, when he worshipped with his family at Yeovil. It is not known when or by what means the subject of this memoir was brought to the knowledge of the truth. But it seems after his father had left the town he attended but seldom the presbyterian chapel, and usually sat under the ministry of Messrs. Toms, Price, and others, who occasionally preached in the neighbouring villages. The preaching of these good men led him, it is supposed, to yield his heart to God and to consecrate his life to his service. Hence on the 18th of September, 1818, he was baptized by his uncle, the Rev. Richard Horsey of Taunton; his brother, the senior deacon of the church there, assisting him into the water. At this time the gospel was rarely preached in either of the places of worship in Crewkerne. Presbyterianism had degenerated into Socinianism; and the parish church echoed the wondrous doings and infallible doctrines of Joanna Southcot. It appears however from the church book that in 1813 Mr. Willy, a baptist minister, came to reside in Crewkerne, where he opened a school, and shortly afterwards established a meeting for prayer in his house. Subsequently he purchased premises in the extremity of North Street, where he regularly conducted public worship, our friend being one of his congregation and a zealous supporter of him. From this period may be dated the honourable career of Mr. Horsey and the diffusion of orthodox sentiments in Crewkerne. After preaching for about two years Mr. Willy left the town. The cause, however, which he was the means of originating still flourished, so that, after much deliberation, advice, and prayer, the friends resolved to build a chapel. A suitable site in North Street being offered for £180, our departed friend generously paid the money, and also made advances towards the erection of the building. In March, 1820, the chapel was opened for stated worship, the Rev. Messrs. Viney of Bridgwater, Claypole of Yeovil, and Smith of Bath being the preachers on the occasion. On the 18th of June following, the church, consisting of six persons dismissed from other communions, of whom the deceased was one, was formed by the Rev. Richard Horsey of Taunton. In the letter of our friend's dismissal the following passage occurs:—"It is our earnest and sincere prayer that the sanction of heaven may attend your proposed union, and that this may prove the foundation of a large accession to the Redeemer's interest among you." This prayer, uttered so fervently, was in great measure answered in the life of Mr. Horsey, for he lived to see 194 persons added to the church which he had been the means of originating. Soon after the church was formed, Mr. Horsey was unanimously chosen to be one of the deacons. This office he filled with fidelity and influence to the day of his death, which took place on the 1st of December. He had in general enjoyed good health, and till within four days of his decease pursued his daily vocation with his usual diligence. On the Friday, however, previous to his removal he appeared unwell, and on the following day medical aid was procured. But notwithstanding all that was done for him by his physician, and the many prayers offered for him by his friends that he might be spared a little longer, he gradually got weaker and weaker till the Tuesday afternoon, when his disembodied spirit soared to the regions of purity and peace to realise the blessedness of those who die in the Lord.

MR. JAMES HIRST.

This respected deacon of the baptist church at Stalybridge, Lancashire, died in his eightieth year on the 29th of December. Whilst passing through the lobby of the house he fell down in an apoplectic fit and died in a short time. He had sustained the deacon's office ever since the formation of the church in 1815. On the last sabbath in the year his pastor, Mr. J. Ash, preached a sermon to

the aged from the prayer of the psalmist, "Cast me not off in time of old age," &c., to which Mr. Hirst listened with marked attention.

MR. R. BOUGHTON.

Died, on Friday morning, Jan. 1, after a short illness, aged thirty-three, Mr. Richard Boughton, jun., of Husbourne, Crawley Kiln. He was an honourable deacon of the baptist church, Ridgmount, Beds, and left the world in the possession of a good hope through grace, leaving a widow and three children and a large circle of friends, by whom he was greatly beloved, to lament their loss.

MISCELLANEA.

PROFITS OF THE BAPTIST MAGAZINE.

The half-yearly meeting of the proprietors of this magazine was held on the 17th of January, when the following sums were voted to widows of baptist ministers. The initials alone of each widow are given, with the name of the "contributor" by whom she was recommended.

	Recommended by	
Mrs. S. W.	Dr. Cox	£4
E. C.	J. Puntis	4
A. M.	T. Swan	4
J. E.	T. King	4
J. F.	H. W. Stembridge	4
M. A.	J. H. Hinton	4
E. C.	J. Peacock	4
A. D.	H. Betts	4
J. T.	J. M'Pherson	4
M. M.	E. Davies	4
M. W.	T. W. Blackmore	4
A. P.	George Pritchard	4
C. F.	George Pritchard	4
E. M.	J. Mills	4
H. P.	S. Price	3
E. R.	J. Richards	3
J. W.	D. Davies	3
S. D.	J. Richards	3
R. E.	D. Evans	3
M. C.	Thomas Morgan	3
M. J.	J. Francis	3

SHAKESPEARE'S WALK CHAPEL, SHADWELL.

It will gratify many of our readers to learn that a chapel, of the elevation of which this is a view, is about to be built for the use of the church under the pastoral care of Mr. Timothy Moore. The place in which they at present worship is not only delapidated, but bears evidence of having been erected in times when it was wisest for baptists to worship where they were least likely to be discovered. The "Walk," as it is called, in which the building is situated, is not a thoroughfare; it is characterized by almost every thing that is repulsive, and the entrance to it from the street is down a flight of dangerous steps. Many good people in the country who think of a baptist minister in London as a highly privileged personage, and of a baptist church in London as an assemblage of affluent and fashionable people, would look upon it with the utmost astonishment, if they could be induced to proceed far enough into the "Walk" to catch a glimpse of the structure. A piece of ground has, however, been purchased in Devonport Street, between Commercial Road and the Back Road, in the midst of an improving neighbourhood, and one unprovided with any place of worship. Encouragement and assistance have been afforded by kind friends; and though the Baptist Building Fund cannot according to its constitution aid any case in the metropolis, we doubt not that help will be cheerfully given by many who know the devotedness and persevering diligence of the respected

pastor of the church, especially if, as a preparative for determining the amount of a donation, they should some evening resolve to take a turn or two in "Shakespeare's Walk."

LONDON MATERNAL ASSOCIATION.

The following are "Subjects for Conference," for the year 1847, appointed by the London Maternal Association at New Broad Street Chapel, Bishopsgate. All mothers who desire information on the subject are invited to attend. The meetings begin at half-past eleven o'clock.

Wednesday, *February* 17.—What is the nature of the provocation alluded to in Ephesians vi., "Provoke not you children to wrath?"

Wednesday, *March* 17.—How far may the love of praise be allowed and acted upon in childhood?

Wednesday, *April* 21.—What instruction is given to us by the text, "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him?"

Wednesday, *May* 19.—What are the prevailing forms in which selfishness betrays itself in early life, and how should the principle be counteracted?

Wednesday, *June* 16.—Examine the prayers offered up, and the blessings pronounced by pious parents on their offspring, such as Abraham, Isaac, Jacob, David, &c.

Wednesday, *August* 18.—How may a mother best interpose to prevent the evils likely to arise from light reading in a family?

Wednesday, *September* 15.—What dispositions of mind must be cultivated by parents in order to render home attractive and happy?

Wednesday, *October* 20.—In what way may mistresses acquire a good religious influence over their servants?

Wednesday, *November* 17.—What are the leading characteristics of the excellent woman as described by Solomon? Prov. xxxi.

Wednesday, *December* 15.—What companions should we seek for our children?

It is particularly requested that ladies forming local associations either in town or country will open a correspondence with the London Maternal Association. Communications may be addressed to Mrs. Reed, Cambridge Heath, Hackney; Mrs. Matheson, 5, Palmer's Terrace, Holloway; Mrs. Meredith, 3, Durham Place, Lambeth.

JOHN STREET, BEDFORD ROW.

We learn with regret that the Rev. J. H. Evans, the much esteemed pastor of the church in John Street, is still prevented by indisposition from preaching more than once on the Lord's day. We understand it is the desire of Mr. Evans and the church to meet with a minister who could regularly supply this lack of service. May the Great Head of the church direct them!

REV. J. SMITH OF ASTWOOD.

A very interesting jubilee meeting took place at the baptist chapel, Astwood Bank, Worcestershire, on Dec. 31, 1846; when between four and five hundred persons took tea together. Afterwards a public service was held and attended by nearly seven hundred persons, when the Rev. James Smith was presented with a very elegant service of plate, consisting of a coffee-pot, tea-pot, sugar-basin, and cream-ewer, of the value of forty guineas, being a small token of Christian affection from the church and congregation to their beloved pastor, who had entered upon the fiftieth year of his ministry at that place, Dec. 18, 1846. The meeting was addressed by several ministers and at the close of the service the congregation retired highly delighted with the proceedings of the evening.

SOHO STREET, LIVERPOOL.

At a quarterly tea-meeting on the 28th of December last, after the delivery of several impressive speeches, a purse was presented to the pastor of the baptist church assembling for divine worship in Soho Street, Liverpool, the Rev. Richard B. Lancaster, with the following address:—"Reverend and Dear Sir,—We, the members of your church and congregation, desire to avail ourselves of the opportunity which is now afforded us, on the return of this another of our quarterly tea-meetings, of testifying how highly we esteem your persevering labours amongst us in preaching the glorious truths of the blessed and everlasting gospel. Inadequate as we know any acknowledgment of your invaluable services to be, we cannot deny ourselves the pleasure of presenting you with a purse containing £41 1s. 6d. as a token of our respect and esteem. Praying that the God of all grace may continue to bless your ministrations to the strengthening of believers and the conversion of many souls, that the bond of union which now so happily exists between us may long continue, and that when we have done with the cares and troubles of this world pastor and people may be received into everlasting glory,

"We are, Rev. and dear sir,

"Faithfully yours in Jesus."

CORRESPONDENCE.

CHAPEL DEBT EXTINCTION AND THE UNITED KINGDOM BUILDING AND INVESTMENT SOCIETY.

To the Editor of the Baptist Magazine.

DEAR SIR,—In your last number a correspondent very judiciously alludes to the incalculable boon which has been conferred upon our churches by the loan fund in operation in connexion with the "Baptist Building Fund Society," and argues that its excellency surpasses all other modes for accomplishing the desirable object of liberating our churches from their present pecuniary incumbrances. If the fund referred to by your correspondent could be made as *efficient* as it is "*excellent*," doubtless it would render all other efforts unnecessary; but ere this consummation can be realized, our Christian friends must make a strenuous effort, and place at the disposal of the committee the sum of £180,000 to £200,000, not as an investment, either to produce simple or compound interest, but as a guaranteed loan fund to provide for the extension of denominational churches in this and future generations. The conception is bold and majestic, but I fear will never be realized. I shall, however, have much pleasure if the united efforts of the Baptist Building Fund Committee should eventually attain this desideratum; but until then, surely every practicable and legitimate means should be adopted to lessen or remove existing burdens. Impressed with this view, I was induced to co-operate with the committee of the "United Kingdom Building and Investment Association," which was formed almost for the express purpose of liquidating, by an easy and gradual process, the debts on our chapels and schools, and which society during the first year of its existence has proved that its benevolent constitution has been fully appreciated by those who had previously sought relief in vain. Your correspondent, however, urges four objections to the operations of this society, the whole of which, if he were acquainted with our rules he would discover, as I shall endeavour to prove, are fallacious.

1st. He remarks it is "inefficient to remove the debts." Can he direct us to any society more efficient? If not, the remark has no force against this. Surely he must be fully aware that the combined efforts of all existing societies have been hitherto unable to conquer this growing obstacle to our prosperity; but if any society is adapted to effect the permanent extinction of our chapel debts, it appears to me, the "United Kingdom Building Society" combines all the requisites for that important object. Let all who have spare capital and desire to make a safe investment, procure shares in this society. They will ultimately realize their principal, with liberal interest, and an ample fund will be realized to satisfy the demands of our churches in distress.

2nd. "That the borrowers will pay a much greater proportion than they receive." This inference is quite incorrect. If this society were formed upon the mercenary bidding system, I fully agree with your correspondent that to apply its operations to the church of Christ would be illegitimate, and I would almost add sacrilege. But what is the fact? I will place but one simple illustration in this letter from which you and your readers will draw your own conclusions, premising that this illustration is equally and uniformly applicable to any amount advanced by the society. I will suppose a church is desirous of borrowing £300 during the first year of the society's existence, in which case they would be required to take five shares, and upon which shares have to pay 10s. per month each during a period of thirteen years; thus you will perceive they realize an immediate advance of £60 per share, which with simple interest at five per cent. amounts to £99, and for which they return to the society, during a period of thirteen years only, the sum of £78. I have annexed a debtor's and creditor's account, so as to render it intelligible to all your readers.

Chapel in Account with the United Kingdom Building and Investment Society.

Dr.

To advance of £60 per share on 5 shares ...	£300
To 5 per cent. interest on do. for 13 years...	195
Value of advance.....	495

Cr.

By payment of £30 per annum for 13 years at a ratio of only £2 10s. per month	£390
Balance in favour of borrowers	105
	495

This clear statement of facts will, I trust, sufficiently convince your readers, and also your correspondent, that neither of his preceding allegations in respect to this society are correct.

Thirdly, "That the borrowers have to pay the whole of the expenses." This objection is also erroneously urged. The expenses of conducting this society are equally borne by every member, whether depositor or borrower; but they are of so trifling an amount as to render it almost certain that the fines for nonpayment, and other incidental contributions, will amply suffice for the payment of all necessary expenses during each successive year of the society's existence.

The fourth objection relates to the profits realized by depositors; in reply to which I would only remark, if this society can confer such an unprecedented boon on the borrowers, it must be by the prompt investment of capital by depositors, and to induce such investments they ought to show a fair remuneration for such outlay; upon these principles the society was founded, admirably adjusting the rights and interests of both parties; upon these principles it has prospered beyond the most sanguine expectation of its originators, and if your correspondent is really anxious for the liberation of our churches from their pecuniary embarrassment, permit me to commend to his attention a copy of the rules of the "United Kingdom Building and Investment Society," and I entertain the most sanguine expectation that he will enroll his name among its future supporters.

I am, dear sir,
Yours faithfully,
PETER BROAD.

Tavistock Villa, Shepherd's Bush, January 4, 1847.

ON THE FORMATION OF PROVIDENT INSTITUTIONS.

To the Editor of the Baptist Magazine.

DEAR SIR,—As the establishment of provident or benefit societies on an equitable and moral basis is occupying the attention of many philanthropic individuals, I feel anxious to offer one or two suggestions on the subject.

A respected minister has recommended the establishment of ten independent institutions in England and Wales, having their respective depôts in as many large central towns. The chief objection to this plan is its lack of uniformity. In this age of locomotion members would be continually getting out of the district of the society to which they belonged, and hence a continuation of payments and reception of benefits would be inconvenient if not wholly impracticable. It appears, then, of paramount importance that a society should be formed in the metropolis for the purpose of promoting district provident institutions in various suitable localities on a certain uniform pecuniary basis. Each of these institutions might embrace several counties, might have the care of its own fund, the appointment of its officers and board of management, the adoption of its laws, &c., only recognizing one well-digested and approved scale of payments and benefits, by which members removing from one locality to another might with ease and equity be transferred to the district in which they were about to reside. Much has been spoken and printed on the incalculable advantages which would have resulted had there been a uniform gauge in the early history of railway projections;—would there not be a similarly inestimable good arising from the adoption of a uniform monitory gauge in provident societies generally? The Manchester unity of Odd Fellows has already many lodges spread over all England on one system. The various life assurance institutions have agents in almost all the towns in the kingdom. Surely the difficulty is not insurmountable in respect to societies founded on right principles, and having an object of importance second only to that of evangelical religion!

One other point deserving of consideration is the desirableness of an unsectarian directorship. We have already too many denominational organizations, and should, in a case like this, cultivate common ground and catholic principles. Mutual provision for sickness, &c., is alike important to persons of all creeds, religious and political, and therefore provident institutions should be governed unitedly by men of all creeds. Provident acts are not essentially religious, but pecuniary acts, and therefore it would be well if money affairs were undertaken by men of business rather than ministers of religion. Reverend names may give confidence to the pious of the same faith and order, but are apt to prejudice those of other sects, and also the moral who are unconnected by profession with any denomination, a class which above most others it would be the object of such societies to benefit by preserving them from contaminating associations. Christian merchants and tradesmen could be found in large communities who would become officers and trustees, and thus sectarian aspects might be avoided. If it be urged that ministers are better qualified from their station and character to give weight to a society, then such influence might be superadded by their sanction through the press, and by individual recommendation without their becoming prominent patrons and managers.

ANOTHER LOVER OF PURE MORALS.

Berkshire.

EDITORIAL POSTSCRIPT.

Our friend Mr. Evans of Calcutta considers the portrait in our January number a very fair representation of Dr. Yates as he last appeared in the pulpit. He gives some interesting particulars respecting the drawing from which the engraving was executed. It was taken by Mr. Grant of Calcutta whilst Dr. Yates was in the act of delivering one of a series of lectures on popery by the united missionaries in Calcutta, in the Durhumtula Chapel—a chapel occupied by a congregation connected with the London Missionary Society, and selected for the purpose on account of its size and central situation. The subject of the lecture was the nature and constitution of the Christian church. "It was a discourse so clear and satisfactory," says Mr. Evans, "that I should be pleased to see it in its entire state transferred to the pages of the

Baptist Magazine, and also if possible in a cheap form, for general distribution in this country and America, where the lecturer was extensively known and respected." There is another drawing of Dr. Yates extant, representing him in his study, intent on his great work as a translator of the scriptures, but this was not taken so recently as that which was laid before our engraver.

It affords us pleasure to learn that the opinion that immersion is essential to salvation, advanced by Mr. Seacome Ellison in a work which we reviewed last December, is not held by the churches with which he considers himself to be in fellowship. The pastor of one of them, we believe, Mr. Reynoldson of Wisbech, says, "The truth is, Mr. Ellison alone, he has advisedly stated, is responsible for the sentiments on baptism which he has published; for many of them, and especially that which the reviewer objects to, are *not* the sentiments of the body of people with whom Mr. Ellison is connected, nor of any individual members, I have reason to believe, beyond Mr. Ellison himself. His friends are altogether opposed to those sentiments and exceedingly regret their publication." This explanation, which we give gladly, would have appeared in our last number according to Mr. Reynoldson's request had it been received in time, but his letter was not written till the day the last sheet went to press.

Mr. Law of Trinidad says, in a letter recently received, "We are all greatly delighted with Mr. Angus's visit. By a personal knowledge of our stations, labours, and difficulties, he will be able to do much for this dark part of the earth. By such visits the missionary cause will be greatly advanced, and I trust the present visit of our beloved brother is the commencement of a system of missionary superintendence and consultation."

The London Association of Baptist Churches held its annual meeting in New Park Street Chapel, on the 20th of January. The number of churches comprised in this union is thirty-one, thirty of which made the customary returns. The number baptized in these, during the year 1846, appears to have been 432, and the number removed by death 112. The clear increase in the whole body seems to be 252, averaging rather more than eight per church. This, though materially less than in some former years, is more than in others; it shows an advance, though not an advance satisfactory to Christian zeal. Some other things in the letters were of a decidedly cheering aspect. As far as could be learned from the brief reports given, every church was in the enjoyment of internal peace; a fact which brightens the future, as well as the past, nothing being so great a hindrance to the progress of religion around as discord among ourselves. A right spirit pervaded, also, both the letters and the public assembly. A few years ago we attended a public meeting of this association, at which, we confess, we were alarmed. There had been extraordinary additions to many of the churches, and with the expressions of gratitude, there seemed to be a tone of exultation perceptible that excited our fears. On this occasion there was nothing of the kind. The spirit breathed in the letters and prevalent in the meeting was solemn, devout, earnest, and humble.

It will gratify our friends to learn that the spontaneous contributions of congregations and individuals for the relief of the distressed multitudes by whom the agents of the Baptist Irish Society are surrounded, far exceed the original anticipations of the committee of that institution. A sub-committee is appointed to superintend the distribution, who have been delighted to find that more than £1800 have been placed at their disposal, and have already sent large sums to Ireland. The prevalence of want is, however, appalling; but we have no doubt that what can be done for its relief by private charity may be done as effectually, to say the least, and as securely, by remittances to the committee of the Baptist Irish Society, as through any other channel whatever.

Two meetings have been held at the Chapter Coffee House, St. Paul's, from which through the pressure of other engagements we were compelled to be absent, the result of which has been the re-publication of Mr. Baines's valuable Letters on Education, at the low price of one shilling. The loss that will be incurred is to be defrayed from a fund to be raised by contributions for the purpose. We do but echo the sentiment of the intelligent portion of the baptist denomination, in advising our readers to make themselves acquainted with this seasonable work.

It may be convenient to some of our friends to be apprised, that the annual meeting of the Baptist Missionary Society in Exeter Hall, is fixed for Thursday, April 29th. The day for simultaneous sermons in London, on behalf of the mission, will consequently be April 25th.

Mr. Angus has arrived in Jamaica. Since the Herald went to press, letters have been received from him, dated Kingston, Dec. 18. He landed on the 15th, in good health. Mr. Birrell having missed the boat at Jacmel, would be detained another fortnight in Haiti; and Mr. Angus intended to spend the time while waiting for him, in visiting all the south side of the island.

THE MISSIONARY HERALD.

THE SOURCE OF THE GANGES.

ASIA.

THE SOURCE OF THE GANGES.

About two hundred miles N.N.W. of Delhi, in the central chain of the Himalaya mountains, 13,800 feet above the level of the sea, rises the Bhagarati, which, in the estimation of modern scientific travellers, is the true source of the Ganges. Hindoo devotees perform pilgrimage to a spot lower down, which they have been taught to regard as the birth-place of that sacred stream, the object of their adoration; but the original spring, of which a view is annexed, is about twelve miles beyond Gungutri, in an almost inaccessible solitude. The waters issue from beneath a low arch at the base of a vast mass of frozen snow, nearly three hundred feet in height, and composed of different layers, each several feet in thickness, and in all probability the accumulation of ages. Here the water is shallow, and for many miles the average depth is not more than twelve inches; but afterwards, receiving the Alcanandra and other tributaries, it enters the great plain of Hindusthan at Hurdwar, and flows on thence, a smooth navigable stream, to the ocean, a distance of 1350 miles, diffusing abundance by its fertilizing influences and the facilities it affords for internal transit. At length it enters the Bay of Bengal, into which it discharges itself by numerous mouths.

There is a river, the streams whereof make glad the city of God: may it speedily diffuse its blessings throughout all India, that its millions may live, and, partaking of the waters issuing from the sanctuary, find that "the fruit thereof is for meat, and the leaf thereof for medicine."

BARISAL.

Cheering intelligence from Barisal, the chief town of a district called Backergunj near the mouths of the Ganges, was adverted to briefly in our last number. Our friends will naturally be anxious to know more on so pleasing a subject, and it affords us pleasure that we are now able to gratify them. Mr. Thomas, of Calcutta, writes respecting it thus, in a letter dated November 7, 1846:—

You will no doubt have remarked that for some time past the intelligence from Barisal has been increasing in interest and importance. Of late the numbers who have sought for instruction, and desired to place themselves under the direction of the missionary, have so increased, that to do anything like justice to them Mr. Bareiro found it absolutely necessary to resign his connexion with the government school, and consequently to give up the salary he had derived from that source. Not only so, but as, for the most part, the recent converts and numerous inquirers reside in villages distant from Barisal, and which can only be approached by boats, he has, in order to attend to them, been obliged to incur considerable expense in providing himself with the means of conveyance, and in keeping men to row his boat from place to place. For at least two years he supported from his own private resources a native preacher, in addition to the two supported by the mission. By giving up his connexion with the government school, he has deprived himself of the means of supporting the native preacher, or defraying other expenses, which he formerly provided for from his income from the school. He has written, stating these circumstances, and requesting that he should be allowed to draw so as to meet the present increased expenditure. The following is an extract from his letter:—

"You see, my dear brother, that the cause of our Redeemer here is now prospering, by the grace and blessing of God, beyond my expectation, and it is necessary that I draw on account of the expenses incurred by me for its right prosecution, a reasonable salary from the mission. I would not have asked this had I the means I formerly enjoyed. I gave up my school in April last, and yet I conducted my operations as well as I could.

But now I cannot. The number of native preachers is likewise to be increased, for another hand is urgently required. Such a person has already assisted us, and I have been supporting him for the last two years. I beg to propose, likewise, an increase of a rupee each to the pay of the two native preachers. You know I am constantly out in the mufassal, and they must do the same in my absence from it, one at a time. In comparison to what they have now to do, side by side with me, they scarcely did any thing before. I do not want any other hands from you. Boat hire, &c., to the amount of twenty-three rupees per mensem is likewise an item which is necessary, or we cannot move."

The importance of the station, and the necessity of something being promptly done, you will at once admit when you learn that on or about the 1st of last month, Mr. Bareiro baptized at one time no fewer than a hundred and fifteen persons. He says they are of a class low and degraded, but however low and however despised by man, God is able to make them his sons and daughters, and heirs of his kingdom.

Mr. Page has just started on a missionary tour which will probably occupy the whole month. He is accompanied by Mr. Chill, the master of the boys' school at Intally, who is desirous of labouring as a missionary, and is most days more or less engaged in preaching or conversing with the natives on the great subjects of religion.

Brother Page has been requested to visit Barisal, which he fully intends to do; we have also requested Mr. Parry to join him in this. Brother Pearce also proposes to visit that station during the present season.

At Agra there have been baptized since January twenty-three natives, and eight belonging to the European community. At Benares Mr. Smith has recently baptized his son-in-law. At Patna brother Beddy writes that two young women from the Refuge were received into the church in September, I believe. On the 1st of this month he expected to baptize six persons, four of them young native women from the Refuge, and one of the others his own son, the eldest, aged nineteen years. You can conceive the joy of such an event. On the last sabbath in October I baptized a soldier in the Bow Bazar Chapel; we expected two, but one was unable to attend. You will thus see that the Lord has afforded the mission churches in India some tokens of mercy. Oh, that these may be followed by more enlarged measures of success!

The following judicious remarks on these occurrences are taken from the October number of the Calcutta Missionary Herald:—

The communications from Barisal, Agra, and Chittagong contain cheering accounts of several baptisms, for which we desire to record our gratitude to the God of grace. Several persons also have been baptized at Calcutta within the last month or two.

It is remarkable that the Holy Spirit should now, as in the days of the apostles, manifest his gracious influences principally among the poor and ignorant. "God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things that are mighty: and base things of the world and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

Whilst we record these baptisms with gratitude to God, we would solemnly abstain from all boasting; let all the glory be given to God.

The movement at Barisal is very remarkable. We have purposely published the entire letter, in which an account is given of the baptism of 115 persons, on the first Lord's day in October. Our readers are requested to peruse it for themselves, and form their own opinion. Taking the very lowest view of the event, it must be a matter of devout gratitude to God that so large a number of people have come out of heathenism, and placed themselves under Christian instruction. Besides this, the same Holy Spirit who converted three thousand souls on the day of Pentecost at Jerusalem, in the city inhabited by the murderers of prophets and apostles, and of the Son of God himself, certainly is able now to convert hundreds in Bengal, however degraded it may be.

We earnestly entreat our readers to pray for the new converts and for those who labour among them in word and doctrine. We may also mention that an extension of labour, so cheering and so unexpected, will involve an increase of expenditure, for which, in the present unfavourable state of the Society's income, it is difficult to provide adequately.

Mr. Bareiro has himself furnished details to the brethren at Calcutta, the following extracts from which will be acceptable:—

As you have been informed, I went to the mufassal on the 7th, and returned the day before yesterday, after having been rejoiced beyond measure on account of the mercy visibly shown to poor ignorant sinners. The success we met in our labours may be comprised

under two heads, viz., the old and new hearers. The old hearers are all candidates for baptism, and on account of the length of time they have been under the gospel sound, are decidedly better than those I baptized last. I do not mean to say that the baptized persons, at least such of them as have enjoyed the same privilege with the candidates, are *now* inferior to them in knowledge of divine things. A number of women likewise have turned their faces Zionward, even those who had come with men living in sin. With regard to these, I was filled with apprehension, as they were staying on the same premises with the candidates who are looked upon as Christians by their neighbours. If I had had my own way, they could not have found such an asylum. But as it is, it has redounded to the glory of God, as they are not only anxious to be married (most of them are widows) according to the Christian form, but also to join the church and flock of Christ, having been made aware of the need of a Saviour. The other women are either the wives of the Christians or candidates, and are, as I have ascertained by interrogations, sincere believers. The old hearers or candidates are mostly living in three places, Kandirpar, Samudarpar, and Dhurgle: their number is upwards of twenty; they are within forty minutes' distance from the chapel.

The two cases I lately conducted, one of which was amicably settled, and the other was attended, about a month ago, with fine or imprisonment, have proved very beneficial to those who were directly interested in them, either as plaintiffs or as witnesses, as they were obliged to attend every day our meetings here, one party for one month, and another for nearly the same period. As one sinner does a great deal of mischief, so one believer does a great deal of good by the prayers he is taught to offer, and the hymns he is taught to sing, which both are powerful instructors when exercised before others. This was the case especially with one man, with whom we took great pains in that way, as he was more apt than others to learn. This man and another have been the means of exciting others to join our flock, the result of the last case having exercised a salutary effect on their wavering minds, i. e. on account of the fear and temptations of their enemies, as you have been informed. At this place, called Tarunsen, about four hours distance from the chapel, even the once unfriendly barber is one of the sixteen candidates.

ITINERANT LABOURS.

I visited the above place on Friday last, accompanied by the native preachers, and all the Christians and candidates of the three places mentioned above. On my way I touched at a place on account of a convert whose relatives were unfriendly towards him, which feeling some of them showed in abuse and in attempts to turn him out of his house. I spoke to about forty persons here, among whom were the relatives of the convert, who were overawed by my presence and the message delivered, which they afterwards declared to be the word of God, and therefore they could not find fault with it. Before this I had requested the convert to pray audibly for them, which had some good effect. My way towards Tarunsen lay over paddy fields, which at this season are covered with so much water that two or three-oared boats might go over them. There was a congregation of about 150 persons or upwards on my arrival. As I had to visit another place further off, I immediately addressed the people after singing a hymn. My discourse was based on the first few verses of the 10th chapter of John. As most of the people were inquirers, the attention paid to the word was profound, and it was a season full of gratitude and joy to me, the Lord having also assisted me to speak what was required. After my discourse, the people who had accompanied me, amounting to about forty, sat to eat in the compound, where I had preached. When the rice was served, which was, as is generally the case, on plantain leaves, one of the converts asked grace. While these were eating, I requested the native preachers to speak to those who pressed round to hear us, I also lending a little assistance wherever a question was not satisfactorily answered. By the blessing of God I mean to have a school here as soon as possible, or, rather so soon as I have funds, in which you know I am sadly crippled now: it will be attended at least by a hundred boys, they say two hundred. This would be a branch school of the Dhan Doba chapel school, where the boys would periodically have to attend for special examinations. I cannot keep a suitable person for the school held in the chapel, from want of funds. Thirty or twenty-five rupees per mensem would enable me to teach about 200 children to read and write, and thus to enable them, or at least most of them, to read the scriptures, and otherwise to qualify themselves for the business of life, who, amongst all classes of Hindus, have been a degraded and a proscribed race from time immemorial.

Will Christian friends withhold their mite from a mission here which is conducted, for the first time, among a people whose name or denomination is literally the "publicans and sinners" mentioned in the scriptures, and translated as such by the late Dr. Yates? Though these people are living among other classes, yet such is the degradation in which they have been held ever since the establishment of Hinduism, that their profound ignorance and the supreme contempt in which they are held, point them out as a distinct and a hopeless race. The light of Christianity has opened the eyes of many of them to their true condition, and they are anxious

not only to better themselves spiritually, but also their children, being thoroughly convinced in their minds that their children will wipe out the disgrace of their race by becoming better men and Christians.

From the above place we set out for one called Amboyla, accompanied by others, who swelled the number of those who followed us from the commencement of our journey. On our way we were obliged to visit two of the inquirers, where we met from 100 to 150 hearers who had come together to receive us. By this time I was pretty well knocked up, yet I could not leave the place without addressing the people on their spiritual concerns, and praying for them. At the last place on our way, three or four brahmans asked me, after my discourse, rather in a serious tone, what would become of them. I took the query in a light different from their meaning, as I afterwards learned, and answered it as I understood it. It would appear they were brahmans of these people, and by the question they asked they meant to know what would become of them with regard to their livelihood, as their disciples were embracing Christianity. I was sorry to learn that the father, an aged man, of one of the inquirers was confined by his landholder, and exposed to the sun for a whole day for allowing his son, who was following me, to become a Christian.

We reached Amboyla at about half-past seven P.M., after nearly four hours' journey. The place prepared for me to preach in could not be occupied by us on account of the innumerable swarms of musquitoes with which it abounds. I would fail in describing, my dear brother, the joy I felt, though my body was overpowered with fatigue. The men candidates and inquirers of all the places had met here, and all points which could strengthen them in their profession of the Saviour were repeatedly touched upon, that clearer light might be enjoyed by them. Our divine service was animating, as the number was nearly 200. Although most of them had not eaten for nine or ten hours, after being tired with shoving their canoes over paddy fields for miles and miles together, yet they were more and more anxious to hear. The moon in the meantime showed her resplendent disc, and told us it was rather a late hour, for, according to brother Paterson's Bengali Almanac (I had no watch), it was nearly one in the morning, a little after which, when the men had eaten, we left this place, and reached Dhan Doba at ten A.M., there being some delay on the way on account of the men having been greatly tired.

On the 27th, Sunday, I had about sixty hearers, which number increased to upwards of a hundred by the middle of the week, and more a day after. These poor people had to come from a distance of ten, twelve, and thirteen miles from different directions, I having visited most of their houses, as stated in my last communication. It was therefore my bounden duty not to put them to the inconvenience of going to their houses and to return back, and at the same time to attend to instruction without distraction of mind. The food provided for them, however, was no inducement to attend to instruction, as many of them were sufferers by leaving their houses and cattle behind them, which required care and pasturage. I merely mention this to undeceive suspicious minds.

THE CONVERTS.

You can fancy, my dear brother, what grace and wisdom I needed from above, and which, blessed be God, were not denied to me, when I had to afford spiritual provision to so many for eight days together. As these poor people came for nothing else, they had it in abundance from me and the native preachers, whom I had to direct and animate, as the toil was almost beyond our strength, as, with an exception or two, the people were ignorant of letters. I adopted a different method of instructing them, that they might be acquainted with the gospel scheme of salvation, however ignorant they might be as to other facts contained in it. These points were chiefly explained to them and catechised upon, viz., the birth of the Saviour—his sufferings, death, burial, resurrection, ascension—the nature of the atonement wrought by him—the decalogue—the spiritual import of each commandment—the consequence of sin, hell being its award—the peculiar offices of the Holy Spirit, his descent, &c. I made it a chief point to teach them to sing and to commit to memory those hymns which were short, and which likewise contained the substance of all our discourses. This was also a very difficult task, as we were obliged to sing about six times each of the three hymns selected for the occasion, every day, in addition to speaking and exhortation, commencing from seven A.M. to seven P.M., with an intermission of three hours, which we actually needed ourselves.

These hymns, together with the other instructions, served to throw great light upon their hitherto ignorant minds. Oh, it was a delightful scene to see them formed into groups of twenty, thirty, and forty, and singing these hymns, over and over, and at midnight, or before the dawn of the morning: their sound was peculiarly solemn through the silence and stillness of the hour. A missionary does not, at least here below, need to see a better scene after the toil of the day. On the 1st instant I convened a meeting of the church, and admitted into it all those who were eligible candidates, the number of whom was about thirty; the rest of the people, by their non-admission, were led to inquire and pray more frequently than they did. On the 2nd instant, another meeting was convened, and another selection was made of

those of whose earnestness we were aware, and who could answer the questions put to them, while the doubtful ones were rejected, and requested to knock louder at the door of grace. Poor people! They were enabled to do so, and found what they wanted. On Saturday the number of the admitted was 115, among whom twenty-two were women, all, as I plainly saw and praised God for it, taught by the Spirit; their tears, contrition, groans, and lamentations were unequivocal signs of the work begun by the Spirit inwardly. The holy fire could not be mistaken for any other. This day we could not dine before near midnight; what I did eat, or rather was forced to do so to support nature, lay heavy on my chest all night, which, added to the want of rest, threatened to prostrate my strength next day; but in the Lord I found strength, and overcame my indisposition.

On Sunday morning I again, taking each by the hand, satisfied myself before the whole church, as to the sincerity of their faith, that there might be no mistake. This produced a very happy effect; it eased my mind of a burden, as it was possible that every thing might not be right, on account of the number. After a short exhortation I began the work of baptizing one hundred and fifteen persons in the new tank (a wooden flight of steps was finished under my own superintendence just the evening before, to which was attached a platform for me and the candidate to stand on in the water) before a great concourse of people, whom curiosity, strange reports (such as that I was going to consecrate the tank) had brought together.

When I look back upon the work I got through, I am constrained to give all the praise to God. All the righteous will rejoice for so much grace conferred upon, and through us. In the afternoon, about 130 persons partook of the emblems of the dying love of our Saviour. What a sight it was I cannot describe—so many brought from the power of Satan unto God! Blessed be God.

CHITTAGONG.

From this province, which lies yet farther to the east, Mr. Fink wrote thus, October, 1846:—

We have had the happiness of baptizing seven candidates since last May, and I am happy to say that there are a few more under instruction for the same ordinance. We have during this year lost two members by death, who departed in peace, trusting in the atonement of Christ for their salvation. They were Mrs. F. and a Hindu convert, who was baptized last May. I trust that their immortal spirits are now enjoying the happy fruits of their faith before the throne of Him who has redeemed them with his precious blood.

AGRA.

Our brethren in this city, which is 950 miles N.W. of Calcutta, have also received during the past year some compensation for their persevering toil. Mr. Williams, writing October 17, 1846, says:—

The state of society in this land of darkness and heathenism is such as to render it almost absolutely necessary that native Christians should in some way or other be independent of their idolatrous neighbours. We have had abundant proof of this at Chitaura, and other villages, where we have Christians, but more particularly at Chitaura. You will remember what I told you in my last of a deep-laid scheme, to get one of our poor brethren into jail, and thus to bring our holy religion into disrepute, but glad am I to say that the attempt utterly failed. The magistrate dismissed the case. Our enemies are quiet for the present, but doubtless are only looking out for some pretence or other to renew hostilities; this is what we fully expect. I generally visit Chitaura and the adjacent villages once a fortnight for three or four days. This is all I can do in connexion with my pastoral duties. During the week I am at home I preach in the hát on Monday and Friday, and other places in or near the city. I am happy to say that twenty-three natives have been baptized this year, and eight from among the European community, and we have several more natives to be baptized at Chitaura, in a month or two more (D.V.). I mention this now because I have not written you, as usual, at every baptism, and that you may have as correct a view as possible of all our operations.

Upon the whole, I am disposed to believe that yet greater things will soon be

accomplished, that many of the poor perishing heathen around will speedily be brought to the knowledge of the true God and of Jesus Christ, whom he hath sent. I must not, however, omit that we have many trials and disappointments. The more I enter into direct missionary labour, the more am I convinced of the necessity of great faith, and much patience and perseverance, with fervent and earnest prayer.

PATNA.

Six converts were baptized by Mr. Beddy on the first day of November last, and the details he gives of their previous history will be read with pleasure. Writing on the 18th of November, Mr. Beddy says :—

On Lord's day, November 1st, it was my blessed privilege to baptise the following persons : my second eldest son, nineteen years of age, Mrs. Manville, the wife of a member of the church, and four young women belonging to our Native Refuge. I need not say with what mingled feelings of delight and gratitude I performed this most delightful ceremony. My son Joseph in an especial manner called forth praises and thanksgiving; he is the child of many prayers, and I have for a length of time looked upon him as one "not far from the kingdom of heaven," but through some strange backwardness, peculiar to some parents, I seldom had any close conversation with him, but his dear mother was all along impressed with a firm conviction that for the last year or two he gave evident tokens of having a work of grace begun in his heart; and of this there now appears sufficient proof. In his infancy he was subject to much sickness, and we have often gone to bed expecting to find him dead in the morning. His diseases were various and trying, but it pleased the Lord to restore him to health after a very protracted illness. On our way up the river Ganges to join our station at Dinapore, in 1831, he was so far reduced as to have given us every reason to believe that he was actually dying. On this occasion, being far from any village or station, and reflecting that I would have to dig his grave and bury him myself in the sands, I thought much on the more than probable result, of the body being subjected to being mangled by jackals and dogs. My feelings naturally revolted at such a result; I therefore requested his mother, who had retired into another room in the boat, not wishing to see him die, to give him a bath, after which I knelt down, with a beloved aunt who was accompanying us, and I fervently implored the Lord that if it was his will to remove him, that he would in mercy spare him till we reached a station where he might be interred, at the same time praying for his restoration, if in accordance with his divine will. Having thus commended him to God, we rose from our knees, and it was the will of our heavenly Father to give an answer of peace, and we were permitted to witness an immediate change and a gradual restoration. He owes much of his early instruction to his beloved and most affectionate aunt, to whom he attached himself with an affection that she has well earned from all. Some short time before his baptism, being present with him, he made the discovery to me of the state of his heart, and of his desire for baptism. I need hardly say how my fond heart exulted in the discovery, and how it operated on his fond and affectionate mother; with what joy and gratitude she heard the tidings that realized her fondly-cherished wishes. What must have been the state of father, mother, and aunt's feelings while they looked on the consummation of what they had all prayed for ? or rather, what ought our feelings to have been under such a scene ? Holy and devout gratitude to the Lord of glory !

Of Mrs. Manville I cannot speak much ; she appears to be a mild and consistent character, and was spoken well of by one of the brethren who knew her for some time, as also by her husband.

The first native young woman, Fygou, we received from a gentleman in Tichool, opposite Monghyr. She was sent through brother Lawrence. The gentleman received her from a rajah, as a present on the gentleman's marriage. She was given or sold by her father, a Mohammedan, to the rajah ; and the reason assigned by her for her father's want of natural affection was, that her step-mother ill used her. From her first coming into the Refuge till the present period, she has in every way conducted herself to our satisfaction. We received her in July, 1843, into the Refuge, and she is now about seventeen years of age. It is about eighteen months since she evinced some concern for her soul, and the work appears to have gradually deepened, till about six or seven months ago she came forward and requested to be united to the church by baptism. The testimony borne of her general conduct by the lady in charge of the Refuge is gratifying.

The second native young woman baptized, Chemaliah, formerly a Hindoo, was sent to us by the magistrate of Gya, in October 1842. She was probably ten years of age when we received her into the Refuge. She states that she went in company with some

relations to see a Hindoo festival, that she was separated from her friends in the crowd, and having wandered about for some time in the expectation of being restored to them, without effect, she was subsequently taken up by the police. She was by the magistrate, as aforesaid, forwarded to our Refuge. She further stated, that her father had been dead. This young female first attracted the notice of the governess about twelve months ago, as evincing a concern after salvation, and uniting with others in prayer and reading the scriptures. Her change and progress appears like the former, to have been gradual and increasing, and having requested baptism, was accordingly received into the church, and that ordinance administered to her.

Pearon, the third female, about fourteen years of age, was received into the Refuge in December, 1842, under circumstances of a peculiar kind. She states that owing to her father (a Mohammedan) having gone up the country in the capacity of a servant, leaving her mother and five children at Dinapore; the mother not hearing from the father for a length of time, sold her and a sister, probably through distress. The subject of this statement was sold to a country-born female, from whom she experienced such cruel usage and unkind treatment, that she ran away from her mistress, and took refuge in Mr. Brice's house, who forwarded her to us. She has been marked on both arms with the name of her mistress, and marked across her forehead in such a manner as to leave it beyond a doubt that she will carry those marks to her grave. She appears to have commenced to think of her soul's concerns much about the time of the former girl, and to have afforded satisfactory evidence of a change of heart and a drawing attachment to the Saviour.

The fourth young woman is Nussebun, received from the magistrate of Gya in July, 1842. She has always been sedate, and has seldom given much trouble, even at the first, which is not generally the case. She had been talking much about religion for a longer period of time than the other young persons, but there is reason to believe that her heart has been recently brought under divine influence, and that at the first she was not what she thought, and wished others to think, having showed evident signs of a proud heart; it is, however, now only just to state, that for some time previous to her coming forward to join the church, a very decided change appeared to have taken place, and her conduct was well spoken of by the governess. She was a Mohammedan—is now about sixteen years of age. She states that being in slavery, and not liking her bondage nor her mistress, she ran away, and was subsequently found by the police wandering about Gya, and taken to the magistrate, who forwarded her to the Refuge. She was asked in marriage some time ago by a young man that was called Andrew Reed, during our much beloved Mrs. George Parsons's residence in Monghyr, who now lives with us as a servant, and they have been married, since which time they appear to live happy and comfortable.

We have also a Moonshee that has renounced caste, and who professes to be a follower of the Lord Jesus Christ. Also a nominal native Christian, who in his infancy was baptised by a native convert to the church of England; but he came to us in an awful state of ignorance and delusion regarding real religion. He reads well, and has showed much attention to instruction. He has evidently improved in knowledge, but how far grace has been received into his heart, and how far he feels himself a sinner, and in that state under condemnation, and is ready to welcome the gospel plan of salvation, I can only state from his own language. He has been employed as a chapel bearer, and his conduct hitherto, as a servant, has been consistent and becoming, making due allowances for native minds, ignorance, &c. On the whole, I am not without hope that his mind has been favourably impressed. His wife is also a nominal Christian, but appears a likely person to receive those truths into her heart which, being accompanied by the divine influence, will lead to faith in a crucified Saviour. There is another native woman, the wife of a member, who professes love to Christ. She has been a very troublesome character, quarrelling with her husband, and very much taken up with worldly affairs. There has been, by all accounts, a change, and she has been enabled to forsake some of her wicked ways. May she at length be fully able to do so, and show to her neighbours the power of divine things when rightly taken into the heart.

In Mrs. Beddy's bible class there are five native married women; two of them are members of the church, one has been excluded, but we hope well of her, and the other two are at present unconverted. To this number, five, we are to add twelve belonging to the Refuge. Five of these are converted, and have joined the church; the others give, more or less, evidence of seeking the Lord, and we trust this is the case. Mrs. Beddy's Sunday-school is in number few, being confined to her own family, with six in addition, who are educated and boarded in our house, mostly country born.

In the Refuge Miss Macdonough, exclusive of every day's instructions in regard to scripture and religious knowledge, has a Sunday-school. All capable of receiving instruction are assembled every Sunday morning after breakfast, and the usual duties of a sabbath school, so far as native instruction and the native language will admit, is regularly and profitably attended to.

In the chapel we have four services on the Lord's day; in the morning, native service at

six or seven o'clock, according as the season permits. At ten o'clock the natives assemble under the native preacher, who exhorts and the brethren pray. At half-past two o'clock regular native service, and at six o'clock in the evening English service. Although we cannot say that we have large assemblies, yet we have, upon the whole, encouraging ones, and the number in the Refuge, thirty-nine (one having just died), swells our congregation for native service. Bazar preaching nearly every day, and we have just (that is the native brethren) returned from a very large fair, where for four days they were employed in preaching and in distributing tracts and portions of scripture, and where they met with the usual success. May the Lord bless and own all that has been done, to the glory of his name and the eternal good of those who heard and who received the word of life.

WEST INDIES.

TRINIDAD.

Our esteemed Secretary has paid a visit to this island, which was very interesting to him, and we doubt not that his account of it will gratify all our readers. The following letter was written when he was about to leave it: the date is Dec. 5, 1846:—

On leaving England we had no hope whatever of seeing any other stations than those in Jamaica, but on reaching Barbadoes, brother Birrell and myself resolved that, as we were within a few hours' sail of Trinidad, and could visit both it and Haiti at the cost of a fortnight and a few pounds, we should divide, and call at Jacmel and Port of Spain. I am very glad that we adopted this plan. A personal visit gives a better idea of the labours and difficulties of our brethren than "seven years of letter-writing." The estimate is Mr. Cowen's, and not far from the truth. The mere voyage is of great advantage. On board the steamer you meet with residents from each of the West Indian islands and of all shades of opinion. They are generally very frank and communicative, and much information may be obtained from them. At Barbadoes we spent a day with the Wesleyan missionaries, Messrs. Ranyell, English, and Brown, and received from them much kindness. I expect also to spend a few days at Grenada, waiting for the next steamer. These delays are most welcome, and prove highly conducive to the general object of our mission, enabling us to examine the plans and condition of missions connected with other sections of the church of Christ.

The importance of our mission in Trinidad it is not easy to overrate. Commercially, the island is likely to become one of our most valuable West Indian possessions. Within sight are the mountains of the Spanish Main, accessible to the Christian missionary. The harbour—the Gulf of Paria—is one of the largest and safest in the world. The island itself is abundantly productive. If the whole were cultivated it might supply Europe with sugar. There are, according to the government survey, 1,000,000 acres available for sugar cultivation, of which 200,000 acres are sold. Of these, not more than 25,000 acres are devoted to sugar, and the crop is about 25,000 tons, worth nearly £400,000. You may judge of the productiveness of the soil from the fact that there are cane-pieces (a field) in the island which have not been replanted since the beginning of this century. The average duration of a cane-piece throughout the island is about twenty-five years; while in several other West Indian islands the cane is replanted every four or five years. The soil is a rich loam, free from all stones, and sometimes fifteen feet deep, often more.

The population is large and destitute. Port of Spain contains about 18,000 people; and the whole island about 80,000. The number of evangelical ministers is eight. The attendance at day schools of all kinds has recently been ascertained to be one in every twenty-three. The governor, Lord Harris, from whom we obtained this information, is doing much for the improvement of the island, and is in high repute among all classes. The great body of the people are Roman Catholics, and here, as in China and elsewhere, their priests content themselves with grafting popery on the prevalent popular superstition. The freaks and mummeries practised on high festivals would excite one's laughter, if they were not connected with interests so serious. By popery and slavery combined, the energy of the people has been destroyed, and the finer features of the negro character nearly obliterated. They are idle and suspicious, showing for ministers and religion much

formal respect, but no true affection. It is a strange proof of the corrupting influence of the old system, that "Willyforce nigger" used to be, and "African nigger" (meaning in both cases one who has been a slave) still is, a term of strongest contempt between those who were themselves once slaves. Still the people are susceptible of kindly feelings. The gospel can redeem and change their character; and this is its result, though it works more slowly than in other islands. All the estates are accessible to missionaries, and the government is prepared to grant money for schools or religious purposes to all. The Catholics, the Episcopalians, and the Methodists, receive from the public treasury; and the Council are amazed that neither the Presbyterians (seceders) nor the Baptists will accept of such aid. Of course this "equal justice" of the government, though better than partiality, is in many ways very mischievous. I mention it only to show that our labours here are free from some of the influences with which we have to contend elsewhere.

Most of the English people with whom I have conversed, deem the island healthy, with due care. The deaths in Port of Spain are not more than a fraction higher than the deaths in London, and one gentleman (Mr. La Costa) thinks the mortality of the island not higher than that of Paris. It is certain that a respectable Scotch insurance office has effected large insurances on lives in Port of Spain at an additional premium of only two per cent. The comparative mortality of Port of Spain and London is at all events satisfactory, as it is taken from actual returns. With due care, I repeat. It is necessary to avoid intoxicating drinks, and heavy rain, and exposure to the sun. No missionary with more than one station can do without a horse; and at each station he ought to have a supply of clothes and of nourishing food, in fact, a little home.

The expense of living is of course heavy. All house property is very perishable, and the enterprise of the people is so small, that rents are enormously high. Indeed, five years' rent will often purchase the property. Washing is very expensive, and where clothes are washed in the usual way, at the river by beating them on large stones, it is very destructive. Mutton is one shilling a pound; yams, milk, bread, and most other things, equally dear. Some things (as coffee) are cheap, but, on the whole, a dollar (4s. 2d.) will not go further than two shillings at home. The want of small coinage is one reason; 1½d. is their lowest denomination of value. The expense of carriage from the Main, or from England, is another reason: the indifference and want of enterprise of the people explains the rest. These evils, however, will all give way before the general improvement of the island.

We have two groups of stations in Trinidad. One group in and around Port of Spain, the other about twenty miles to the south, in and around the Savanna Grande. At Port of Spain Mr. Law is our missionary; at the Savanna, Mr. Cowen has been labouring (in the midst of much self-denial) since Mr. Law's arrival.

At Port of Spain our labours were begun in 1843. We then purchased the Mico School—an excellent house, of stone, the partitions and flooring of cedar—a wood the insects will not touch. The ground on which it stands is nearly square. The front quarter of this plot is occupied by this building; the other front quarter is now used as a garden, and will be a very admirable site for a chapel when the chapel now in use (which is part of the present house) proves too small. The back part of the ground is occupied by a kitchen, stable, and three or four small houses (now occupied by some of the Portuguese refugees from Madeira, whom Mr. Law thus shelters), a teacher's room, and two rooms which are used as school-rooms. The whole, which is situated in one of the best parts of the town, cost but £1200.

Since 1843 two small chapels of wood have been built near Port of Spain; one at Dry River, a destitute quarter of the town. Here Mr. Eastman teaches a school, and has about ninety scholars. He receives from the £50 granted by the Friends £25, and has in addition the children's pence—together a very poor salary for this place. This school is very well managed, and does him much credit. The chapel is on freehold ground (large enough to allow of a residence being added), and cost about £100, of which the Society has given £50. Friends on the spot have raised the rest.

The other chapel is at Cocorite, about three miles from Port of Spain, close to the sea, and in the midst of a considerable population. The place is just finished, at a cost of 320 dollars (£65). The friends here will probably contribute about £30, and our brethren will provide for the rest out of the grant allowed by the Society for Trinidad. We opened the chapel on Sunday morning last, and had (at half-past eight) a congregation of about forty or fifty persons. The ground is held (like all the land in that neighbourhood) of the government, at a rental of one dollar. It is as good (with the exception of this payment) as freehold, and is large enough for a small house and garden.

In Port of Spain there are two schools; one on the mission premises, with about thirty children, and the other at Garcia's Barracks, a destitute district, with thirty-six children. The first is under the care of a Catholic teacher, otherwise suitable, who has a dollar a month and the children's pence; and the second under the care of one of our friends, who has a dollar a week.

The labours of Mr. Law in these stations

are very abundant. Every Sunday he preaches at Dry River at six, at Cocorite at half-past eight, in the mission chapel at eleven, at Dry River at three, and again in the mission chapel at seven in the evening. The first four evenings of the week are similarly occupied, and the day in school visiting and other labours. His salary is £200 a year, and £50 for the keep of his horse. The balance of his share of the grant of £600 a year is devoted to the obtaining of mission premises, repairs, &c. The number of members under his care is now fifteen, several having gone to America.

At Indian Walk, The Mission, and Montserrat, Mr. Cowen has been labouring with much self-denial for the last twelve months. These stations are about twenty miles south of Port of Spain, and are four in all, each several miles distant from the other. To understand the nature of a missionary's labour in this district it ought to be premised that in Trinidad the roads are generally without stones, and made (if such a term may be employed) of the land. They are a thick, tenacious loam, very hard in the dry season, but during the rainy season, or from June to November, nearly impassable. Your horse sinks to the girths, while overhead the rain descends in torrents. Three days' riding we had among these stations, and each day we were "mudded completely through," and had to change our clothes at the end of each journey. No one who has never seen a tropical rain and tropical soils, and tropical vegetation, can conceive of tropical roads in the rainy season. All is dark above, dripping around, and bog below.

In this district we have two chapels and two preaching stations. At Montserrat (about twelve miles from San Fernando) Mr. Cowen has obtained a gift of land from the people, has cleared it, and, with their help, erected a chapel of cedar, with a missionary's residence, that is, a small room and shed for cooking, attached to it. It is worth about £100, and he needs about £20 or £30 to pay for nails and such other things as the people cannot supply. Here we stopped all night, one occupying the hammock and the other two the floor, thankful, with Wesley, that the skin of one side remained! The next morning we met the people, explained how far we expected their help in meeting the expenses of their worship, in supporting their pastor, and in aiding the Society. They were very kind and hospitable. For some time Mr. Cowen resided in one of their huts, a dwelling most like an Irish cabin.

In the afternoon we rode (through the rain) twelve miles to Indian Walk, where there is a considerable settlement of Americans, many of whom were slaves in the southern states, and carried off by the British in the American war. Here we were received and entertained by Mr. Hamilton, an intelligent black man whom Mr. Cowen has engaged as a preacher and teacher. He gives him about £12 a year. Under his care the people have built a very neat cedar chapel, at a cost of more than £100, and are about placing it in trust for the Society. The whole settlement is in the midst of the bush, and contains some hundreds of people, most of whom are favourably disposed to our views. Mr. Hamilton teaches his school in the chapel, and has (during the wet season) about fifteen children. He also preaches on Sunday and in the week at a neighbouring station. Mr. Cowen visits all these stations, and a fourth near "the Mission," as often as the weather will allow. We had fixed a meeting for the following morning, but the rain was too heavy to allow the people to leave their houses. Three inquirers visited Mr. Cowen, with two of whom we were well satisfied. In the afternoon we returned to San Fernando. Before leaving, Mr. Hamilton strongly urged that he should be allowed a mule and a small increase to his salary. He engaged to support the mule for the Society, if we would purchase one; and I promised to represent his application for it in a favourable light. He really needs and deserves it. Twelve pounds cannot be better employed. The question of an increase of his salary (I told him) must depend on our obtaining a larger grant from "The Friends;" and that again would probably depend, in part at least, on his success. He is a hearty, consistent man, and has been of considerable service to our cause.

The history of each of these stations abounds with providential interpositions, the remembrance of which is highly consolatory to our brethren.

During my visit I waited twice on the governor: first, as a mark of respect, usual in new comers; and then with Mr. Cowen, to press upon his lordship our title to the land on which the country chapels are built. His lordship gave us every reason to hope that the result would be satisfactory. We also waited on Mr. Chief Justice Scotland and other friends, including the Secession and Wesleyan missionaries. I preached for the former, and regretted that, owing to the services on behalf of our mission for which we had arranged, I was not able to meet the members of their churches on the second sabbath.

To make our missionary arrangements in Trinidad complete several things are wanting.

1. We need two or three good teachers, qualified to preach, such as Jamaica ought to supply. Cocorite needs one, and Montserrat another. These, superintended by a European missionary, would prove very useful.

2. The teachers now employed are all underpaid. The grant of £50 from the Society of Friends, if made £100, would correct this evil; and if made £150 would go far to support the Jamaica teachers too. A

better school-room is also wanted in Cobra Town (the present is nine feet square, and has to contain twenty-five children, and sometimes thirty-five). On these points, however, I intend writing to the Society of Friends.

3. We need, above all, a missionary residence near our southern stations. Mr. Cowen proposed to build one in the Savanna Grande, but there are very grave objections to this. If a European missionary resided there, he would not be able for several months to travel much among the people, nor could they visit him. His wife and family could not stir from home without horses, nor could he obtain provisions except from San Fernando, a distance of fifteen or sixteen miles. By far the most eligible place is San Fernando itself, on the sea coast. There the population is large—about 5000—and destitute. A good house might be obtained for three or four hundred pounds, and a preaching station be commenced at once. With a good horse the missionary would be able to reach Savanna and all its stations *weekly* in the dry season, and fortnightly during the rains. Mr. Cowen acknowledges that he has no hope of inducing Mrs. Cowen to reside in the Savanna. Nor am I surprised at her feeling. All is in favour of our occupying the town, and residing there.

If any friend will give to Trinidad such a gift as one of our friends has just given for Haiti—£500, the missionary residence may be purchased, the Jamaica teachers introduced, and the mission thoroughly commenced. If not, we must borrow the money, and pay it off in the form of rent, by yearly instalments. The former, however, would be incomparably the best course.

4. Our churches here need to be reminded of their duty to aid in maintaining the cause of Christ among them. In such a population it is very natural that our brethren should be very slow in introducing allusions to money or contributions. And yet it seems to me important that wherever a chapel is opened and a church formed, regular collections should be at once begun, first for incidental expenses; secondly, for the support of the ministry; and, lastly, for the spread of the gospel. This should be done from the first, so that as the churches grow strong, a system may be at hand and in use adapted to carry on the cause and extend it without our aid.

I have ventured to impress this plan every where, both on our brethren and on the people. It is but just to say, that in a less formal way several friends have contributed liberally to various mission objects. Systematic effort on the part of the church is what seemed to be wanting. In Port of Spain we had a missionary meeting last Saturday evening, and at the out-stations on Sunday. Twenty dollars were collected, and a subscription of a like amount promised. The amount is in itself not large, but as the commencement of systematic exertions in our chapels, it is important.

Without entering into detail further, I cannot refrain from expressing my strong conviction, in which our brethren here concur, that a visit to our West Indian stations every four years by one of our English friends would be in the highest degree conducive to the comfort and influence of our missionaries, and the confidence and sympathy of our churches at home in their labours and character.

HOME PROCEEDINGS.

The financial circumstances of the Society have occupied a more than usual portion of the Committee's attention during the last few weeks. Our readers are aware that at the last annual meeting there was a debt of £5000, which it was deemed important to take immediate steps to liquidate. A subscription for this specific purpose was set on foot, but unhappily instead of five thousand pounds, the product has been under two thousand. Notwithstanding this effort, and notwithstanding the rigid economy which has during the last year abridged the personal comforts of some missionaries unduly, and led others to regard the Committee as strangely parsimonious, there is reason to fear that on the 31st of March, 1847, the debt will be as large, or nearly as large, as it was on the 31st of March, 1846. So considerable a portion of our income is received commonly a little before the close of our financial year, that we cannot speak with certainty, but our fears run high. While the brethren in some distant fields of labour are fainting and dying for want of help, and while the churches at home are praying that men may be qualified for the arduous work, it is peculiarly grievous to find

that we cannot send out men who are qualified and inclined to go. If we have not the power to fulfil our implied engagements with those whom we have sent already, surely it would not be right to send others to pine in poverty, or labour without the requisite appliances for making their exertions successful. This was felt particularly at the quarterly meeting held on the 13th of January, when members of the Committee who reside in the country being present, with those who sit every week, a case was brought forward which had been reserved for the consideration of that meeting—the case of a young man who had offered himself for service, the testimonials of whose friends respecting him were unexceptionable, and with whom the Committee had had an interview which was quite satisfactory. Respecting him, at the quarterly meeting, the following resolution was passed:—

"That in the opinion of this Committee it is very desirable that Mr. Sale, whose qualifications as a missionary appear to be very high, should proceed to India in the month of June next, but that in the present state of our finances, the Committee cannot take upon themselves the responsibility of increasing the number of missionaries; that the case therefore be deferred till after the conclusion of the Society's financial year, when it may be seen whether the funds are sufficiently recruited to justify the procedure."

This resolution is published that our friends may have the true state of the case before them. Whether this eligible young minister shall go to India at the suitable season of the year or not, depends, under providence, on the receipts of February and March.

Mr. Lewis, of Colombo, who went to Ceylon about twelve months ago, having expressed his opinion that under existing circumstances he might be more advantageously located than where he now is, and the Committee concurring in his views, they have directed him to proceed to Calcutta, where he will be cordially welcomed, and, we trust, speedily directed to an important sphere of labour.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of that month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, Baptist Mission House, Moorgate Street, accompanied by the list of subscribers, &c., in alphabetical order. The earlier remittances are made, the more they will be valued.

TRINIDAD.

The Committee beg to announce that in future a box will be made up for Trinidad on the 1st March and 1st October in each year, and that friends who wish to send parcels to our brethren in that island must forward them a few days previous to the above dates.

School materials, maps, slate pencils, books, needles, thread, nails, and useful articles of clothing, will be very acceptable. The schools greatly need the help of our friends. JOSEPH ANGUS.

Trinidad, Dec. 5, 1846.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. McAll, for a volume of the Baptist Magazine;
Mrs. Denham, for a box of fancy articles, for *Rev. W. H. Denham, Serampore;*
Mr. S. Sturgess, Appleshaw, for a parcel of magazines;
Friends at Sevenoaks, by Mr. Joseph Palmer, for a parcel of useful articles, for *Rev. J. Merrick, Western Africa;*
Mr. F. Nicholson, for a parcel of pamphlets, for *Rev. J. Clarke, Western Africa;*
Rev. W. Walton, Liverpool, for a parcel of magazines;
Mr. Orchard, Chichester, for a parcel of magazines;
Ladies' Working Society, Union Chapel, Manchester, for a package of clothing, for *Rev. J. Clarke, Western Africa;*
Juvenile Working Society, Lymington, for a box of clothing, &c., for *Dr. Prince, Western Africa.*

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of December, 1846.

	£	s.	d.
Annual Subscriptions.			
Barnes, Mr., Robert, Winchmore Hill	1	1	0
Fieldwick, Mr. T. A.	0	10	6
Donations.			
Foster, Mrs., Camden Town, Collected by	0	5	0
Harwood, J. U., Esq.	5	0	0
Scott, Mrs. E., Collected by	0	8	9
Ward, Barnard L., Esq., Grendon House, near Wellingborough	500	0	0
Ward, Mr. John, Wollaston	5	0	0
Legacy.			
Norman, Mrs., late of Isleham, by C. Finch, Esq.	321	0	0
London Auxiliary.			
Brixton Hill, Salem Chapel	11	17	2
Bedfordshire.			
Luton, Union Chapel (moiety)	41	0	0
Buckinghamshire.			
South Bucks, by Rev. S. G. Green, on account	27	4	6
Buckingham—			
Priestley, Mrs.....A.S.	2	2	0
Chenies—			
Collection	1	15	0
Crendon—			
Collection	1	14	0
Contributions	2	2	6
Haddenham—			
Collection	3	6	7
Contributions	11	9	8
Do., for *Dove*	1	6	2
Cambridgeshire.			
Haddenham—			
Contributions	3	19	0
Wilburton—			
Contributions	1	12	3
Cornwall.			
Saltash—			
Collection (in part)	4	10	0
Derbyshire.			
Derby, Driffield Road—			
Juvenile Society	5	10	0
Devonshire.			
Brixham—			
Contributions, by Miss Turpin, for *Dove*	0	15	0
Gloucestershire.			
Blakeney—			
Collections	5	10	1
Sunday School	1	0	0
Cheltenham—			
Stone, Mr. Jonas, for *Grand Ligne Mission*	0	10	0
Coleford—			
Collection	4	3	0
Contributions	38	16	0
Gloucester—			
Contributions, by Mary Earl, for *Dove*	0	10	0
Lydney—			
Collections, &c.	9	0	0
Woodside—			
Collection	2	10	0
Hampshire.			
Beaulieu—			
Burt, Rev. J. B	10	0	0
Do., for *Intally*	5	0	0
Broughton—			
Collection	9	12	6
Contributions	4	16	4
Do., Sunday School	0	12	0
Romsey	10	0	0
Wallop—			
Collection	2	0	9
Contributions	2	11	7
Winchester—			
Sunday School, for *Dove*	0	4	6
Herefordshire.			
Gorsley—			
Collection	2	1	2
Contributions	0	4	2
Lays' Hill—			
Collection	2	15	0
Ross—			
Collections	4	6	3
Contributions	14	6	5
Do., Sunday School	1	12	1
Do., for *Dove*	1	3	6
Ryeford—			
Collection	3	4	1
Contributions	1	12	11
Hertfordshire.			
Flaunden—			
Collection	1	4	2
St. Albans—			
Coleman, Mrs. E., A.S.	0	10	0
Contributions, by Miss Young, for *Intally*	2	10	0
Sarratt—			
Collection	1	10	0
Sear Green—			
Collection	1	5	6

	£	s.	d.
HUNTINGDONSHIRE.			
HUNTS, by Mr. Thos. Coote, on account	35	0	0
KENT.			
Ashford—			
Collection, &c.	12	10	6
Tunbridge Wells—			
Collection	9	3	8
Contributions, Juvenile	5	1	11
LANCASHIRE.			
Bacup, Ebenezer Chapel	13	12	0
Heywood—			
Collections	5	5	11
Sunday School	0	11	5
Manchester, by Thomas Bickham, Esq., on account	380	0	0
Oldham—			
Collections	15	3	9
Contributions	9	11	3
Do., Sunday School	0	3	6
Do., for *Dove*	2	0	0
LINCOLNSHIRE.			
Boston—			
Collections	9	13	11
Contributions	4	2	11
Do., Sunday School	0	6	6
Burgh—			
Collections	7	12	11
Horncastle—			
Collections	8	7	2
Do., Horsington (moiety)	1	2	7
Do., Mareham le Fen	0	19	2
Contributions	5	17	3
Do., Sunday School, for *Dove*	1	0	1
Louth, Rev. Mr. Cameron's	6	10	4
Partney—			
Collections	2	13	11
NORTHAMPTONSHIRE.			
Burton Latimer	7	0	0
NORTHUMBERLAND.			
Berwick on Tweed—			
Collection (moiety)	12	11	0
Contributions	2	2	6
Ford Forge—			
Contributions, for *Africa*	5	0	0
Newcastle on Tyne, New Court—			
Collections	2	17	8
Contributions	8	3	10
Do. T.	2	11	0
Do. F. E.	1	7	6
SUSSEX.			
Brighton, Bond Street—			
Contributions	0	15	6
Do., for *Schools*	1	0	0
WARWICKSHIRE.			
Wyken, near Coventry	2	2	0
WILTSHIRE.			
Melksham—			
Juvenile Association, for *Schools*	2	14	6
YORKSHIRE.			
Barnoldswick—			
Collection	2	13	0
Cowling Hill—			
Collection	1	2	6
Girls' Bible Class	0	12	0
Walton, Nathaniel	0	10	0
Earby—			
Collection	1	4	0
Leeds, by Mr. John Hield, on account	10	0	0
Sutton—			
Collection	4	17	3
Contributions	7	12	3
SOUTH WALES.			
SOUTH WALES, by Rev. B. Price, on account	20	0	0
GLAMORGANSHIRE.			
Abercanaid—			
Collection	1	9	8
Contribution	0	2	6
Cwmtwrch—			
Collection	3	0	0
Dowlais—			
Collection	5	5	2
Do., Elim Chapel	0	16	8
Contributions	0	15	0
Hebron—			
Collection	1	4	9
Contributions	0	12	6
Merthyr Tydvil—			
Bethel—			
Collection	2	2	2
Contributions	1	18	0
Ebenezer—			
Collection	3	6	6
Contribution	0	2	6
High Street—			
Collection	5	12	6
Contributions	7	10	0
Tabernacle—			
Collection	1	17	2
Contributions	0	15	0
Newbridge—			
Collection	2	11	0
Contributions	5	10	7
Salem, Langevelach—			
Collection	0	15	0
Siloam, Goetre—			
Collection	0	15	0
Swansea—			
Collection, Bethesda	5	9	6
Contributions	9	1	0
MONMOUTHSHIRE.			
Chepstow—			
Collection	2	15	9
Contributions	2	14	6
Do., Sunday School	0	10	0
Monmouth—			
Collection	1	14	3
Pontypool—			
Contributions, by Miss M. Davies, for *Dove*	0	10	10
PEMBROKESHIRE.			
Broad Haven and Mount Zion—			
Collections	0	11	9
Haverfordwest—			
Collections	15	0	0
Contributions	111	13	6
Do., Juvenile Society	6	15	11
Do., do., for *Outfits*	3	14	7
Hertrandstone—			
Collection	0	6	6
Marloes—			
Collection	0	11	3
Pembroke Dock—			
Collections	3	4	4
Contributions	0	15	0
Do., Juvenile	10	6	3
Sandy Haven—			
Collection	0	11	4
Tenby—			
Collection	2	9	9
SCOTLAND.			
Aberchirder—			
Contributions	1	0	0
Aberdeen—			
Collections—			
Correction Wynd	15	12	6
John Street	8	5	5
Silver Street	7	14	2
Contributions	1	5	0
Do., John Street	11	2	7
Airdrie—			
Collection	1	4	6
Contribution	1	0	0
Anstruther—			
Contributions	7	5	0
Arbroath—			
Collection, Independent Chapel	0	13	10
Contributions	1	10	0
Banff—			
Collection	1	16	1
Contributions	0	5	6
Cupar—			
Collection	1	1	6
Contributions	8	4	9
Do., for *Western Africa*	2	0	0
Dundee—			
Collections—			
Rev. Dr. Russell's	12	11	2
Meadowside	6	5	0
Rattray Court	6	5	0
Tay Street	1	6	0
Dunfermline—			
Collections—			
First Church	3	5	0
Second Church	15	1	7
Chalmers Street	0	16	10
Contributions	3	0	0
Dunkeld—			
Contributions	0	19	0
Edinburgh—			
Collections—			
Albany Street, Public Meeting	8	15	0
Argyle Square	7	15	5
Bristo Street	10	10	0
Charlotte Chapel, for *Translations*	110	17	2
Elder Street	34	0	0
Do., Public Meeting	3	14	8
Haldane's, J. A., Esq.	20	10	1
Contributions	17	7	8
Do., for *Serampore Schools*	1	1	0
Do., for *Translations*	1	0	0
Do., for *Dove*	1	0	0
Do., for *Outfits*	0	13	0
Do., for *Trinidad Schools*	8	0	0
Do., for *Multra Schools*	0	7	6
Legacy—			
Collier, Mrs., the late	44	12	7
Elgin—			
Collection	12	0	6
Contributions	2	0	0
Forres—			
Collection, Secession Church	4	15	2

	£	s.	d.
Galashiels—			
Collections—			
Baptist Church	0	12	0
Relief Church, Public Meeting	2	11	7
Contribution	0	3	0
Glasgow—			
Collection, Albion Hall	7	7	0
Sabbath School, for *Dove*	0	13	0
Greenock—			
Collections—			
Baptist Chapel	4	12	6
Relief Church	3	1	9
Contributions	4	2	6
Hawick—			
Collection, Secession Church	1	14	6
Huntley—			
Collections—			
Rev. J. Hill's	3	0	0
Rev. W. Mackray's	4	0	0
Inverness—			
Collection, East Free Church	1	15	5
Contributions	2	13	6
Kilmarnock—			
Contribution, for *Western Africa*	3	0	0
Kirkcaldy—			
Collection	3	0	0
Contributions, for *Translations*	10	0	0
Montrose—			
Collection, Independent Chapel	5	18	0
New Pitaligo—			
Contribution	0	2	6
Paisley—			
Collection, for *Translations*	5	3	0
Perth—			
Collection	5	9	9
Contributions	6	6	3
Peterhead—			
Collection	1	8	6
St. Andrews—			
Collection, Rev. Dr. Hetherington's	2	4	11
Auxiliary Society	8	0	0
Stirling—			
Collections—			
Guildhall	5	0	0
St. John Street Church	5	7	6
Spittal Street	6	13	6
Contributions	28	0	6
Do., for *Translations*	2	6	6
Stuartfield—			
Collection	0	11	0
Contribution	1	0	0
Tough—			
Collection, &c.	3	3	0
Tullymet—			
Collection	2	9	9

CONTRIBUTIONS,

Received on account of the DEBT of the Baptist Missionary Society, up to January 15, 1847,—Continued from last Herald.

	£	s.	d.
London and Middlesex.			
Bow	8	3	0
Regent Street, Lambeth	13	1	0
Shouldham Street	1	0	0
Bedfordshire.			
Blunham	1	10	0
Cambridgeshire.			
Sutton, by Mrs. Barstow	3	8	9
Do., by Miss Clough	2	11	3
Gloucestershire.			
Bourton on the Water	5	0	0
Hampshire.			
Andover	3	0	0
Appleshaw, S. Sturgess	0	5	0
Broughton	1	6	0
Lancashire.			
Oldham	5	10	6
Lincolnshire.			
Boston	0	14	0
Northamptonshire.			
Long Buckby, by A. Burdett	1	0	0
Towcester	2	10	0
Somersetshire.			
Bridgewater	2	10	0
Burton	1	0	0
Cannington	0	5	6
Frome, by Rev. W. Jones	6	0	0
Wells, by Mr. Mason	1	0	0
Sussex.			
Brighton, Bond Street Chapel	5	0	6
Warwickshire.			
Alcester, by Mr. Philpin	5	0	0
Yorkshire.			
Barnoldswick	0	3	0
Hull, by Mr. Crumpton	0	10	0
SOUTH WALES.			
Monmouthshire.			
Nantyglo	12	8	3
Ragland	1	3	6
SCOTLAND.			
St. Fergus—Garden, Mr. John	0	10	6

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, London: in Edinburgh, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by Robert Kettle, Esq.; in Dublin, by John Parkes, Esq., Richmond Street; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others.

IRISH CHRONICLE.

LIGHT IS BREAKING.

As promised in our last, we continue the extracts from Mr. Dallas's letter; though they must be few, as the acknowledgments of contributions to the Relief Fund are so numerous this month. It will be seen however that these extracts confirm the sentiment placed, as a motto, at the head of this paper. A right sense of the fact thus confirmed, will supply additional motives to our friends to put the Committee in possession of the means to supply both the temporal and the spiritual wants of the people.

Referring to the causes which have tended to produce the decided change which he noticed, Mr. Dallas observes:—

"The first of these which I would mention is the imperceptible effect of the proximity of the true light. This effect must find its way, even through the deepest darkness, after a long continuance of enlightenment around. The system of Romanism tends to keep up a separateness between the Roman Catholics and the converts to truth who have left them; but the fact that a great number in various parts have come out from Popery has called attention in a decided manner. Many judicious efforts seem also to have been made, by various means, to break down the wall of partition behind which Romanism would fain imprison its victims; and from what I have gathered in some parts of Ireland these efforts appear to have been blessed from on high, to the furtherance of that freedom of thought which has made very many Irishmen bold enough to withstand the power of the priest himself, or to evade its requirements when it is put forth in connection with their religious habits and feelings."

In connection with this he mentions the labours of the Irish Society, who employ teachers of the native Irish tongue, as eminently useful:—

"In my recent visit to Ireland I was anxious to gather evidence of the real amount of good done by this society; and I may truly say that in reading the reports of its progress 'the half was not told me.' I examined several collections of readers and teachers belonging to the society, and conversed with many individually; and the amount of scriptural knowledge, as well as the tone of feeling manifested, was entirely satisfactory and far beyond my expectation. The indirect result was also evident amongst those who were not connected with the society in any way. I found a readiness to bear with a plain speaking out of truth concerning Romanism where I least expected it: and more especially, I found amongst a large proportion of those with whom I conversed, a feeling that the book of God ought to be read—a strong sense that the priests were wrong in preventing the people from being taught to read it. Hardly anything seemed to be more frequently referred to as a grievance than the cursing for reading the bible in Irish."

The influence of the calamity which has fallen on the country is naturally adverted to by this gentleman. It was not so extensively felt in October last, when he wrote, as now. If at that time the moral effect of it was obvious, surely at this time it must have become tenfold more deep and extensive.

Mr. Dallas, in the following remarks confirms the statements which we have repeatedly made, on the authority of the reiterated assertions of our agents, to the same effect:—

"While the mind of the Irish Romanists is in this condition, it has pleased God to visit the land with the severe scourge now hanging over the people. The fearful state of distress resulting from the entire destruction of the potatoes can scarcely be exaggerated; and those only who are acquainted with the habitual destitution of the Irish can form anything like an estimate of the sufferings they will have to undergo. The feeling is very strong amongst them that the famine is the judgment of God 'for the sins of priests and people,' as they commonly express it; while the notion entertained of the share which belongs to the priests makes it much larger than that ascribed to the people. Some very boldly say that the conduct of the priests is of itself enough to call God's wrath down upon them. Whatever may be the degree to which they are thus influenced, it is very

apparent that a great crisis is at this moment passing upon the minds of the people of Ireland, on the result of which their future condition greatly depends. They are in a transition state—all the bonds that have long bound them are loosened—and the agony of instant distress sets them free to turn to any call that points them to a rest in the agitating confusion which distracts them. While our rulers and the efforts of private benevolence are combining to supply the food that their bodies require; surely it becomes Christians to remember that 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'"

For the present we leave this remarkable letter. More yet remains to which we can return at some future time. Meanwhile we implore our friends to continue their prayers and support. Amidst the destitution, now so dreadful, opportunities for doing good, in every way, abound yet more and more. Ye who love the Saviour, and pity dying men, help us to take advantage of the present crisis, to spread the gospel through Ireland. Surely *now* you may become *co-workers with God.*

Mr. Bates, who has accepted the call of the newly formed church at Banbridge to become their pastor, in his recent communications describes his labours and success in his new sphere.

The attendance still keeps up. Considerable opposition was made at first, but now we have a perfect calm. Our opponents find it to be to their advantage to be silent. You will be pleased to hear that I baptized three persons the other day at one of my country stations.

PROGRESS OF WANT.

I know that the south and west are very far worse than this as regards hunger. But even here the loss of food is severely felt. "Come in, sir," they have said, "and see my misery;" and truly their misery is great. I have seen their pale looks, and heard their children cry for bread. In some cases there was not a spark of fire on the hearth. My heart bleeds for those in the west, for I know what *they* must suffer!

WORTH ATTENTION.

I have been through every county in Ireland except two or three, and can therefore form a tolerably correct opinion of the state of the people. The north is different from every other part in regard to intelligence, trade, and enterprise. No one who resides here can know the temporal and spiritual condition of the people in the west. To get correct notions of it, he must live among them, visit them in their cabins, and sometimes sleep there. Still even there the people are improving. They are wonderfully changed since I knew them first, about thirteen years ago.

THE NATURAL EFFECTS OF POPERY.

There is more of independence of mind in the north. Generally speaking they help themselves here as long as they can. In the south and west, many will put the worst face in front. A Romanist population seem always to be socially and morally degraded. They are destitute of these ennobling principles, which are generally found among the friends of liberty, and which tend to invigorate the mental faculties, and foster independence and enterprise.

Mr. Hamilton, in writing from Ballina, December 14th, after a missionary tour through his very extensive district, states how he was cheered by

ENCOURAGING TOKENS OF SUCCESS.

I preached at Tullyglin, Mountain River, Cartharn, and Easky. In each of those places I observed weeping and praying, of whom previously there seemed to be no hope. I then on the 1st visited and inspected the school at Crossmolina, where I also preached. The next day at Scurmore, and the day following at Mullifary. In most places the attendance was encouraging. On the 9th I preached at Coolaney; and I trust the walls of Zion are about being built up there.

SEED THOUGH LONG BURIED IS NOT LOST.

About a fortnight ago, Ambrose Pugh, who has been teaching one of our schools for nearly thirty years, was baptised and added to the church here. I asked him one day, how it was that he had been so long acquainted with the truth and the Lord's people, and never joined himself to them. He replied, "The fact is I had no real religion until a severe illness came upon me about there years ago, when the Lord brought me to feel my need of salvation, and led me to look to Jesus." He is an amiable old man, and repeats scripture with great accuracy.

Our excellent and indefatigable brother at Conlig, whom God has so greatly blessed in turning sinners from darkness to light, is still going on successfully. The church under his care is peaceful and prosperous, and, as the following will show it is,

A CHURCH INCREASING.

On Lord's day, January 3, I baptized two persons at Conlig, who were both added to the church. One of them is from Donaghadee, and for many years he was a highly esteemed member of a presbyterian church, and active in Sunday-schools. I regret that he resides so far from us, but there is reason to hope his efforts in the town where he is well known and esteemed will be blessed. The other person is a young woman, who, though brought up in connexion with the established church, was never in fellowship with any religious community.

Mr. HAMILTON is at present on a missionary tour, which takes in Aughavoy, Tubbermore, Coleraine, and Carrickfergus, from which we expect him home in a few days.

WILLIAM HAYDEN, the reader at Kilcooley Hills, in the Clonmel district, and where there has been a church recently formed, which now consists of fourteen members, in writing to his superintendent Mr. Wilson, describes the nature and result of some

STRONG BUT FOOLISH OPPOSITION.

There has been great inquiry at C—— about Christian baptism, which caused the rector to deliver a discourse on the subject. Some who heard his reverence laughed us to scorn. But they heard your lectures; their voices are changed, and now they are searching the scriptures to see whether these things are so. Notwithstanding the strongest opposition from this quarter, I have constant opportunities of conversing with the people; and many doors of usefulness among my benighted fellow countrymen, who have been bound by forms of will-worship after the commandments of men.

We beg to recommend to very particular attention the following extracts from Mr. MULLARKY's last report. The facts are startling, and they strongly indicate the course which the feelings of the peasantry are taking. They confirm the views of Mr. Dallas, and they show most strikingly the duty of *all the churches* helping to spread the gospel in Ireland.

OMINOUS SIGNS.

In the church of Rome here, there are two opposite principles striving for the mastery—*infidelity and real religion*. That the priests have lost much of their personal influence amongst large masses of the people is clear from these facts. The priest of this parish, who is reported to be a wealthy man, was repeatedly robbed on the highway within the last few weeks. In the pocket of a man lately arrested, the police found a document which showed that a party intended to murder the priest of a neighbouring parish. These outrages are greatly to be deplored; but they are the natural result of priestly tyranny, and a denial to the people of the word of God.

On the other hand, those who are inquiring after, or are influenced by religion, seem determined not to be hindered as formerly, from holding religious intercourse with Christians of other denominations. I might adduce many instances; but for the present let one example suffice. A family living here, lately left the church of Rome. After the husband had avowed his change, the wife continued to attend the Romanist chapel. The priest called upon her, and addressed her as follows, as nearly as I can ascertain:—"I hear that you have also left the true church, and why have you done so?" She replied,—"In comparing my husband's conduct, with what it was, I observed a great improvement. Formerly he was careless about his children and family; no prayers at home. But since he became a protestant he has tried to bring up his children in the fear of the Lord; and now we have family worship night and morning. This seemed to me to be very good; and what is good is from the Lord. It led me to consider too; and I don't regret the steps I have taken." The priest said, "Yes, what is good is from the Lord;" and left without any further observation.

POSTSCRIPT.

We point to the list of contributions to the Relief Fund, which now exceeds EIGHTEEN HUNDRED POUNDS, with unmingled satisfaction. The amount has surprised us; and we think it will surprise our readers too. Then it has come in so freely. The gift has been spontaneous. There seems to have been a general recognition of the apostolic precept, *Freely ye have received, freely give*. The agents can now give to those who are perishing without regard to sect or creed. A great burden has been thus removed from their minds. Their situation has been a most trying one indeed. It is less so now that they can relieve to a much greater extent, than when we last wrote. Every care is taken to distribute the money economically, for the calamity spreads wider every day, and will increase for *the next three months*. We therefore urge continued collections. Mr. M'Carthy has relieved families

consisting of one hundred persons for a month or more with ten pounds! When Mr. Berry gave an order for a stone of meal to a child, who came to ask for a *spoonful of flour* to mix with water and a few onions, he says, "She looked up in my face, for there were no words, and oh that look was worth fifty pounds!" Mr. Hardcastle is engaged on a Relief Committee from 6 A. M. to 10 P. M. Surely then those who have given must rejoice, and those who have not will put their hand to this good work.

CONTRIBUTIONS SINCE OUR LAST.

RELIEF FUND.

	£	s.	d.
London—Thomas Ridgeway, Esq	5	0	0
Dr. Davies, Stepney	1	0	0
Mrs. Shaw, by Rev. R. Overbury	5	0	0
Islington Green—by Rev. J. Brown, 2d.	14	1	0
Bow—Collection	5	2	7
Mr. Retlass	1	0	0
Mr. Allingham	2	0	0
Trinity Street—Collection	17	0	0
Park Street—by Mr. Gale	10	0	0
Miss Cozens	2	2	0
Mr. Clawtson, by Rev. S. Green	1	1	0
Luton—Union Chapel, part of collection by Mr. Johnson	3	2	0
Abingdon—Friends of Mr. Hardcastle	7	10	0
Newport Pagnell—J. W. W.	0	5	0
Coseley—Providence Chapel, by Rev. T. Maurice	21	0	0
Leighton Buzzard—Lord's table, by Mr. Cooper	1	10	0
R. B. S.	20	0	0
Huddersfield—Mr. Willett	5	0	0
Scarborough—per Rev. B. Evans	15	0	0
Norwich—Rev. J. Lord, £1, T. Bignold, Esq. £3	4	0	0
Collection at Rev. W. Brock's	50	0	0
W. B.	3	3	0
New Brentford—Friend	1	10	0
Hawick—Mr. Turnbull	3	0	0
Canterbury—King St. by Mr. Flint	13	9	6
Hitchin—Mrs. Palmer, family and friends.	4	5	0
Lord's Table, by Rev. J. Broad	15	19	7
Windsor—Rev. S. Lillycrop, 2d.	0	10	0
Bugbrook—Mrs. James Daniell	1	0	0
Wattisham—Lord's Table, by Mr. Mathews,	1	11	6
Kettering—collection by J. D. Gotch, Esq.	10	0	0
Pontypool—do. by Rev. C. Davies	3	5	0
Coventry—Lord's Table and friends, by Mr. Franklin	7	1	0
Devizes—by G W. Anstie, Esq. 2d. 2 0 0; by Mrs. P. Anstie, 2d. 4 5 0	6	5	0
Tenterden—Lord's Table, by Mr. Boarner	1	17	6
Necton—additional	0	6	0
Leicester—C. B. Robinson, Esq. 2d.	20	0	0
Collection, by Rev. J. P. Mursell	33	6	8
Harlington—Lord's Supper	5	0	0
R. S.	1	3	0
Sheepwash—Mrs. Guest	4	0	0
Westbury—by John Wilkins, Esq.	3	9	6
St. Peter's—Mr. Smeed and friends, by do.	2	1	0
Rochdale—H. Kelsall, Esq 2d.	20	0	0
Pershore—contribution by Rev. F. Overbury	14	0	0
Steventon, do.	1	18	0
Ipswich—Stoke Green, by Rev. J. Webb	12	10	6
Carmarthen—Mr. Roberts	1	0	0
Sutton in Craven—the Church... 4 0 0; Sabbath School 2 15 4	6	15	4
Ingham—by Rev. J. Vennimore	35	7	6
Wokingham, J. H. 2 10 0; Lord's Table 6 0 0	8	10	0
Kenninghall—Rev. J. Humphreys	0	6	0
Wincanton—Mr. Day's pupils and friends	0	18	0
Tottlebank—additional	0	8	0
Northchurch—collected by Mr. Morris	3	0	0
Broughton Rose and vicinity—by Mrs. Burnett	5	8	0
Bury St. Edmund's—collection and contrib.	7	16	6
Chepatow—by Rev. T. Jones	2	0	11
Leek—Miss Gill, 2d don.	3	0	0
Kington—by Rev. T. Blackemore	6	0	0
Greenwich—collection by Rev. J. Russell.	7	10	0
Newtown—Mr. Edward Morgan	5	0	0
Hereford—contributions and collections by Mr. Morgan	4	7	10
Ashby-de-la-Zouche—by Rev. T. Yates	1	4	6
Boston—by Rev. T. Matthews	6	4	0
Friend	5	0	0
Cheltenham—Mrs. H. Jones	1	0	0
Wells—contributions by Mr. J. Mason	3	11	0
Wilburton—by Mr. Camps	2	0	0
Battersea—collection by Rev. J. Soule	8	0	0
J. Tritton, Esq	5	0	0
Wisbeach—by Mr. Wherry	15	5	0
Manchester—Mrs. Culverwell	0	10	0
By T. Bickham, Esq.	70	0	0
Ripon—collected by Rev. J. Cooper	4	1	0
Bridgewater—by Rev. H. Trend	4	0	0
Upton-on-Severn—by Mr. Barnard	5	11	0
Bristol—collection by Rev. T. Crisp	54	0	0
Hammersmith—collection by Mr. Page	8	2	6
Sutton on Trent—by Mr. Edge	1	0	0
West Haddon—Friends by Miss Darker	0	10	0
Horningsea—by Mr. W. Saunders	5	0	0
Leeds—on account, by J. Town, Esq.	33	0	0
Oxford—New Road, per W. P. Bartlett, Esq.	20	0	0
H. Goring, Esq	5	0	0
Exeter—Miss Adams	2	10	0
Ashburon—T. A. Gardener	0	5	0
Nottingham—N. B.	0	5	0
Tipton—Zion Chapel, per Mr. Stent	20	0	0
Walsall—Friend and family, per Rev. J. Williams	10	6	0
Greenwich—Mr. Giles	2	2	0
D. M.	1	0	0
Hastings—Miss B. Thatcher	1	0	0
Bath—coll. by Rev. D. Wassell	9	10	0
Bishops Stortford—do. by Rev. B. Hodgkins	2	11	0
A. Z.	5	0	0
G. P. D.	55	18	4
Andover—Lord's Table, by Rev. J. Goodman	2	5	7
Ramsgate—Rev. B. Farrington	1	1	0
Romsey—collection by J. George, Esq.	4	0	0
Worcester—contributions by J. Horne, Esq.	12	0	0

*** Want of space compels us to omit a great number of contributions, which will appear in our next. Seeing the list is so large, we hope those whose gifts are not now acknowledged will accept the reason.

Hearty thanks for parcels of clothing from ladies at Stoke Newington by Rev. J. Cox, from Canterbury by Mrs. Flint, from Worcester by Mrs. Horne, from Spratton by Rev. T. Clements, from Leeds by H. Gresham, Esq., from Sandgate by the Misses Purday, from Northampton by Mrs. Brown, and from Rev. J. H. Hinton, London.

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq. 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London: and by the pastors of the churches throughout the Kingdom.

THE

BAPTIST MAGAZINE.

MARCH, 1847.

MEMOIR OF THE LATE REV. CHRISTMAS EVANS.

ABRIDGED FROM A PUBLICATION BY THE REV. DAVID RHYS STEPHEN.

Continued from page 75.

During Mr. Evans's residence in Anglesea, much of his cares referred to chapel debts. An entrance was effected for the preaching of the gospel—hearers crowded together whenever a preacher visited the neighbourhood. A site was obtained for a meeting-house; Christmas Evans's name, and that of some other friend, readily procured the loan of money; and in two or three years, either the payment of the interest pressed, or the money was called in. In this case, what was to be done? Christmas Evans must go to the richer churches and congregations of South Wales, and ask for assistance.

For many years he went to South Wales twice a-year—once to the associations, and once in the winter with a chapel case. To him this winter-journey was a most laborious one, and involved the most painful sacrifices. It must be remembered that he always travelled on horseback; that his constitution was one of the most unhappily formed—exposing him to all the horrors of a most excitably nervous temperament, as well as to all the inconveniences of a most capricious appetite; add to this, that he was at all times incapable of taking any efficient care of himself in dress, in health, or in travelling arrangements; and it will be easily discerned that in every long journey—say of six weeks' or two months' duration—he endured two or three martyrdoms. The accommodation in four-sixths of the places would, of necessity, be of the coarsest kind. Nor was that his greatest difficulty; but when the friends got him "genteel lodgings," there he found for his supper delicious meats and rich confectioneries, instead of the "flummery and milk" in which he delighted.

The people every where welcomed his presence. At the close of the sermon he stated his case; then he went to the door, hat in hand, and received the contributions of the friends. This he did for many years, until, having been again and again seriously indisposed in consequence, he latterly asked some friend

connected with the place to stand at the door; but, then, with an apology to the people for the apparent inattention and disrespect involved in his not personally receiving their gifts of love and kindness.

The ministers in the south sometimes intimated that he came too often; that he built too many places of worship; that it might be better, probably, to wait till the people of Anglesea were able to do something more towards erecting their own houses of prayer, &c. To all this he would say, "What can I do? The people crowd to hear us; it is our duty to accommodate them as well as we possibly can. All we have we give. To you much is given,—you can give much. 'It is more blessed to give than to receive.'"

The sums of money he collected for these purposes we have no means of ascertaining; but we have a record to the effect that he travelled from North to South Wales and back no less than *forty times*. During the whole journey, which on an average would be of six weeks' duration, it must be borne in mind that he preached, at least, once every day in the week, and twice on the Lord's day. He adds that he has never heard of another minister, even among the methodists, who has made the whole journey more than *fifteen times*. Thus was Christmas Evans "in labours more abundant," and thus did he "make full proof of his ministry."

A heavy affliction befell Mr. Evans in the year 1823, which soon concentrated itself in his eye. This came on during a journey towards the south, and kept him several months in Aberystwyth, under medical treatment. It was remarked that his spirit was sustained in great cheerfulness throughout a period of some nine months, during which he was unable to preach; and, for a considerable time, he had scarcely any hope to escape from utter blindness. He seemed to believe he had much work before him, and he waited with patience the return of sight and health. The friends at Aberystwyth paid him every possible attention; while, from Mr. Evans, the pastor of the baptist church, and from Mr. Simon James of Penrhyncoch, he received uninterruptedly such sympathetic kindness as ministers of Christ can and love to supply to each other. Before he had completely recovered, he returned home: and now a series of occurrences commenced which extended over the following two years, and issued in his leaving North Wales. The reader will bear in mind that Christmas Evans had become, by a kind of necessity, pastor of all the churches in his connexion in Anglesea; the other ordained brethren were, indeed, co-pastors, but co-pastors with him over all the churches. In proportion as some of the societies—those in towns, for instance — increased and strengthened, they became solicitous to have separate pastors of their own. To this there could be no objection, but that which arose from considerations of convenience and mutual edification. Many and anxious deliberations ensued, in which it is scarcely possible for the most ardent admirers of Mr. Evans to allege that he was always, and exclusively, in the right. The younger men among the preachers could scarcely sympathize with him at all in his attachment to the system, or rather no-system, which had obtained amongst the Anglesea baptists; the middle-aged men would be much divided between their approval of the congregational system and their deference to the sense of duty and propriety, which, under the then present circumstances of the interest there, Mr. Evans keenly felt and sturdily avowed. He maintained, that with numerous but feeble churches, it was better to proceed with the modified congregationalism he had been obliged to adopt, than to carry

out fully, and without qualification, the entire independent platform. This he would seek to prove by reference to the success of the Methodist economy in England and Wales; admitting, the while, that the New Testament economy unequivocally favoured the separate existence and separate government of each Christian church. The first result was a kind of compromise—not avowed on either hand to be one—which resulted in the settlement of a pastor over the church at Holyhead.

So far, matters went on pretty smoothly; but, in two or three other settlements, the churches did not satisfy him. They refused the men he recommended. He thought this conduct neither grateful to him nor beneficial to themselves. *To think*, with him, was generally *to speak;* and he, with little hesitation, told the parties his opinion of them and their proceedings. They, being so much his juniors, and not a few of them belonging to the generation that "knew not Joseph," treated his remonstrances and defeat with indifference, not to say some little contemptuous triumph; and he found himself, in certain parts of the island, superseded by his own children, or, what was more galling, by strangers. In the misunderstandings and heart-burnings that ensued, another agency was plied against him—the charge of Fullerism, alias (in the estimation of Anglesea orthodoxy) Arminianism. The truth, I believe, is, that the writings and conversation of such men as Harris of Swansea, Davies of Tredegar, Micah Thomas of Abergavenny, and others in their way of thinking, had somewhat modified his severe Calvinism just at this time. Whatever modification his thoughts underwent speedily transferred itself to his sermons; and there can be little doubt but that, in some instances, he would have uttered himself in a manner strangely dissonant to (what his unreading hearers, even among the preachers, considered) Welsh baptist "soundness in the faith." That, at the time, he really came down from the stern and severe rigidity of hyper-calvinism, I firmly believe; for while at no period in his ministry had he at all hesitated to "preach the gospel to every creature," there would be generally in the sermon a position or two which, in logical accuracy, contradicted such preaching. I am credibly informed by persons who well knew Christmas Evans at that period of his ministry, that the general texture and complexion of his preaching was much expanded and liberalized; and so much so, I apprehend, was this the case, as to give those who were already intent upon annoyance, some rather colourable pretext for their mischievous activity. Still, in the majority of instances, it was only a pretext; and gladly did those who were either tired of his control, or determined upon provocation, avail themselves of it. Without the slightest hesitation of conscience or prudence, the *odium theologicum* was resorted to; and he who was the father of the churches found his name given out "for evil," as a teacher of heresy and a corrupter of the faith. That Christmas Evans never deserved these railing accusations was made evident to all but the parties immediately concerned, by the circumstance that some of the pastors chosen in the island were, in his opinion, "too much inclined to Arminianism." This "unsoundness in the faith" was, however, a capital outcry, and not a few of his own converts joined in it. Unfriendliness was excited by this means towards him in many minds accustomed to regard him with reverence. He was deeply grieved and wounded; and, notwithstanding his age and long residence in Anglesea, he gradually came to think that it was his lot to leave it before he died. In addition to this cause of discouragement, an

old charge was brought up against him, referring to a period thirty-four years previously! and which, had it been true, involved no criminality. But it was false; and the circumstance of its being made by *a brother* (?), at that distance of time, and with the obvious purpose of inflicting injury upon him at the close of his life, penetrated him with agony; and, operating with the other causes specified, determined him to follow the leadings of providence, if, haply, the Lord, whose he was, and whom he served, might employ him in some other portion of his vineyard.

It was in the year 1826 that the baptist church at Tonyvelin, Caerphilly, being left destitute by the resignation of their late pastor, Mr. Griffith Davies, acting under the advice of several respected ministers, invited Christmas Evans to take the oversight of them in the Lord. Under the circumstances already before the reader, he relinquished his ministry, long and dear as it had been, in Anglesea, and commenced his tedious journey to his new home. He had above two hundred miles to travel: now crossing a dangerous ferry, now scaling a hill, again winding slowly around the foot of a gigantic mountain, and then, emerging for a short time into a valley, or lengthening his journey over a large plain, leaving behind him the most affecting associations, bearing in his very spirit the most vivid reminiscences of past trials and triumphs: while the experience of a forty years' ministry enabled him to look forward with complacent hope to that which awaited him in the place whither the Lord his God was leading him.

"During my journey," he says, "from Llangefni to Brynsiencyn, I experienced great tenderness of mind, and the presence of Christ, as though he were by my side, until I was constrained to break out in audible cryings and supplications, and I felt myself disengaged from all obduracy. The struggle lasted some hours. I was enabled to entrust the care of my ministry to Jesus Christ with a confidence that delivered me from all my afflictions. I again made a covenant with God, which I never wrote." Thus, casting all his care upon God, and strengthening himself in the might of Christ, did Christmas Evans leave his old home friends, and, in the sixtieth year of his age, undertake a new pastorate and enter upon new scenes. His arrival at Caerphilly was an event in the history of the village, and of nonconformity. Until he had actually come, it was generally believed that his heart would fail him in the hour of trial, and that he would never be able to leave Anglesea. I well remember the wonderment and gladness with which the report was propagated and received, "Christmas Evans is come!" "Are you sure of it?" "Yes, quite sure of it; he preached at Caerphilly last Sunday. That I know from a friend who was there." So general was the interest excited by his having actually become a resident in South Wales, that it extended to all denominations, and embraced all conditions of people. He was settled in the chapel house, and a housekeeper was provided for him. The modes of living were, however, so different from those to which he had always been accustomed, and he found so little sympathy in this respect, that he told a friend he must get a servant from the north. It was suggested to him that he had better marry again; and the name of an excellent woman was mentioned, with the addition that she had some wealth, and that he might considerably better himself by the alliance. He seemed to think earnestly for a moment; then broke out, "Oh, oh! I tell you, brother, it is my firm opinion that I am never to have any property in the soil of this world until I have a grave. I shall then have my full share

of it;" and he would talk no more on the subject. He soon induced a good minister of the neighbourhood, the late Mr. Davies of Argoed, to take his horse and go to Anglesea for his old and faithful servant Mary Evans, whom he in a short time married, and who paid him the most untiring and affectionate attentions to the last moment of his life.

He had scarcely commenced his ministry at Caerphilly before very unusual effects were produced. The neighbourhood was at once subjected to deep religious attention and concern. Eloquent and mighty as Mr. Evans's preaching had always been, those who had heard him oftenest, and were best fitted to form a sound opinion, thought he now surpassed himself at any former period. By preaching every Lord's day to the same congregation—a hard task to begin with at his age—he was committed to extraordinary labour, which, however, he resolutely encountered and successfully achieved. It now became apparent, contrary to a pretty prevalent opinion, that his good preaching was not confined to a few sermons, slowly prepared and often repeated; but that he was quite capable, from week to week, to get up discourses quite equal to his greatest and most celebrated single efforts.

At this time persons might be seen, every Lord's day morning, wending their way across the surrounding hills, in all directions, towards the quiet village of Caerphilly, to hear Christmas Evans. On their return they detailed to their neighbours the wonderful things they had heard; and, throughout a large portion of the counties of Glamorgan and Monmouth, Christmas Evans's sermon in the morning would be the subject of conversation in hundreds of houses, at great distances, on the same evening. The power of his preaching was especially felt by the young people in and about the village; and not a few of the most determined votaries of pleasure submitted themselves to the authority of Christ, and became members of the church. About one hundred and forty persons were, in a short time, added to the number of the disciples; while confidence, buoyancy, and joy, were infused into the whole community.

When he had spent about two years at Caerphilly, he put into execution his purpose of leaving, and accepted an invitation to take the oversight of the Welsh baptist church at Cardiff, in the same county, whence in 1832 he removed to Caernarvon.

At the end of his first year at Caernarvon, Christmas Evans writes:—

"I have much cause to thank God for his grace to me in this place. Many things are better than they were twelve months ago. All was then a desolate wilderness—yea, the dwelling-place of dragons, where they took their rest, day and night, Sunday and holyday. I know not what the Lord may be pleased to do here again for the praise of the glory of his grace. The sin of drunkenness and the spirit of strife have been the greatest hindrances that I have met with in the town. Oh, it is most difficult to raise again a fallen cause! for Satan has a double advantage in this case—gathering disgrace from the immorality of professors, and thence manufacturing continuous objections to the discredit of religion."

Again, with the low state of the church, came the interminable annoyance of the debt on the meeting-house. Though, by almost a miraculous effort, Mr. John Edwards, sent forth by the church, collected £400; finding a "specimen of Welsh eloquence" which he carried with him, a ready introduction to all descriptions of persons; still there was the remainder, a burden which the church could not bear, and for which Mr. Jones of Liverpool was now solely

and personally responsible. With characteristic ardour Mr. Evans determined on another visit to South Wales in this behalf.

Accordingly, on the 10th day of April, Mr. Evans, with his wife and young friend, a preacher, Mr. Hughes, left Caernarvon; and he safely reached South Wales. A few days afterwards he was taken ill at Tredegar, and was laid up for a week at the house of Mr. Thomas Griffiths.

Mr. Evans left Tredegar and proceeded through Caerphilly, Cardiff, Cowbridge, Bridgend, and Neath, arriving in Swansea on Saturday, July 14. He and Mrs. Evans became the very welcome guests of the Rev. D. Davies, pastor of the Welsh church in the town. He preached on the Lord's day at the Welsh chapel, twice, with great power, though he was evidently suffering much from indisposition. On Monday afternoon he went out and took tea with Mr. David Walters, a gentleman whom he had long known, and who was always proud to see and entertain him. On the same evening he preached in English at Mount Pleasant Chapel, in the pulpit then occupied by the writer. His text was Luke xxiv. 47. He was very feeble, and, with the difficulty he always felt in preaching English, he seemed much tried in this last attempt. Still a few gleams of his usual brilliance shot athwart the congregation, and vastly interested it. "'Beginning at Jerusalem.' Why at Jerusalem? The apostles were to begin there because its inhabitants had been witness to the life and death of Christ. There he had preached, wrought miracles, been crucified, and rose again. Here, on the very spot of his deepest degradation, he was also to be exalted. He had been crucified as a malefactor, he was now to be exalted in the same place as a king. Here were accorded to him the first-fruits of his resurrection. On the day of Pentecost all Jerusalem was against him. The fleet of the enemy was strong and well manned; he had but some twelve steamboats. 'What! wilt thou, O Jesus, attack the enemy with those few boats of thine?' 'Yes, I will.' The action commences: the boats take their place alongside of the men-of-war; actually throw their grappling-irons on board—desperately attaching themselves to the mighty four-deckers. Fearful cannonading ensues; all is smoke, darkness, and confusion. Hark! you only hear some agonizing groans; the firing has ceased. Behold, the clouds disperse, and the light of heaven breaks in fully on the amazing scene; and—infinite amazement! miracle of wonders!—the small boats have taken three thousand prisoners in this one engagement!"

"'At Jerusalem, Lord?' 'Yes.' 'Why, Lord, there are the men who crucified thee: we are not to preach it to them?' 'Yes, preach it to all.' 'To the man that plaited the crown of thorns, and placed it on thy head?' 'Yes; tell him that from my degradation he may attain a crown of glory.' 'Suppose we meet the very man that nailed thy sacred hands and feet to the cross—the very man that pierced thy side—that spat in thy face?' 'Preach the gospel to them all; tell them all that I am the Saviour; that all are welcome to participate in the blessings of my salvation; that I am the same Lord over all, and rich unto all that call upon me.'"

In the act of coming down the pulpit stairs, he said, loud enough to be heard by many present, and in English, "This is my last sermon." And so it proved. He was taken very ill in the course of the night, was worse throughout the following day. On Wednesday he seemed better, but all favourable symptoms had given way to the pressure of disease on Thursday, and he at last consented to send for medical assistance. When the

surgeon came, Mr. Evans asked him earnestly when he thought he might be able to commence his work again. About two o'clock the next morning, Mr. Davies and Mr. Hughes were called to him. He thanked the former for the kind attention paid by him and Mrs. Davies; and then said, "I am leaving you; I have been labouring in the sanctuary for fifty-three years, and my confidence and consolation, at this crisis, is, that I have not laboured without blood in the vessel. Preach Christ to the people, brethren. Look at me in myself, I am nothing but ruin; but look at me in Christ, I am heaven and salvation." He added, in a joyous strain, four lines of a Welsh hymn; then, waving his hand, he said in English, "Good bye!—drive on!" and sunk into a calm sleep, awaking no more. This was on Thursday morning, July 19th, 1838. Thus died, full of years, labours, and honours, and on the high places of the field, Christmas Evans,—a prince in Israel, a captain of the hosts of the living God. He had fought a good fight, had finished his course, and had kept the faith: henceforth he rests from his labours, and his works do follow him.

ON THE BEATITUDES.

BY THE REV. J. J. DAVIES.

Having in a former paper noticed some of the circumstances connected with the delivery of the sermon on the mount, we propose now to offer a few general observations on that part of the sermon which contains the beatitudes.

1. Our Lord commences this discourse by directing us to the path of bliss. His first word is "blessed." How characteristic of the Redeemer, and how expressive of the nature and object of his mission! Happiness is the first and great desire of the human mind. And man was evidently made for happiness. This desire is an instinct of his nature; and it cannot be supposed that God has not provided means for the gratification of those desires of which he is himself the author. This were to suppose that he had not provided for the accomplishment of his own purposes. Man, therefore, *may* be happy;—he *ought* to be happy;—this is one great end for which he was made; and the universe abounds in means for the attainment of it. And yet, alas! how rare an attainment is happiness in this world! How many inquire, where is it? who will show it to us? or who will point out the path which leads to it? There are but few who say, "I have found it." The promises of the various systems of philosophy and religion which have obtained amongst men, and have professed to solve the problem how man may be happy, have proved delusive; they have been found miserable comforters; bruised reeds which could afford no support; clouds without rain, exciting expectations which were doomed only to be disappointed; broken cisterns, which could hold no water; painted fires, which could yield no warmth. The world was as wretched when Jesus appeared in it as it had ever been. Though many nations had attained to the highest pinnacle of power, and to the utmost refinements of civilization, they were, generally, as far from happiness as the most barbarous or degraded of their neighbours. It was necessary, therefore, that the Divine Teacher should point out to men the path of bliss; and though there were

many in his day who professed to teach men how they might be happy, it was not the less necessary for him to show the more excellent way. He accordingly commences this discourse, which may, perhaps, be regarded as a specimen of his mode of teaching during this period of his ministry, by declaring to us who are blessed, and by showing us how real blessedness may be attained.

2. The path of bliss pointed out to us by our Lord differs essentially from those paths which men in general have pursued, and in which they have expected, but in vain, to find happiness. The principles inculcated by the Redeemer in this discourse are diametrically opposed to the maxims and habits of the world. The ideas which then prevailed, not only amongst the Gentiles, but also amongst the Jews, were such that when our Lord first delivered this discourse his hearers must necessarily have been astonished; they must have felt that this was altogether a new doctrine. No preceding teacher had anticipated him in any of his views; and yet every man whose heart was not thoroughly corrupted must have been conscious of something in himself that responded to them all. And to this day they approve themselves to our inner man as the true sayings of God. And yet, alas! how far we are from realizing the instructions of our Lord! Even now, in this professedly Christian land, and towards the middle of the nineteenth century, not only infidels and pagans, but the professed disciples of the meek and lowly Jesus, pronounce the rich, the prosperous, the great, happy. These are the men whom we at once admire and envy; whose smiles we court and whose circumstances we covet. The men on whom Jesus pronounces woes we pronounce blessed. Even while the plaintive and solemn tones in which he said, "Woe unto you that are rich; for ye have received your consolation; woe unto you that are full, for ye shall hunger; woe unto you that laugh, for ye shall mourn and weep;"—while these plaintive and solemn tones are yet in our ears, we say, "Would that I were rich! Would that I had enough of this world's good! I should then be happy!" The poor, the mourners, the meek, the persecuted, whom our Lord pronounces blessed, his professed disciples too often despise.

We are much the creatures of sense. We are prone to place our happiness in the state of things without us; to seek it in circumstances of ease, prosperity, and splendour; and we are almost sure to pronounce those who are placed in such a position—happy. Of him who, without any intellectual worth or moral excellence, attains to affluence, and rank, and power, we are ready to exclaim, What a fortunate, what a happy man! We seem to think it impossible that he can be wretched. But Jesus pronounces a different judgment; he makes happiness to depend, not on the state of things without us, but on the state of things within us; he bids us look for it, not in the material and the outward, but in the inward and the spiritual; it is to be found, not in the circumstances in which we are placed, but in the spirit of the mind, the state of the heart; and the spirit which he pronounces blessed is the opposite of that which, for the most part, is cherished, inculcated, and applauded in the world. We commend, at least practically, the proud, the haughty, the imperious; we call him who is quick to suspect and impatient to resent an injury, a man of spirit. But Jesus pronounces the poor in spirit, the mourners, the meek, the peace-makers, happy; and he is right. Such have ever been the dictates of true wisdom: —"He that is slow to anger is better"—in every sense, better, wiser, happier—"than the mighty; and he that ruleth his spirit than he that taketh a city."

3. Our Lord, in this discourse, connects happiness with the possession of separate virtues and graces; but we are not to suppose from this that if we cultivate one of these we may safely neglect the rest. In the faith which worketh by love, and which is their grand characteristic as Christians, the truly blessed ones, possess the germ of all the virtues and the root of all consolation and joy. From this primal root grow all the flowers of paradise with their sweet fragrance and their beauteous hues, and all the fruits of the Spirit which have ever adorned the Christian character.

Through constitutional tendency, or the influence of education and mental discipline, an individual may possess some virtues in a state of high cultivation, while, at the same time, he is altogether destitute of others which are no less necessary to the formation of a noble and perfect character. He may have large benevolence without conscientiousness; or he may have strict integrity without generosity and kindness. Nay, he may even have some virtues in close connexion with degrading vices and immoralities; he may have much kindness and generosity, and, at the same time, be the slave of intemperance and licentiousness. In this case, we say, he may have many good qualities, but he has not real goodness; he may have many excellent points, but he is destitute of real excellence. He lives in the lower region of the instincts; he does not rise to the eminence of pure morality and real worth. He may be compared with brutes, he can be contrasted only with holy beings. Yea, and when compared with some of the inferior orders of creation he does not appear to any great advantage. Does he speak of gratitude, gentleness, generosity, faithfulness, disinterested devotion? These are virtues; and we can never witness them without admiration. But we often witness them in a higher degree in some domestic animals than we do in men. Without being justly liable to the charge of misanthropy, some men calculate far more confidently on the fidelity of a favourite dog than on that of the most attached of their friends. How numerous and touching are the instances of gratitude to his benefactors, of gentleness and forbearance under wrong, of faithfulness to his master, of disinterested devotion to his human friend, even to the willing sacrifice of life, which have been recorded of that humble animal! These are excellent points, but in the absence of real excellence; these are virtues if you please, but without the root, the principle of all moral worth. The possession of this is the grand peculiarity of a moral agent, the characteristic of a holy being.

Religion is a complete whole. In the true Christian you have the fundamental principle of universal excellence. In him you have the root of all the virtues, the stem out of which all the graces of the spirit grow: his mind is in harmony with the mind of God. As a Christian grace, no man can possess one excellence and be entirely destitute of others; he must, by the very constitution of his renewed mind, be in sympathy with all that is good. Not that there is perfect uniformity of character amongst Christians. There may be uniformity amongst the things that are dead; but life asserts its own claims, and amongst the living there must be individuality. As in the apostolic age there were diversities of gifts, all proceeding from the same Spirit and tending to the same end, so there have ever been varieties in the graces by which holy men have been distinguished. Thus Abraham was eminent for faith; Moses for meekness; Job for patience; David and Elijah for zeal; John for love; Peter for boldness; Paul for self-denying, untiring devoted-

ness. Such diversities are seen every day. They have their foundation in the nature of man; nay, perhaps even in created nature; and they may therefore exist in a better world. But no man, whose heart is right with God, can be altogether destitute of any Christian grace. Not one of the characteristics mentioned in the beatitudes can be wanting in the true Christian; they are not only closely connected, but one grows out of the other in the order observed by our Lord. The poor in spirit will necessarily mourn on account of sin; the mourner will be meek; the meek will hunger and thirst after righteousness; and so of the rest. The great design of the gospel with reference to man is not to develop in him one particular excellence; no, nor yet to develop in him any particular excellences; it is rather to form in the human heart the germ of universal excellence, to mould the human character after the image of God, to "form Christ in us" so that we may grow up into his likeness in all things. He is scarcely a Christian who does not prize, and is not in sympathy with, every Christian virtue.

4. In the cultivation of the virtues and graces mentioned by our Lord, the Christian is far from being influenced by selfish considerations or mercenary motives. He does not perform the service for the reward; he does not cultivate the graces of the Spirit for the recompence which he hopes to receive either here or hereafter; he cultivates them for themselves, because they are good and beautiful, and because it is the will of God that he should do so. I do not mean to intimate that the Christian is indifferent to his happiness, or that he is required to have no regard to his highest and best interests; far from it; and the benevolence of God is clearly seen in this, that, upon the whole, obedience and happiness are found to be inseparable; the way of well-being is evermore that of well-doing. The privileges conferred on Christians in the gospel are many and great, and he cannot be indifferent to them. He ought to be concerned to realize his interest in Jesus Christ; for it is only as we are one with him that the immunities and privileges of the kingdom of God are ours. A weight of anxiety must ever be pressing upon him until he can say, "I know in whom I have trusted, and am persuaded that he is able to keep that which I have committed unto him against that day." But the Christian's happiest moments are those in which he most entirely loses sight of himself and his own interests; when his soul is led out after God; when he contemplates the beauty of holiness, the infinite perfection of the divine character, the boundless love of God in the gift of Jesus Christ, and the provision which he has made for the welfare of his children. The true interest of the Christian lies in attaching himself to the idea of duty, of right, of doing the will of God from love. Let us seek our recompence in our work. We shall find that "in keeping the commandments there is great reward." We shall experience often ineffable delight in doing the will of our Father in heaven; and even when the path of duty is most steep and rugged, when it is covered with thorns and surrounded by dangers, and we have heavy crosses to bear,—even then we shall find that the path of duty is the path of safety, that he who walketh uprightly walketh surely. And in proportion as we enter into the true spirit of the gospel, our hearts are so affected towards God that there is no peace for us but in doing his will.

The Christian who attaches himself most fully to the idea of duty is far from thinking of meriting the favour of God, of purchasing or deserving the kingdom of heaven. There is one only

ground of a sinner's acceptance with God—the obedience unto death of the Lord Jesus Christ. Salvation is ours only as we are Christ's. We have eternal life when we have him. "This is the record, that God hath given to us eternal life, and this life is in his Son; he that hath the Son hath life; he that hath not the Son of God hath not life." And we become one with the Son of God by faith. By faith in him we are "justified from all things from which we could not be justified by the law of Moses." And the faith which justifies is a living, operative principle; it is its very nature to work, and it ever works by love. The true Christian sees and admires the beauty of holiness, and it is in accordance with the tendencies of his new nature to follow hard after it.

5. Our Lord teaches us in this discourse the eminently practical and experimental nature of true religion. How many are making the inquiry, in these days, What is religion? Where is it to be found? What would they not give to be assured on this subject! But what authority on such a subject can equal that of Jesus Christ? What can be desired in addition to his sure word? He taught the way of God in truth; and in this discourse he tells us what true religion really is; what that religion is which, as the universal Judge, he will recognize at the last day. True religion is something to be done, and something to be understood and felt. It consists not in any ceremonial observances, or in any of the proprieties of outward conduct, but in a right state of the mind and of the heart, leading to integrity and purity of life. Religion is not an outward form, but an inward life; it is "the life of God in the soul of man." All the beatitudes are expressive of states of mind; and, for the most part, of states of mind only. But wherever there is the inward life, there is always the outward manifestation of it. "Herein are manifest the children of God and the children of the devil." They are manifest to themselves and to each other, as well as to God. There are satisfactory evidences of vital piety. The apostles were not dubious as to their piety; they knew in whom they had trusted; and this knowledge they had, not as inspired, but as believing, as spiritually enlightened men. Thus we read in the writings of St. John:—"Hereby we know that we do know him; hereby we know that we are in him; hereby we know that we are of the truth." How do we know this? It is a matter of inward consciousness. Yes; but you know it not by inward consciousness, apart from the outward manifestation of the spiritual life. The goodness of the vine is its fruit; without this you have no proof that it is good; nay, without this there is no goodness in it; it is fit only to be cut down and to be cast into the fire. Thus the apostle says, most beautifully; "Hereby we do know that we know him, if we keep his commandments. He that keepeth his word, in him verily is the love of God perfected." The love of God discovers its reality in him; it has attained to the perfection of its being in him; in him it is perfect in its kind. The tree is perfect, not in the bud or in the branches, not in the leaves or in the flowers, but in the fruit. It is even so with the Christian. As the vine is perfect when it is covered with rich and ripe clusters, so is the love of God in the Christian perfected when he keeps the word of God. The tree is for the fruit; it has answered the end for which it was planted and pruned, and cultivated, when it brings forth good fruit. And the knowledge and the love of God in man have attained their end when he brings forth the fruit of holiness into eternal life. The true measure of a man's worth is not what he knows, or thinks, or feels, or professes, but what he does for God and for the world.

"Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." "If ye know these things, happy are ye if ye do them."

How difficult it is to bring men fully to understand this! They will have religion to consist in anything and in every thing, rather than in doing the will of God from the heart. Our Lord was represented by the religionists of his day as a profane man, a sabbath breaker, a sinner; and there are many in our day who would denounce that man's views as very lax—questionable, certainly, if not decidedly dangerous—who should represent religion as consisting, not in creeds, profession, outward rites, or church polities, but in humility, purity, integrity, charity, the love of God perfected in doing the will of God. This, nevertheless, is the truth; it is that which inspired apostles teach now; it is that which God will own at the last day. "Herein are manifest the children of God and the children of the devil; he that doeth not righteousness is not of God, neither he that loveth not his brother." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

6. It is the glory of the gospel not only that it reveals the true path of bliss, but that it secures our walking in it. It is delightful to contemplate the character described by our Lord in this discourse,—but how to realize it? How can we make that self-sufficient man poor in spirit?—that self-righteous man a humble mourner?—that proud man meek and gentle?—that self-satisfied man hunger and thirst after righteousness?—that implacable man merciful?—that sensualist pure in heart?—that contentious man a peace-maker? In other words, how can we bring sinners back to God?

The gospel of the grace of God can do it. "The gospel is the power of God unto salvation to every one that believeth." Jesus, who taught the way of God in truth, is himself the true way of life. "And I, if I be lifted up, will draw all men unto me." Yes,—

> "There 's virtue in his name,
> To change the vulture to a dove,
> The lion to a lamb."

THE REFINING OF SILVER.

COMPOSED BY A PRACTICAL REFINER WHILE WATCHING THE PROCESS.

"He shall sit as a refiner and purifier of silver."—MALACHI iii. 3.

UNDER what a variety of aspects and figures is the truth of God presented for contemplation! Nature, science, and art are all made tributary to portray and illustrate the dealings of the Divine Being with his people! Flowers, trees, fields, floods, earth, air, fire, water, sun, moon, and stars, serve to give light, intelligence, and interest to the multifarious, sublime, and often mysterious, truths of divine inspiration! Let us see wherein the character of a refiner and purifier of silver is analogous to God's treatment of his children.

1. The silver is in various states of alloy. When first submitted to the refiner's hands it is sometimes alloyed with copper, tin, and lead. This may serve to remind us of the various states of mind God has to do with when he

undertakes the purification of his people by processes of trial, affliction, and suffering, through which he causes them to pass. Afflictions are the common lot of the children of God.—"I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."—"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." When, therefore, the Divine Being brings his children into trouble, is it not because there is so much alloy intermixed with the graces of the soul, from which he is disposed to set us free?

2. The refiner prepares a bed, of a hollow form, on which the silver is to be melted down. This is called, in technical language, "the test;" for upon that bed the silver is to be tried, tested, purified. And is not this strikingly analogous to God's treatment of his people? Will it not fitly illustrate the preparation or the permission of the precise trials by which his children are to be tested, tried, and refined? Can anything give them pain, or befall them of an adverse character, that has not the sanction, control, or appointment of their heavenly Father, when even a "sparrow cannot fall to the ground without our heavenly Father's notice?" Could they be merely adventitious circumstances which made Job childless, destroyed his property, and slew his cattle? Was there no controlling hand in the iron bondage beneath which Israel groaned so grievously and so long? Or could the despot of Babylon have gone to such cruel lengths with three of God's chosen ones if He whom they served had not permitted it for his own glory? And so now we may be called to pass through mysterious providences, severe mental, bodily, or family affliction; wearisome days and nights may be appointed, some distressing bereavement, fearful calamity, reverse of circumstances. Well, look upon these as the bed prepared, permitted, appointed by the Great Refiner, by which you are to be tried, tested, refined, and made happy!

3. This will help us to understand the severity of the ordeal through which God's children sometimes pass. The bed spoken of is made red hot and properly hardened so as to receive the silver, which is then, in its alloyed state, put upon it, and an intense flame passes over it and melts it down, and there for hours it is subject to a most powerful fire. Will not this throw light upon several passages of scripture which evidently refer to the severe trials of the children of grace, as Zech. xiii. 9, "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried;"—"Think it not strange concerning the fiery trial which is to try you;"—"The trial of your faith being more precious than of gold that perisheth, though it be tried with fire?"

4. The silver, in this stage of the process, is always covered with a slag, or covering of dross, which the refiner must carefully remove or he cannot even see the silver. And what is the end of suffering? Hear the prophet, "Thy silver is become dross, thy wine mixed with water. And I will turn my hand upon thee and purely purge away thy dross, and take away all thy tin." Now, the refiner finds tin to be the worst alloy to get rid of, and it requires a hotter fire and to be longer continued in order to remove this alloy. The heavenly Refiner, however, will make an effectual work in the process, and will take away all the dross. Whatever alloy there is in connexion with the graces of the Spirit shall be entirely removed; and such is the blessed tendency of sanctified affliction. Hence it is said, "We glory in tribulation,"—"Though no chastening for the present seemeth to be joyous but grievous." Whatever of earth, or sense, or sin still clings

to our hearts shall be effectually destroyed, and we shall be made more spiritual and heavenly-minded through the suffering to which we are subject.

5. The silver, though skimmed of its dross, is not yet pure, so the fire is still continued, but at a lower temperature; and during the operation a dark crimson cloud sometimes comes over the whole surface, arising from the remaining impurities. And, O, how often are God's people thus exercised and in darkness during the season of affliction! In heaviness through manifold temptations! Clouds and darkness seem around the throne of God. Doubts are suggested, fears as to a real work of grace, or the sincerity of the heart, until some sweet promise alights upon the soul like dew upon the tender herb; then all becomes peaceful again, and sunshine, and joy.

6. When the silver is first put into the furnace, a large quantity of another metal of a baser kind, such as lead, is put in with it. This has a greater affinity for the dross, and the action of the fire the sooner consumes the impurities and leaves the silver refined. And is not this also illustrative of the refining process of the soul? How many there are, the inferior part of whose nature has been greatly consumed in effecting their purification, some by burning fever and others by wasting consumption and other diseases, until the corporeal frame is reduced to a mere skeleton; but through that very decadence, or wasting of the outward man, the inner man has been renewed day by day.

7. The expression of the passage is peculiarly appropriate, "He shall *sit* as a refiner." This is an important and almost necessary posture for the refiner to occupy, that he may command a proper view both of the fire and the silver in the process of refinement. The furnace is so constructed as to require it, and he is the better able to regulate the fire and increase or diminish its intensity by being in that observant posture. And, oh! is not such an observant posture of our heavenly Refiner calculated to administer the strongest consolation to the suffering child of God? Is it not expressive of the sympathy of his heart in the sufferings of his people? Does he sit as a Refiner? He is not an idle spectator. Ah, no! he is there to regulate the intensity of the fire; to watch the progress of the work; to temper the sufferings to the circumstances of the subject of them; to meliorate or quicken the flame, as the case may require; he will not injure the precious metal by an over intensity of fire, or stop the purification by diminishing too much the temperature of the furnace, as is sometimes done by an earthly refiner. He sits by the furnace—oh, happy thought!—to sympathize in their sorrow, to whisper peace to their troubled spirit, to support them when faint, rouse them when torpid, cheer them when disconsolate, and elevate them when depressed.

8. The refiner always knows when the silver is sufficiently refined by its bright reflecting quality; the whole of the upper part of the furnace is very beautifully reflected from the surface of the silver, so that the refiner could see his own image in it. The fire is then diminished; the metal is allowed to cool, and is then removed from the furnace. And so when the heavenly Refiner sees his own image, that image consisting in righteousness and true holiness, reflected by his children, he then either removes the fire by which they have been refined, or takes them out of the furnace to a world where they reflect that image in more vivid characters; and as they gaze in transport at the divine perfections, are changed into the same image from glory to glory.

Let us not be discouraged by the

troubles we meet with; for these light afflictions, which are but for a moment, are working out for us a far more exceeding and eternal weight of glory.

"The rougher our way, the shorter our stay;
The troubles that come
Shall come to our rescue and hasten us home."

Wicked men have also their sorrows; they are as the dross of silver, Ezekiel xxii. 19. And as they gather silver, and brass, and iron, and lead, and tin, into the midst of the furance to blow the fire upon it to melt it, "so," says God, "will I gather you in mine anger and in my fury, and I will leave you there and melt you."

FAMILY BIBLE READING FOR MARCH.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.	Rising of the Sun.	Setting of the Sun.
		Full moon ..... 2nd day.....3h 8m morning. Last quarter.....10th day.....4h 38m morning. New moon.....16th day.....9h 11m afternoon. First quarter.....23rd day.....5h 40m afternoon. Full moon .....31st day.....9h 16m afternoon.		
1	M	Gen. xli. 53—57, xlii. 1—28. Acts ii. 1—36.	h m	h m
2	Tu	xlii. 29—30, xliii. 1—14.....ii. 37—47, iii.	6 46	5 40
3	W	xliii. 15—34, xliv. 1—13.....iv. 1—31.	6 43	5 41
4	Th	xliv. 14—34, xlv. 1—15.....iv. 32—37, v. 1—16.	6 41	5 43
5	F	xlv. 16—28, xlvi. 1—7.....v. 17—42.	6 39	5 45
6	S	xlvi. 29—34, xlvii.....vi., vii. 1—8.	6 37	5 47
7	LD	Psalms.	6 35	5 48
8	M	Gen. xlviii.....Acts vii. 9—43.	6 33	5 50
9	Tu	xlix.....vii. 44—60, viii. 1—4.	6 30	5 52
10	W	l., Exodus i. 1—14.....viii. 5—25.	6 28	5 54
11	Th	Exod. i. 22, ii.....viii. 26—40.	6 26	5 56
12	F	iii., iv. 1—18.....ix. 1—31.	6 24	5 57
13	S	iv. 27—31, v., vi. 1—9.....ix. 32—43.	6 21	5 59
14	LD	Psalms.	6 19	6 1
15	M	Exod. vi. 28—30, vii.....Acts x. 1—23.	6 17	6 2
16	Tu	viii.....x. 24—48.	6 15	6 4
17	W	ix.....xi. 1—21.	6 12	6 6
18	Th	x.....xi. 22—30, xii. 1—19.	6 9	6 7
19	F	xi., xii. 1—20.....xii. 20-25, xiii. 1-13.	6 7	6 9
20	S	xii. 21—51.....xiii. 14—43.	6 5	6 11
21	LD	Psalms.	6 3	6 12
22	M	Exod. xiii. 17—22, xiv.....Acts xiii. 44—52, xiv. 1—7.	6 0	6 14
23	Tu	xv.....xiv. 8—28.	5 58	6 16
24	W	xvi.....Gal. i.	5 56	6 17
25	Th	xvii.....ii.	5 54	6 19
26	F	xviii.....iii. 1—18.	5 52	6 21
27	S	xix. 1-9, 16-25, xx. 1-21....iii. 19—29, iv. 1—11.	5 49	6 22
28	LD	Psalms.	5 47	6 24
29	M	Exod. xxiv. and xxxi.....Gal iv. 12—31.	5 45	6 26
30	Tu	xxxii. 1—29.....v.	5 43	6 28
31	W	xxxii. 30—35, xxxiii. .....vi.	5 40	6 29

THE last sentence of the book of Genesis tells us that when Joseph died they embalmed him, "and he was put in a coffin in Egypt." "This," says Dr. Kitto, "is certainly mentioned here as a distinction. Coffins have never been much used in the east, although great personages have occasionally been deposited in marble sarcophagi. The custom was and is to wrap the body up closely in wrappers, or to swathe it with bandages, and so bury it or deposit it in the excavated sepulchre. In Egypt coffins were more in use than any where else, but still the common people were obliged to dispense with them. On the other hand, persons of wealth and distinction had two, three, or even four coffins, one within the other.

"Herodotus says, that after the embalming the relatives of the deceased 'take away the body and make a wooden image in the shape of a man and place the body in it. When it is thus enclosed they put it in the apartment for the dead, setting it upright against the wall' (Euterpe. 86). The Hebrew word employed in the text אָרוֹן, *aron*, denotes that the coffin was of wood, and has been mentioned as throwing some doubt upon the knowledge of Egypt possessed by the author of Genesis, seeing that a sarcophagus of stone might be seen more properly to belong to a person of such high distinction as Joseph. But a closer examination shows that this expression is directly in favour of the credibility of the Pentateuch. Coffins of stone (basalt) were very rare exceptions, perhaps only used for royal personages, whereas those of wood were in general use. And in the case of Joseph his order respecting the removal of his remains probably prevented his friends from thinking of a stone sarcophagus for his remains. The workmanship of the wooden coffins and the number of those within each other sufficed to denote high rank even without a stone sarcophagus."

Subjoined is the woodcut illustrative of this subject in the Pictorial Bible.

MUMMY CASES AND MARBLE SARCOPHAGI.

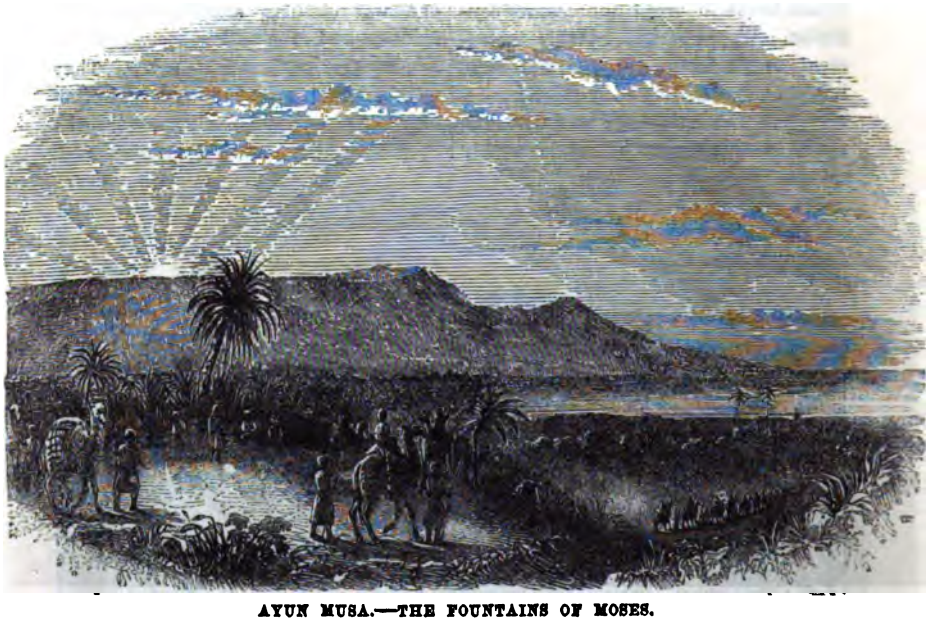
When Moses and the Israelites generally had celebrated in a song the triumph of the Most High over Pharaoh and his hosts, and the wonderful deliverance they had experienced, we are told that "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances." Respecting this fact, the learned editor of the Pictorial Bible observes, "The Hebrew word תֹּף, *toph*, occurs about twenty times in scripture, in half of which it is rendered 'timbrel,' and in the other half 'tabret,' a variety of rendering not unusual in the authorized version, but which tends to breed unnecessary confusion. We have noticed this instrument under Gen. xxxi. 27, and have here to call attention to it chiefly in its Egyptian connexions. There is much room to think that a people freshly come from Egypt employed the instruments of this kind which were used in that country, especially as from the different shapes which the tabrets of that country bear in the ancient paintings, it is evident that the Egyptians had paid much attention to its construction, and could offer it under varieties of form and corresponding modifications of sound to a people abiding among them who had been probably acquainted before with but one form of the instrument. The Egyptian forms of the tambourine are shown in the cut which we introduce from a mural painting at Thebes. They are of three shapes, one was circular, another square or oblong, and the other consisted of two squares separated by a bar. They were all beaten by the hand, and often used as an accompaniment to the harp and other musical instruments."

DANCE OF EGYPTIAN FEMALES WITH TIMBRELS.

"The tambourine was usually played by females, who are represented as dancing to its sound without the accompaniment of any other instruments. The imperfect manner of the representation does not allow us to discover whether these Egyptian instruments had such moveable pieces of metal let into the frame as we find in the eastern and European tambourines of the present

day; but from the manner in which the tambourine is held up after being struck, their presence may be inferred; and we know that the ancient Greek instruments, which were confessedly derived from the east, had balls of metal attached by short thongs to the circular rim, and there are even examples in the paintings at Herculaneum of tambourines in which, as in our own, circular pieces of moveable metal are let into the frame itself; and this is not now unusual in the east. Among the Hebrews it was particularly the instrument of the women, was often accompanied by dancing, was used in religious and civil festivals, and was silent in wars and desolation (comp. Gen. xxxi. 27; 2 Sam. vi. 5; Ps. lxviii. 25; Isa. xxiv. 8); all which particulars are entirely conformable to those which the Egyptian paintings and sculpture exemplify, and are indeed similar to the existing practices of the east."

The part of the sea-shore on which this joyous scene took place, is supposed by Dr. Kitto to be near what is now called Ayun Musa, the fountains of Moses, at which he traces a correspondence between the present aspect of the place and the sacred narrative



AYUN MUSA.—THE FOUNTAINS OF MOSES.

"So large a body," he observes, "passing in a time comparatively short, must have passed in considerable breadth—probably of a mile or two—and as the fountain is more to the north than Bedea upon the opposite side, it may be quite sufficient to suppose that the upper side of the opening, and consequently the upper or left flank of the emerging host, touched upon, or was not far below, Ayun Musa. A number of green shrubs springing from numerous hillocks mark the landward approach to this place. Here are also a number of neglected palm-trees grown thick and bushy for want of pruning. The springs which here rise out of the ground in various places and give name to the spot are soon lost in the sands. The water is of a brackish quality in conse-

quence, probably, of the springs being so near the sea; but it is, nevertheless, cool and refreshing, and in these waterless deserts affords a desirable resting place. The view from this place, looking westward, is very beautiful and most interesting from its association with the wonderful events which it has been our duty to relate. The mountain chains of Attaka, each running into a long promontory, stretch along the shore of Africa; and nearly opposite our station we view the opening—the Pi-hahiroth—the 'mouth of the pass' formed by the valley in the mouth of which the Hebrews were encamped before they crossed the sea. On the side where we stand the access to the shore from the bed of the gulf would have been easy. And it deserves to be mentioned that not only do the springs bear the name of Moses, but the projecting headland below them towards the sea bears the name of Ras Musa. Thus do the Cape of Moses and the Cape of Deliverance look towards each other from the opposite shores of the Arabian gulf and unite their abiding and unshaken testimony to the judgment and wonders of that day in which the right hand of Jehovah was so abundantly 'glorified in might.'"

TOO MUCH EXPECTED OF A PASTOR.

In the Boston Christian Watchman we find under this title some observations which, though intended for the churches of the United States, deserve the serious consideration of some churches in this country. Let the reader judge if it be not so.

Many churches depend too much upon their pastors. They expect that the men whom they choose to take the oversight of them will not only meet fully their own laborious engagements, but discharge the duties of those who profess to be co-workers with them. How often is it the case that a church, either destitute of a pastor or about to become so, look forward to the man whom they shall choose as their shepherd with the most confident assurance that he will be the instrument of building them up immediately; that he will cause the waste places of Zion again to flourish; that he will add to them both numbers and strength; and that, if they can only secure his services, there will be no difficulty in meeting every demand he may make upon them for his necessary support. Perhaps they secure just the man of their choice. He enters upon his labours. In his ministrations at the altar, his voice falls on the ears of all like the melody of rich music. They listen; they are enraptured. All lips concur in speaking forth his praise, and all hands and all hearts are ready to give him a cordial welcome. His every want is attended to, his every wish gratified. Again the drooping hopes of the church are revived, and nought but the voice of joy and gladness is heard within her portals. Perhaps the labours of the pastor are immediately blessed. He gathers into the church a goodly number of souls, and this serves to deepen their conviction that the Lord had truly sent the man to them whom they had chosen as their under shepherd.

But time wears away. The revival ceases. The pastor's manner, his voice, and his countenance have become familiar to all. The novelty which he first excited has died away. Things

relapse again into their former state. Coldness and indifference creep over the church. Many begin to find fault. The closet is less frequented. The prayer-meeting is attended only when it is near and convenient. When the covenant vows are renewed, the lips of many are heard to speak of broken resolutions and neglected duties. In such a crisis of affairs, the question is often asked, What shall we do? Where lies the fault? The answer is at hand. As all hope was built upon the pastor at first, so on him they rest the blame. Hence, to remove the evil, there is no other alternative but to seek his dismission. This is easily effected, and again they are without a pastor. Soon they choose another, and again they pass through the same alternation of spiritual life and death, and year after year strikingly verify the truth of the old adage, that "a rolling stone gathers no moss."

But why is such the result? Why should uncertainty ever hang over the permanency of such a church? Why should there be such incessant changes, and a congregation scattered and divided by forming new relations every year with a new pastor? The reason is obvious. Too much was expected of their pastor. Their entire dependence was placed upon him. They hung like dead weights upon his arms, hence he soon became shorn of his strength; and then, because he could not rise above all discouragement, and lead on the church to victory and triumph, notwithstanding their inactivity and indifference, they were disappointed.

This is not an isolated case, nor is it one that is exaggerated beyond the limits of truth. It would not be difficult to find many similar instances for illustration within less than fifty miles of the metropolis of this state. If, then, what we have stated is true, here is manifestly a great evil, and one that ought to be remedied. It is evidently one of the most prolific sources of those many ministerial changes which are so common at the present day. It is also manifest that the reliance which many churches place upon the labours of the itinerant evangelist, for the revival of God's work among them, is founded upon the erroneous idea that God will bless the labours of the ministry in the salvation of souls, independent of the co-operation of the church.

TOO MUCH UNDERTAKEN BY A PASTOR.

From the same source from which the preceding article is derived we take the following:—

The time was when the baptist ministry, like their primitive predecessors, gave themselves continually to prayer and to the ministry of the word; now, they are partly the ministers of the word and partly the ministers of morality, of philanthropy, and of literature. They minister to the lyceum, to the temperance society, the abolition society, and the political meeting. We raise no question but they do much good in this way, but we ask, Is this preaching the word? It is not enough that the professed minister of Christ, who is thus employed, may reply that he is labouring to do good. He might say as much if he were devoting himself to the advancement of chemistry, or of navigation, or to labour on the farm. His commission is to *preach the gospel*. That work simply and alone was so vast in the estimation of one of the greatest

minds that ever existed on earth, as to force the exclamation, "Who is sufficient for these things?" Are the ministers of our day more than sufficient, that they should desire additional labours? What is the divine command? "Meditate upon these things; give thyself wholly to them." And who does not know that a feeble unlettered ministry, wholly consecrated to the work, has been far more successful in winning souls than a talented and learned ministry, partly devoted to other objects? Ministers, thus dividing their labours and scattering their strength, may, and probably do, suppose that they are not neglecting any part of their appropriate ministerial duties, but they are much mistaken. Their own hearts are not kept; their sermons are consequently deficient in that holy unction which is the fruit of prayer and deep meditation on the things of God; their flocks are not visited and admonished.

MISTAKES OF THE REFORMERS.

The reformers, by invoking the sword of the magistrate, refunded to Rome in principle more than they had taken from her in material.

The intolerant spirit of the reformers was the cankerworm of the reformation and the blight of their harvest; and every act of persecution on their part replaced a stone in the breaches they had made upon the strongholds of Rome.

The fathers of the first three centuries, with all their infirmities, heartily and unanimously maintained the entire exemption of religious belief from the jurisdiction of the civil power; and contended that God had given no right to princes and magistrates to enforce religion.

Luther's reformation was excited, not by the antichristian constitution of the Romish hierarchy, but by its flagrant abuses; the abuses, therefore, were rejected, but the principles were retained.

It is to be lamented that the reformers attempted to supersede one "kingdom of this world" by another; and that they, therefore, brought their cause to the ordeal and arbitrament of battle; as if they had renounced the worship of the Virgin Mary in order to offer sacrifice to Bellona.

They professed to "come out of Babylon;" but it was too much like removing from one quarter of the city, which was too disorderly, and occupying another quarter of the same city, in which there was a stricter police.—*Birt's Patristic Evenings.*

EFFECTS OF DESTITUTION.

Those who would be useful in erecting the fallen spirit of humanity, should not for a moment forget that corporeal want thoroughly unfits the mind for attention to its higher necessities. In fact, insufficiency of proper food has been proved, on a large scale in our public lunatic asylums, to be a prevalent exciting cause of insanity, as well as of crime, and it has been found that many

of those abject beings, whom man's inhumanity to man has long allowed to subsist on a starving dietary, have laboured under madness which required only a prudent and well regulated supply of generous food for its cure. Such a fact can be well understood, when we reflect on what physiology informs us of the manner in which the brain is built up and kept in action by the blood; and that, therefore, if this pabulum of life and nervous energy be deficient, either in quantity or quality, as well as habitually misemployed, then, of course, sensation, perception, idealization, and reasoning, are so far liable to disorder; and, of course, also as the principles of morality are grounded in rational convictions and consequent habits of body, it will be unreasonable for us to expect a family to dwell together in moral harmony, unless divine truth has governed their affections before want entered.—*Dr. Moore's Use of the Body in Relation to the Mind.*

NON-RESISTANCE.

Piracy prevailed to an alarming extent in the Gulf of Mexico, some twenty or thirty years ago, and was almost reduced to a system, so that piratical commanders had frequently notice—through unprincipled men with whom they were in correspondence — whenever vessels were about to leave with specie on board.

At this time a gentleman of the writer's acquaintance took his passage on board of a schooner, commanded by one of the Society of Friends, which was about to leave the island with a considerable amount of specie. The same day this vessel sailed, another vessel, a schooner, also left the harbour, bound for the same port, but without any specie on board. After both vessels had been at sea a short time, and still in company with each other, a piratical vessel hove in sight which had evidently been watching them, and bore down upon the schooner in which my informant was a passenger. Meantime the other schooner, suspecting the character of the vessel, made all sail to escape. The passengers were soon made aware of their danger, and prepared to defend the right, and sell their lives as dearly as possible. But the captain positively refused to permit any defence to be made by either the crew or the few passengers. Instead of defending himself, he went to his cabin and there seated himself as cool and unconcerned as if no danger threatened, paying no attention to remonstrances on the subject of what appeared to others to be absolute folly or cowardice. To my acquaintance who went below and inquired what he proposed doing in so appalling an emergency, he replied, "Why, friend, I shall do nothing."

By-and-bye the schooner was boarded by the pirate's boat's crew, who finding no opposition or appearance of defence, and no attempt having been made, by carrying a press of sail, to escape, they instantly concluded that they had boarded the wrong vessel, and almost without exchanging a word, put off, and crowding all sail, made after the other schooner in the hope of overtaking her. In the meanwhile the Quaker captain altered the course of his vessel, and soon lost sight of the pirate.

The escape was truly marvellous, and the passengers, who had reproached the captain for his supposed cowardice in the most offensive terms, all joined in expressing their admiration of his judicious conduct, by which he had been the instrument in the hands of Divine Providence of saving their lives, and preserving a very valuable cargo to his consignees in this country.

THE BAPTISM OF POETRY.

Cowley, the celebrated poet of the seventeenth century, says, "Amongst all holy and consecrated things which the devil ever stole and alienated from the service of the Deity, as altars, temples, sacrifices, prayers, and the like, there is none that he so universally and solely usurped as poetry. It is time to recover it out of the tyrant's hands, and to restore it to the kingdom of God, who is the father of it. It is time to baptize it in Jordan, for it will never become clean by bathing in the water of Damascus."

SOMETHING WRONG.

When earth produces, free and fair,
The golden waving corn,
When fragrant fruits perfume the air,
And fleecy flocks are shorn;
Whilst thousands move with aching head,
And sing this ceaseless song—
"We starve, we die, O give us bread!"
There must be something wrong.

When wealth is wrought as seasons roll
From off the fruitful soil;
When luxury from pole to pole
Reaps fruit of human toil;
When, from a thousand, one alone
In plenty rolls along;
While others only gnaw the bone,
There must be something wrong.

And when production never ends,
The earth is yielding ever;
A copious harvest oft begins,
But distribution—never!
When toiling millions work to fill
The wealthy coffers strong;
When hands are crushed that work and till,
There must be something wrong.

When poor men's tables waste away
To barrenness and drought;
There must be something in the way,
That 's worth the finding out:
With surfeits one great table bends,
While numbers move along,
While scarce a crust their board extends,
There must be something wrong.

Then let the law give equal right
To wealthy and to poor;
Let freedom crush the arm of might,
We ask for nothing more:
Until this system is begun,
The burden of our song
Must be and can be only one—
There must be something wrong.

—*Boston Christian Reflector.*

REVIEWS.

The Provincial Letters, by Blaise Pascal. A New Translation, with Historical Introduction and Notes, by the Rev. THOMAS M'CRIE. Edinburgh: Johnstone. 12mo.

WE are glad of an opportunity of directing attention to these celebrated letters, a new translation of which has just been published. Nearly two centuries have rolled away since their first appearance, and still they are read with interest and delight. Independently of those circumstances which originally contributed to give them so much éclat, there are two things especially which will always secure to them an extended perusal. The one is the beauty of the composition: the charming simplicity of their style, the lively playfulness of their wit, the closeness of their logic, and the polished keenness of their irony, cannot fail to prove attractive. The other is the masterly way in which they unveil the character of Jesuitism, and expose the corrupt and detestable casuistry of a society which for so many years possessed an almost unbounded influence throughout papal Christendom. The controversy between the Jesuits and the Jansenists, which gave rise to these letters, has long since become a mere fact of history; but the theological points which it involved were the subject of warm discussion from a period at least as early as the time of Augustine; they were strongly debated by the Thomists and the Scotists, the Dominicans and the Franciscans, and they have, with various modifications, continued, even to the present time, to supply materials for polemics under the more modern appellations of Calvinism and Arminianism. The Jansenists, who were, when Pascal wrote, in mortal struggle for their existence with their implacable and unscrupulous enemies, have long ago ceased to exist as a party in the church of Rome. And even the victory which the Jesuits obtained entailed consequences disastrous to themselves. They for some time, indeed, enjoyed their triumph. Their influence with the pope procured the repeated condemnation of their opponents; and such was their ascendancy over Louis XIV., that compound of sensuality and superstition, of proud magnificence and intense bigotry, that they beheld with exultation the destruction of Port Royal des Champs, the centre of the learning and piety of the Jansenists. But the intolerant and vindictive manner in which they pursued their rivals, together with the exposures which had been made, aided in producing a reaction unfavourable to themselves; and in little more than another half century they fell into almost universal odium; they were banished from France, and their order was finally suppressed.

The Company of Jesus, as the order of Jesuits was originally designated, presents to the mind one of the most singular and astonishing objects which are furnished by the records of history. We behold a society, one with the papacy and yet distinct from it, an imperium in imperio, as political as it is ecclesiastical, at once terrible and insinuating, gigantic in its power, mysterious in its movements, and captivating in its address, combining large numbers and great variety with perfect unity, and possessing a flexibility capable of adapting itself to all persons and all circumstances. Like the monsters seen in the prophetic vision, arising out of the agitated waters, when the winds of heaven strove on them, this portent of the age was evoked amidst the conclusive struggles of the papal community consequent on the reformation.

It is a singular fact, that Ignatius Loyola, the founder of the Jesuits, was born within eight years of Luther; the one destined to give to the papacy its severest blow, the other to afford it the most effective aid. In the same year, 1521, in which Luther appeared at the diet of Worms, Ignatius, then a soldier, in his full career of gallantry and ambition, received that wound in the defence of Pampeluna which became the means of giving a complete change to the whole course of his life.* All the strong

* Mons. Villiers, in his Essay on the Reformation of Luther, adduces an extract from Damianus, one of the first historians of the Jesuits, who, in his Synopsis Historiæ Soc. Jesu, printed in 1640, draws a parallel of contrast between Luther and Ignatius in ten particulars, and concludes thus, "Luthero illo Germaniæ probro, Epicuri porco, Europæ exitio, orbis infelici portento, Dei atque hominum odio,

passions, and the restless and energetic activity which had characterized his proud and daring chivalry, now took the form of religious enthusiasm, and this was excited to the highest pitch by imagined visions, and apparitions, and the full persuasion of a divine call henceforth to show his prowess as the sworn knight of the Virgin Mary, and the champion of the distressed church. Other minds soon became kindled by his ardour. In Paris, after a course of study and of severe discipline, he found a few suitable and able associates who fully entered into his plans. They determined to attempt the construction of a new order, which, by combined and systematic action, should rally the drooping spirits of the holy see, and give life and vigour to the enfeebled church. The great objects originally intended were the suppression of heresy, the education of youth, and the extension of the papal domains by foreign missions. They met, however, with many discouragements; but, in order to conciliate the favour of the pope, in addition to the three vows of poverty, chastity, and monastic obedience, they took another, binding them to go to whatever part of the world his holiness might send them, without burdening him with cost or charge. At length the bull of Paul III., in 1540, established the institution under the name of "the Company of Jesus." And thus, to use the words of Villiers in his Essay on the Reformation, this society "rose above the horizon like an awful comet which scatters terrors among the nations."

The progress of this community was as astonishing as their rise was singular. Though the original bull limited their number to sixty, this restriction was soon removed, and "in less than half a century after its institution, the society obtained establishments in every country that adhered to the Roman catholic church. In the year 1608, the number of Jesuits had increased to 10,581. In the year 1710, the order possessed 24 professed houses; 59 houses of probation; 340 residences; 612 colleges; 200 missions; 150 seminaries and boarding schools; and consisted of 19,998 Jesuits."* Before the expiration of the sixteenth century, they had obtained the chief direction of education throughout the whole of catholic Europe. They also found means of becoming the confessors of nearly all its sovereigns, and of bringing under their guidance the consciences of most persons who were eminent for rank and power. Their foreign missions were prosecuted with a zeal and heroism which would have done honour to any cause, had they not been so often disgraced by trickery, and fraud, and persecution. Still their object was gained in the extension of the Romish church. In India, in Japan, in China, in South America, both their missionary efforts and their success were remarkable. In Europe their power for some time was almost irresistible. Their influence at Rome was paramount. Their interference with governments was incessant. They mingled themselves up with all transactions of importance, whether of public bodies or private individuals, in affairs of a commercial, political, or ecclesiastical nature. All authorities, spiritual or secular, either courted their favour or dreaded their opposition.

There were, indeed, many causes which combined to give to this order so formidable a power. There never, perhaps, was any society or community of men at once so extensive, so varied, and yet so compact. By the constitution of the society, its supreme government was vested in one individual. No division of opinion weakened the executive. The head was a general, chosen for life. His government was the most absolute monarchy. His decisions were final. His will was law. His power over the funds of the society, over the persons and actions of all its members, was unlimited and uncontrolled. Under this great chief was a gradation of officers, whose authority no subordinate might question. Every superior was as absolute in his sphere as the general was in the government of the whole. One will directed all their movements throughout the states of Europe and in every station abroad.

To render the whole system more effective, all its parts were selected and adapted to each other with the greatest care. No one must be admitted, even to his noviciate, in whose body or mind, in whose opinions or character, there was any apparent disqualification for the

&c.—Deus æterno consilio opposuit Ignatium."—"To Luther, that disgrace of Germany, that Epicurean swine, that curse of Europe, that monster destructive to the whole earth, hateful to God and man, &c. —God, by his eternal decree has opposed Ignatius."

* Robertson's History of Charles V., vol. iii. page 198, note.

order. The candidate for admission was required to go through a preparatory course of discipline and probation as a test of his fitness for the service, during which the most unreserved and repeated confessions were expected of all his sentiments, and thoughts, and inclinations, and purposes; in addition to which, all his associates were bound to disclose to the superior, every thing which they had noticed of his capabilities and character, and all which they had elicited from him in his most unguarded moments; and the whole, with the remarks of that superior, were continually registered and duly forwarded to the seat of power. And it was not till many years had passed, and a long and cautious trial had been made, that he was fully admitted as a professed father. During the preparatory training, and indeed at any time, those who were deemed, on whatever account, unfit agents of the society, were dismissed; nor was it deemed necessary that any reason should be stated. The general had thus the means of knowing, with great accuracy, the character and qualifications of every member. If an agent were needed for any department of service at home or abroad, if any enterprise were to be attempted which required daring courage, or consummate prudence, or insinuating softness, or unwearied patience, or stoical endurance, it was easy to fix on the man suited to the work. It was always understood where ancient or modern literature, where physical or moral science, where high talents for teaching or for business, were to be found; and a word from the superior was all that was required to secure prompt and implicit obedience.

All the members of this new society were taught to consider themselves as the peculiarly devoted servants of the church, acting under their own officers, and destined, not to the seclusion of monks, or to constant employment in devotional exercises, but to mingle with society, and to fill any office or accept any employment, which might further the objects of their order. That no other ecclesiastics might interfere with their plans or their consciences, they were confessed only by priests of own fraternity. And that they might have perfect freedom to pursue their own designs, and accomplish all the secret instructions received from their general, the persons and property of all the members of the society were exempted, by a bull of Paul III., from every kind of superintendence, jurisdiction, and punishment of ordinaries. And all archbishops, and bishops, and every other authority, as well ecclesiastical as secular, were prohibited from obstructing or molesting the companions of Ignatius, their houses, churches, or colleges.

Thus constituted, the Jesuits became the most active and powerful auxiliaries which the holy see ever possessed. They were prompt for all service, ready to do and to dare anything in obedience to their superiors, without ever allowing their judgment or their conscience to interfere. And each devoting his life to that particular line of study or of service allotted to him, it is no wonder that this order produced some of the most finished scholars, the finest writers, and the most subtle casuists. So complete was the union of this body that all of talent and acquirement which every individual possessed was the property of the whole, and perfectly at the disposal of those who guided its concerns. And that the power and resources of this society might be employed in the most effective manner, reports were regularly transmitted to the general from every part of Europe, and from all their foreign stations, of all that was transpiring and all that was designed. By means of the confessional, they not only acquired access to sovereigns, and statesmen, and men of wealth and power, but they exercised a potent influence over them; so that when at the full height of their power, there was scarcely a monarch in Europe who wielded such a sceptre as that of the general of the Jesuits.

That the members of this society have, by their learning, by what they have done to promote education, and by many valuable publications, conferred benefits on society, cannot be denied. That they have, as foreign missionaries, manifested heroic zeal, and exhibited in their sufferings the constancy of martyrs, must be acknowledged. But the amount of injury inflicted on the interests of humanity, of truth and righteousness, by this formidable body, has been incalculable. It has, we are aware, become almost a fashion,—most strangely so,—in certain quarters, to applaud in the highest strains all the virtues and ex-

ploits of the Jesuits, to soften down all the enormities with which, age after age, they have been charged, and, as far as possible, to persuade the British public, that with such occasional failings as all societies are liable to, they have been as a body ill-used and grossly calumniated, and are well entitled, in protestant, as well as catholic countries, to very high and general regard. We do not, however, hesitate to express, in the strongest manner, our dissent from what we must deem a spurious candour, a false and mischievous liberality. Considering it as their vocation to make war on all heresy, they have been, especially against the protestants, the most malignant and unscrupulous abettors of persecution, whenever they have possessed the opportunity and the power. Their whole strength has been put out to retain all the absurdities in doctrine and in worship which, in the dark middle ages, sprung up in the papal community, and which thousands of Roman catholics themselves would have rejoiced to see reformed.* They have ever been the declared advocates of the highest and most extravagant prerogatives of the see of Rome, maintaining the absolute supremacy of the pope over all powers, civil and ecclesiastical. Many of them have, indeed, gone so far, and with the tacit acquiescence, if not the publicly expressed approbation, of their highest superiors, as to sanction rebellion against a sovereign who might be pronounced heretical, and to declare or plainly to intimate that regicide, even by private hands, would be no crime. By the doctrines taught by their casuists, the very foundations of morality are sapped, and almost every sin may find a justification or excuse.† Artifice and trickery have been so generally characteristic of this system that ingenious evasions by which truth and honesty are sacrificed are by common consent called Jesuitism. What court of Europe has not been embroiled by the interference of these men? What kingdom has not suffered by the plots and conspiracies fostered by their emissaries? How many were the miseries inflicted on England during the reign of Elizabeth, and James, and the second Charles, by the incessant machinations of these restless agents of Rome? How often were they denounced by the parliaments of France, and the university of Paris, for their corrupt morality, their boundless ambition, and their incessant intrigues? The republics of Venice and Genoa found them intolerable. The estates of Bohemia in their edict of banishment charged them with exciting assassins to murder kings, with interfering in the affairs of states, and with being the authors of all the miseries of Bohemia. At length, all Europe became weary of them; they had proved an intolerable nuisance to society; they were scarcely manageable even by the pope. They were expelled from Portugal in 1759, from France in 1764, from Spain and Naples in 1767, and in 1773 the society itself was abolished by pope Clement XIV.

The circumstances which gave rise to the publication of the Provincial Letters were briefly these. Jansen, a man of great learning and piety, bishop of Ypres in Flanders, had employed twenty years of his life in the study of the works of Augustine, with whose anti-Pelagian doctrines he became enamoured. These he collected, and illustrated with great assiduity and talent, in a work called Augustinus, which was published by his friends soon after his death, which happened in 1638. The Jesuits had previously to this been worsted in a controversy with the Dominicans on the subjects of Grace, Predestination, Free Will, and Original Sin, and Clement VIII. had decided in favour of the Augustinian tenets of the Dominicans. On the publication of the work of Jansen, or Jansenius, the Jesuits, who considered it as a formidable attack on their tenets, employed all their artifice and exerted all their power to procure the condemnation of Augustinus by the pope. They succeeded so far as to obtain the prohibition of the book; and in 1642, Urban VIII. pronounced its condemnation. The work, however, was

* The author of the History of the Jesuits (2 vols. 8vo. London, 1816), says, vol. i. page 392, quoting the History of the Council of Trent by Father Paul, "In the sitting of the 16th of June, 1563, Laines (who afterwards succeeded Loyola as general of the Jesuits) openly defended the abuses of the court of Rome, which it was wished to reform. He said that '*the disciple not being above his master, nor the servant above his lord, it followed that the council had no authority to interfere in this reform.*' He was interested in defending the greatest abuses of dispensations and indulgences, without which the society itself could not exist. In the same sitting, he contended that, '*Christ having power to dispense from every law, the pope his vicar had the same.*'"

† Such were their teachings respecting probable opinions, the direction of the intention, mental reservation, and philosophical sin, for a full explanation of which we must refer to the letters themselves.

still read, and the doctrines of grace which it contained were by many cordially and devoutly received, and by none more warmly than the recluses connected with Port Royal.* At this place was an abbey of ancient date, the nuns of which, under the presidency of La Mere Angelique, had acquired great reputation, not only for their austerities, but also for the high tone of their spirituality, and their evangelical views. Around this abbey, though situate in a gloomy forest, were clustered other smaller buildings, occupied by many who sought retirement from the world without being bound by monastic vows. At a kind of farm-house, called Les Granges, were several men of profound learning, who lived in habits of close study relieved by agricultural employments, from whom issued many important works on education, which, together with their exalted piety and pure morality, greatly increased their reputation. With this band of men were connected Arnauld, brother of La Mere Angelique, Nicole, Sacy the translator of the bible, and others of high distinction in piety and literature. By these the Augustinian sentiments were adopted, and the formal devotions and corrupt morality of the order of Ignatius, then so prevalent, were denounced. The Jesuits beheld, or fancied they beheld, in them, rivals for popular favour, as well as antagonists to their principles, and every method was adopted to crush them as identified with Jansenism. After the abbé St. Cyran, Arnauld, a doctor of the Sorbonne, became the bold, and indefatigable, and able leader of this party. He was, in consequence, the object of the fiercest attack by the disciples of Ignatius. They had endeavoured to procure his expulsion from the Sorbonne, and were on the point of accomplishing their object, when the first of the Provincial Letters appeared, which, though it was known only by a few friends during his life, were written by Pascal.

Blaise Pascal is one of those few names which not only survive their own age, but which are destined to live through all time, and to be cherished and admired by every succeeding generation. His genius seemed endowed with an almost intuitive perception of latent truth. In mathematical studies he was a youthful prodigy. He had scarcely arrived at manhood when his brilliant discoveries excited attention through all Europe. Had his health been as robust as his mind was vigorous, had nothing interfered with the application of his extraordinary powers during the usual period of human life, it is impossible to say how greatly the domains of truth and science might have been enlarged, and what subsequent discoveries might have been anticipated. But in addition to the feebleness of his health, and the many and long interruptions which this occasioned, at an early age he became a kind of recluse, and surrendered himself almost exclusively to the exercises of an ascetic devotion. Nursed in the bosom of the Roman catholic church, he entertained the most devout reverence for its doctrine and discipline, its saints and its superstitions. Assuming it as a principle on which it was profane to doubt, and which it was the irreverence of unbelief to question, that the Roman catholic church was *the* church of Christ, so profound was his regard for all that was sacred and divine, that he dared not incur the dread responsibility of applying his reason to the investigation of its claims, or the discussion of its solemn decisions. As his high attainments and eminent superiority as a philosopher were graced with the most amiable simplicity and sweetness of disposition, so his attachment to a church unscriptural as that of Rome, was combined with the most ardent piety. His faith in the great truths of divine revelation respecting the way of salvation was as strong as his charity was warm and diffusive. All the virtues and graces of "pure and undefiled religion," as far as a very feeble frame, and a mind often half distracted by disease, would admit, shone brightly through all the mists and gloom with which the papal system surrounded him. "His heart," says his biographer, "was the seat of the purest benevolence; and his exertions in alleviating the miseries, and contributing to the happiness of the unfortunate and the indigent, were limited only by the extent of his means.*

The sister and a niece of Pascal were nuns of Port Royal des Champs; and

* Some of the religieuses of this establishment had been removed to Paris, on which account the distinction was made of Port Royal de Paris, and Port Royal des Champs.

* Dr. Rees's Cyclopædia, Article Pascal. See also the Introduction, p. liv. quoted from Le Siecle de Louis XIV.

Pascal himself had contracted an intimacy with the distinguished men who had an establishment there. With their high tone of spiritual devotion and evangelical sentiment he fully sympathized. They and their cause were in the greatest extremity when Pascal, with their concurrence, and with their aid in furnishing documents, began in 1656, and continued at intervals of from two to four weeks generally, to publish, under an assumed name, these letters. They instantly attracted attention, and were read with delight by all classes. Abstruse subjects were rendered perfectly clear and bright, reasonings the most abstract became not only intelligible, but interesting. Without the least abatement of the seriousness due to sacred subjects, there was so much ease, so much dexterity, such admirable closeness of logic, with such lively sallies of quiet, playful wit, that all, excepting the Jesuits, were charmed. The disciples of Loyola, however, were overwhelmed with confusion. By turns they stormed about the impiety, and whined about the unmercifulness of this attack, which exposed them to the laughter of the light-hearted, and the reprobation of all thoughtful and honest minds. Everything was done that vexation and anger could suggest to destroy the credit of these letters, but every attempt failed. This haughty and ambitious body had never before met with such an opponent. They at length succeeded in procuring their official condemnation, but as long as a love of truth, and justice, and honesty remains, these letters will be read and valued, and a virtuous indignation will be kept alive against a system which they so effectually expose.

It is not for us to pronounce a judgment on these letters; that has already been done by the decision of almost two centuries, and the concurrent voice of men of all nations. We may, however, observe that it is extremely difficult, if not impossible, to transfer those nice and delicate tints of meaning and allusion, which none but a native can perceive, those idiomatical peculiarities and graces which constitute so much of the charm of such a work, to any other language. We have seen attempted translations of Shakespear, and Milton, into French, but how much of the peculiarities of each was necessarily lost! No man but Pascal himself could do full justice to a translation of his letters, and we question if he himself would have been competent. The genius of the two languages differs quite as much as that of the French and English people. The best that can be done is an approximation. We may judges, however, of their intrinsic worth, by the estimation in which they have been held by French authors. Voltaire, who had no respect for Pascal's sentiments, declared that "the Provincial Letters were models of eloquence and pleasantry. The best comedies of Moliere have not more wit in them than the first letters; Bossuet has nothing more sublime than the last ones."..."The first work of genius that appeared in prose was the collection of the Provincial Letters. Examples of every species of eloquence can there be found. There is not a single word in it which, after a hundred years, has undergone the change to which all living languages are liable. We may refer to this work the era when our language became fixed. The bishop of Luçon told me, that having asked the bishop of Meaux what work he would most wish to have been the author of, setting his own works aside, Bossuet instantly replied, 'the Provincial Letters.'"

We have not seen either of the translations of the Provincial Letters which had been previously published, but of this we can speak in high terms of commendation. As far as we have compared it with the original, it is faithful and correct, without being servile. The English idiom is fully preserved, while the spirit of the original is caught. In this respect it forms a most refreshing contrast to some translations from the German which have been recently published. The style is lively and vigorous, and with scarcely any exceptions, pure and chaste. There are, however, in this respect, a few microscopic blemishes, which we should be pleased to see removed in a future edition, that it may be in all respects a faithful counterpart of the purity of the original. Such are the following Scotticisms:—"*will*" for shall, "*would*" for should, "*fully more*," "*just because*," "*nobody almost*," "*without* making *almost* a reflection," "*almost never*," "*awanting*," "*anent*," "*found*," as a verb intransitive, as "Diana generally *founds* on our fathers," "these two conditions are not *implemented*," "you are bound to *delate* that wretch to the king and parliament," —perhaps this last and the preceding

may be terms employed in the courts of Scotland. The following are not good English:—"I have *just come* to learn," "I have *got* no money" for I have no money, "you have plenty authors" for plenty of authors, "listen to their respective deliverances" for statements or declarations, "*who* you allege to have." In page 195, "to *expiscate* the truth," seems to be a new coinage. As the translation was written for private use only, it was very natural that vernacular idioms should be employed; but when presented to the world it is desirable that the style should be in every respect pure English.

But we turn with pleasure from these few and minor blemishes to the solid excellences of the work. The translator fully understands his subject; with all the circumstances connected with these letters, and with all the persons and events referred to, he appears to be thoroughly acquainted. Prefixed to the work is an Historical Introduction of seventy-nine pages, full of valuable information, and admirably written. And in the body of the work there are many illustrative notes, some of them the translator's, and many of them taken from the very copious notes appended to Nicole's edition of the letters. A portrait of Pascal, "taken from a striking and spirited engraving by Edelinck," is also given.

We sincerely thank Mr. M'Crie for this seasonable production, "when general attention has again been directed to the popish controversy, and when such strenuous exertions are being made by the Jesuits to regain influence in this country,"—Preface. In 1804 the order of the Jesuits was again restored by Pius VII., who declared in re-establishing it, that he should "deem himself guilty of a great crime towards God, if, amidst the dangers of the Christian republic, he should neglect to employ the aid which the special providence of God had put in his power, and, if placed in the bark of St. Peter, and tossed by continual storms, he should refuse to employ *the vigorous and experienced rowers who volunteer their services.*" They have accordingly been employed, and the result has been sufficiently apparent in the great revival of papal effort and papal power since that period. The effects have been felt in France;—not only through the catholic but in most of the protestant states of Europe;—the valley of the Mississippi has felt it; Otaheite has felt it;—and most of the missionary stations of Great Britain are now feeling it.

We shall close with an extract from the Concluding Reflections of the translator.

"The policy of the society, as hitherto exhibited in the countries where they have settled, describes a regular cycle of changes. Commencing with loud professions of charity, of liberal views in politics, and of an accommodating code of morals, they succeed in gaining popularity among the non-religious, the dissipated, and the restless portion of society. Availing themselves of this, and carefully concealing, in a protestant country, the more obnoxious parts of their creed, their next step is to plant some of the most plausible of their apostles in the principal localities, who are instructed to establish schools and seminaries on the most charitable footing, so as to ingratiate themselves with the poor, while they secure the contributions of the rich; to attack the credit of the most active and influential among the evangelical ministry; to revive old slanders against the reformers; to disseminate tracts of the most alluring description; and, when assailed in turn, to deny every thing and to grant nothing. Rising by these means to power and influence, they gradually monopolise the seats of learning and the halls of theology—they glide, with noiseless steps, into closets, cabinets, and palaces—they become the dictators of the public press, the persecutors of the good, and the oppressors of all public and private liberty. At length, their treacherous designs being discovered, they rouse against themselves the storm of natural passions, which, descending on them first as the authors of the mischief, sweeps away along with them, in its headlong career, every thing that bears the aspect of that active and earnest religion, under the guise of what they had succeeded in duping mankind. What portion of this cycle they have reached among us, it is needless to demonstrate."

BRIEF NOTICES.

Memoirs of the late Christmas Evans of Wales. By David Rhys Stephen. London: Aylott and Jones. 12mo. pp. viii. 292. Cloth.

The sketch of this celebrated preacher's career which we have presented to our readers will doubtless induce many to obtain the volume. It would be a great mistake to suppose that we have given all that was worth

extracting: there are important portions of the narrative which we have passed over but slightly, and to others we have not adverted at all. The character of Mr. Evans as a preacher, the insight given into the manner in which he prepared for the pulpit, the illustrations of the effects produced by his eloquence, and the specimens of his discourses of which there is considerable variety, will be read with much interest by Christians of different classes, but especially by those who are themselves engaged in the ministry. Mr. Stephen has exhibited discretion as well as skill in the compilation, and we hope that he will be repaid for his toil, which has not been small, by finding that the work is eagerly sought for and extensively useful. It is, however, manifest that much of the charm by which the hearers of Mr. Evans were fascinated was not transferrable to paper.

Orissa: its Geography, Statistics, History, Religion, and Antiquities, by Andrew Sterling, Esq., late Persian Secretary to the Bengal Government. To which is added, A History of the General Baptist Mission established in the Province. By JAMES PEGGS, *late Missionary at Cuttack, Orissa; Author of "India's Cries to British Humanity," &c.* London: 8vo. pp. viii. 416. Price 6s. cloth. To Ministers, Sabbath-school Teachers, and Scholars, 4s.

Orissa, a province of Hindosthan of which Cuttack is the capital, lies on the western part of the Bay of Bengal. It has been the principal scene of the foreign exertions of our brethren belonging to the General Baptist body, during the thirty years which have elapsed since their Missionary Society was formed. Mr. Peggs has rendered an acceptable service to other sections of the Christian church as well as to his own, by collecting and presenting in a condensed form a large mass of information respecting the quiet and unostentatious labours of himself, his coadjutors, and his successors, in this country. Our General Baptist brethren have not only habitually avoided the blowing of trumpets to summon the attention of mankind to their good deeds, but they have been, we think, too sparing in the communication of intelligence which would have called forth the sympathies, and perhaps have engaged the co-operation of others who esteem them highly though they do not belong to their association. We recommend this volume to our readers, therefore, with great cordiality: they will find in it a comprehensive view of the province and its inhabitants, of the idolatrous rites by which it is desecrated, of the efforts that have been made for its spiritual improvement, and of the degree of success with which its benefactors have been honoured. Sixteen English missionaries and their wives have been sent thither, it appears, by the General Baptist Missionary Society, of whom five have been compelled to return, three have entered into rest, and eight are in the field. The number of native Christians in the churches is between two and three hundred.

Literary Characteristics of the Holy Scriptures. By J. M. M'CULLOCH, *D.D., Minister of the West Church, Greenock. Second Edition. With Additional and Supplementary Notes.* Edinburgh: Oliver and Boyd. 18mo. pp. 166.

This volume consists of the substance of two lectures, delivered in 1845 in the Greenock Mechanics' Institution. The author does not profess to supply us with "a formal treatise on the extensive subject named in the title: what is attempted is simply to present such a sample of the beauty and fruitfulness of the good land as may induce the student to go up and explore it for himself." In this attempt we feel confident that the practice of many of his readers will prove him to have been successful. Under the heads of "Characteristics of Subject-matter," and "Characteristics of Style," the most striking literary peculiarities of the word of God are briefly considered. It is a book which will not fail to be appreciated by every intelligent and devout student of the bible; and which secures our commendation, especially, because of the religious spirit which pervades it, and the distinctness with which it exhibits the fact, that, after all, the inspired volume "derives its chief claim to our regard from its revealing a Saviour and the way of salvation."

Discourses by the late Rev. JAMES PEDDIE, *D.D., Minister of the United Associate Church, Bristo Street, Edinburgh. With a Memoir of his Life, by his Son, the Rev. William Peddie, D.D.* London: Hamilton and Co. pp. 486.

These discourses are twenty in number, one half of which were delivered at the Lord's table. They are clear, faithful, and affectionate exhibitions of divine truth, evangelical in sentiment, and eminently scriptural in illustration. They partake of the excellences and defects which mark the Scotch school of pulpit instruction; but the former greatly preponderate over the latter. It is, perhaps, to be regretted that the editor has included so many "action sermons;" for although they embrace the chief points in the mediatorial work of our Lord, yet they impart an aspect of sameness to the volume. The memoir which is prefixed is highly interesting and instructive; and though written by his son and colleague in the ministry, is nowhere disfigured by an undue display of filial partiality. Dr. Peddie, was an eminent and influential member of the Secession Church, and the memoir throws considerable light on some points in the religious history of Scotland during the last half century. The volume is a pleasing memorial of departed ministerial worth and usefulness; it cannot fail to be highly acceptable to the numerous friends and acquaintance of the venerable preacher, and it will be read by none without pleasure and profit.

The Doctrine of Jehovah, addressed to the Parsis: a Sermon preached on the occasion of the Baptism of two Youths of that Tribe, May, 1839. *With Supplemental and Illustrative Documents. By* JOHN WILSON, *D.D., F.R.S., President of the Bombay Branch of the Royal Asiatic Society, Missionary of the Free Church of Scotland. Third Edition.* London: Longman and Co. pp. 156.

The circumstances which called forth this discourse invest it with peculiar interest to a Christian mind. These two youths appear to be the first of the Zoroastrians who have, in modern times, embraced the gospel. The renunciation of the faith of Zoroaster caused great excitement among the Parsi tribe. The sermon was preached on occasion of their

admission into the church, and is an exposition of the scripture doctrine of the Deity in contrast with the errors and absurdities of the Parsis. Both these youths have been preparing for the ministry, one at Bombay and the other at Edinburgh, the latter of whom is on the point of returning to India to labour among his countrymen. There is an introduction, containing an account of the settlement of the Parsis in Western India; and an appendix, containing an explanation of the proceedings adopted by that community against Dr. Wilson in the supreme court of judicature at Bombay. We commend this little volume to our readers as very interesting and instructive.

The Commission given by Jesus Christ to his Apostles Illustrated. And a Sermon on the Assurance of Hope. By ARCHIBALD MCLEAN, *one of the Pastors of the Baptist Church, Edinburgh. With a Memoir of the Author, by W. Jones, A.M. Tenth Edition.* Elgin: 12mo. pp. 297. Price 3s. 6d.

The sight of this volume affords us much pleasure, especially as it is to be followed by another containing select works by the same author, should the publisher meet with that encouragement which he anticipates. Mr. McLean held some peculiarities which we do not admire; but if all professedly Christian teachers were like him, we believe that the brightest visions of Isaiah would very speedily be realized.

Josephus. New Translation, by Dr. TRAILL. *Illustrated. Part II.* London: 8vo. pp. 76. Price 5s.

Interesting explanations are given, in this part, of the design and character of the pictorial embellishments with which this work is richly adorned. They are intended to subserve three distinct purposes. The first "is the general one of aiding the conceptions of the reader, in an agreeable manner, while perusing the narrative of Josephus, and enabling him to bring before his mind, graphically, the scene of any signal transaction, as well as the aspects of the country where the events took place." Another class of the plates "will be brought forward in direct elucidation of some particular passage of Josephus; and in most cases they will tend, along with the accompanying explanations, to vouch for his accuracy and veracity in a striking manner, while occasionally they may serve to correct or modify his statements." There is yet a class, the intention of which, with the attendant explanations, will be "to elucidate certain points of Jewish archæology, that are more or less intrinsically important, although not attaching to such or such a book or chapter of the writings of Josephus." The accompanying dissertations on the vaulted passages which have been discovered under the temple and the massive architecture connected with them, of which also plates are given, are very fascinating. One of the engravings is the head of Pompey, taken from a coin in the British Museum.

The North British Review. No. XII. February, 1847. *Contents: I. Morell's Modern Philosophy.—II. The Deaf and Dumb.—III. Cowley.—IV. Modern Painters, by a Graduate of Oxford.—V. The Anglo-Normans. VI. Watt and Cavendish: Composition of Water.—VII. State of Ireland.* Edinburgh: Kennedy. 8vo. pp. 272.

In the leading article of this able quarterly, the chief purposes and characteristics of the work are described thus:—"Let us proclaim it as the great and distinctive feature that we should wish to see henceforth impressed upon this department of the journal—the most special service which through its medium we should like were rendered to society—the best and worthiest honour, in short, to which it can aspire—is that it shall ably acquit itself as a defender of the Christian faith, intact and entire, against those new and unwonted forms of infidelity which are so rife and rampant in our day, whether springing up in our own land, or imported from abroad." . . . . . "In conclusion, let us observe that, as we disclaim for this review all partisanship in politics, so with like earnestness do we disclaim for it all sectarianism in things ecclesiastical. We utterly repudiate its being our aim to advance the objects of any one denomination in the church of Christ, though we shall ever regard it as a high and holy endeavour to advance the objects of the church universal. On this sacred theme our alone directory is the bible, and our alone desire is to speed forward the cause of truth and righteousness in the world."

The Widower's Counsellor and Comforter. By the Rev. NATHANIEL ROWTON, *Coventry. With a Preface, by the Rev. John Angell James.* London: Johnstone. 18mo. pp. 177.

After Mr. James's preface there is a general address to widowers, and addresses to a young widower, a middle-aged widower, an aged widower, and some concluding reflections. The design is good, and the execution respectable.

Consolation in Life and Death; wherein is showed that Interest in Christ is a Ground of Comfort under all the Troubles of Life and Terrors of Death. Also, how they that have an interest in Christ may retain the same. Begun in a Funeral Sermon occasioned by the Death of Mrs. Ellen Asty, and since much enlarged. By OWEN STOCKTON, *late Minister of the Gospel at Colchester, in Essex.* London: R. T. S. 24mo. pp. 136.

A little volume that will be highly prized by all those who reverence the doctrines of scripture, delight to see them expressed in scripture words, and do not object to the stiffness and manifold divisions of a sermon which appears to have been preached about the middle of the seventeenth century.

A Discourse on the Forgiveness of Sins, addressed to Anxious Inquirers. Also a Defence of the Discourse; in a Series of Familiar Conversations on some of the Leading Truths of the Gospel. London: Simpkin, Marshall, and Co. pp. 140.

To address "anxious inquirers" on the "forgiveness of sin" is a grave task, and should not be lightly discharged. The mind which is "anxious" on such a subject will look for

something different from what this pamphlet supplies. The "Defence" is as little to our taste as the "Discourse."

The Forgiveness of Sin, and the Means of Attaining a Personal Assurance of it. By the Rev. T. EAST, *Birmingham.* Glasgow: Macklehose. 16mo. pp. 185.

This is a valuable treatise. The author evidently possesses a philosophical habit of mind, a rich fund of such facts as serve the purpose of useful illustration, great veneration for the truths of scripture, and a piety matured by the discipline of many years' experience. The titles of the principal chapters into which it is divided, convey an idea of the work:—"I. The Theory of Redemption Defective, unless provision be made to convey to Believers in Christ a Knowledge that their Sins are forgiven, and that their salvation is absolutely certain.—II. How a Knowledge of the Forgiveness of Sin is Acquired and Sustained, and what is its Practical Tendency.—III. The Charge brought against those who profess to have Attained, or who are labouring to Attain this Knowledge, Examined and Repelled."

Philosophy of the Plan of Salvation. A Book for the Times. By an American Citizen. London: R. T. S. Monthly Series. Price 6d.

This is a book to be perused slowly and repeatedly. We have read it through once, and if we had leisure to indulge ourselves so far, we would read it through again. It illustrates admirably what the apostle Paul calls "the manifold wisdom of God"—the wisdom of God in his plan for reconciling sinners to himself through Christ, and in the preparatory measures which preceded the full development of the gospel scheme. We rejoice to learn that this volume is selling rapidly.

Observations on Sunday School Instruction: being the Substance of an Address delivered to Sunday School Teachers. By the Rev. JOHN GREGG, *A.B., Minister of Trinity Church.* Dublin: Curry and Co. 18mo. pp. 83.

An admirable address, fraught with evangelical sentiment and judicious counsel, and written in a singularly vigorous and aphoristical style.

The Triumph of Henry VIII. over the Usurpations of the Church, and the Consequences of the Royal Supremacy; a Paper read to the Philosophical Institute, September 25th, 1846. *By* GEORGE OFFOR, *Esq. Published at the Unanimous Request of the President and Members.* London: Campkin. pp. 77.

Many persons have been deluded by the writings of the late Mr. Cobbett and others of his school into the belief that the nation was in a better state before the reformation than it has been since. This small volume is well adapted to undeceive them. As an assertion of civil supremacy over the clergy who had claimed exemption from the control of the laws, the act of supremacy was, as the author shows, perfectly just; though, if he had done all that his title-page professes, illustrating "the Consequences" of the Royal Supremacy, he must have unfolded very much for the reception of which it is probable that he did not think his audience prepared.

The Young Physician. A Narrative Founded on Facts. By MRS. PAXTON, *Author of "The Veil Lifted," &c.* Edinburgh.

In this volume there is much to admire, combined with not a little that is liable to objection. The author's design appears to be to enlist the sympathy of Christians on behalf of that large and unhappy class of our fellow creatures usually described as "unfortunate females." Such an object cannot fail to secure the approval of all the humane and virtuous. It is gratifying to add, that the whole is replete with correct religious sentiment. Of the ability manifested in constructing the tale into which the "facts" are woven we cannot speak so favourably, and as to the composition, it is glaringly defective.

RECENT PUBLICATIONS

Approved.

The Standard Edition of the Pictorial Bible. Edited by JOHN KITTO, D.D., F.S.A. With many hundred Woodcuts, and thirteen Engravings on Steel. To be Published in thirteen Monthly Parts, at Four Shillings; and fifty-two Weekly Numbers, at One Shilling. Part V. *London: 8vo. pp.* 112.

The Christian Serving his own Generation. A Sermon, occasioned by the lamented death of Joseph John Gurney, Esq., and preached in Princes Street Chapel, Norwich, on Sunday Evening, Jan. 17, 1847. By JOHN ALEXANDER. Published at the Request of the Congregation. *Norwich: Fletcher. 8vo. pp.* 23.

Lessons of Life and Death. A Memorial of Sarah Ball. By ELIZABETH RICHIE. *London: Snow.* 16mo. pp. 106.

The Dying Experience of the late Rev. Isaac Bridgman, M.A., formerly a Clergyman of the Church of England, and for seventeen years Minister of St. John's Chapel, West Street, Walworth, Surrey. *London: Jackson and Walford.* 12mo. pp. 71.

Observations on Chapel Debt Extinction, by Means of the Loan Fund Principle, as adopted by the Baptist Building Fund. With an Appendix, containing an Examination of the Operation of Building Societies for this Object. By W. BOWSER. *London: 8vo. pp.* 36. *Price* 6d.

Tract Society's Monthly Series. Man, in his Physical, Intellectual, Social, and Moral Relation. *London: 24mo. pp.* 192. *Price* 6d.

Tract Society, Monthly Series. Ancient Jerusalem. *London: 24mo. pp.* 192. *Price* 6d.

Tract Society, Monthly Series. Modern Jerusalem. *London: 24mo. pp.* 192. *Price* 6d.

The Eclectic Review. Feb. 1847. *London: Ward and Co. 8vo. pp.* 264. *Price* 2s. 6d.

The Christian Treasury; containing Contributions from Ministers and Members of various Evangelical Denominations. Part XII. February, 1847. *Edinburgh: Johnston. 8vo. pp.* 52.

INTELLIGENCE.

ASIA.

HINDRANCES TO THE GOSPEL IN CHINA.

The Calcutta Christian Observer for December last contains some extracts from the journal of a native Christian assistant missionary in China, named Cheng, which furnishes pointed illustrations of the fact, that the great obstacle among the heathen to the reception of the gospel is the misconduct of professed Christians.

An inquirer said, "Sir, how many years is it from the time of Jesus until now, and how far is it from Judea to the Central Land?" I replied, "It is 1846 years since the birth of Jesus. If the wind is fair you can go to Judea in about two months." He replied, "The red-haired men who distribute these books, also sell opium: this is false benevolence." I said, "Foreigners are good and bad; the good worship God, believe in Jesus, do good, and love all men as themselves: the wicked are the avaricious who do not worship God, and do not believe in Jesus. Hereafter God will punish and reward the good and bad of all nations." I gave books and came away.

A gentleman from the Shangtung province called and said, "This is the place of a foreigner who has come to teach men the Roman catholic religion, is it not so?" I replied, "*That* religion and the religion of Jesus are widely different; the Roman catholics are like the Buddhists, they use idols." After the preaching, he said, "The doctrine is excellent, but why do the disciples of Jesus sell opium, nor forbid it coming to the flowery land?" I said, "You are in error; there are good and bad of all nations; if all men were the disciples of Jesus, there would be no unjust gains: as for opium, the Chinese are to blame for taking what the foreigners so wickedly bring them. It is not given away, but is as dear as pearls. The opium-eaters are their own destroyers: they do not die from violence."

In the afternoon, many children came to worship. I discoursed on the creation of the world, and the coming of Jesus. Many hearers were present. An old man said, "What you say is reasonable, but the red-haired men sell opium, and in other things act improperly, how can they exhort men about God?"

Next day, after preaching, many said, "It is difficult to believe the red-haired men's religion, and selling opium."

I went out to proclaim the gospel, my teacher accompanying me. When he had discoursed, several said, "This is a foreigner devoted to carrying out the opium-trade. How can he exhort men to believe in Jesus and to do good? If he gives away medicines, he ought to cure opium-smokers."

On worship day, I spake first of God the creator of all things, and then of Jesus' dying to save men. The words were not finished when some men said, "That man's teacher is a foreigner who sells opium, how can you hear him talk of justice and harmony?" I said, "He does not sell opium; but not fearing the sea, has come thousands of miles to teach men to worship the true God." They said, "Why does he give away medicines, and exhort men against opium, and not cure so many opium-smokers?"

The editor of the Calcutta Christian Observer adds, "It is lamentable to hear on every hand of the great obstacle to the progress of the truth which is presented by the opium-trade, a traffic sanctioned by the government of India, and from which it derives a considerable revenue. Romanists and protestants equally bear testimony to this, that the opium-trade, so baneful to the physical and moral health of the people, and prejudicial to the moneyed interests of the Chinese empire, is the great obstacle to the spread of the gospel. At every step the Christian missionary is met with the charge, 'You are a nation of opium-dealers; on the one hand you preach peace and life, on the other you spread disease, poverty, and death.'"

THE KARENS.

In the New York Christian Observer we find so compendious an account of this interesting people, that we doubt not that it will be acceptable to many of our readers, though some of them are probably familiar with the facts to which it refers. It is derived from an address delivered in public by Mr. Abbot, who had been for ten years a missionary in and near Burmah.

All the present missions among them are east or west of Burmah. About 1500 or 1600 of these people are now in Arracan, a long strip of coast between the Bengal sea and mountains separating it from Burmah. They have no government. These Karens had neither written language nor religion until

visited by the missionaries. Mr. Abbot was at Rangoon in 1837, when there was a rebellion against the government, and the greatest possible alarm among the people. At this time he met with a young Karen who told him that if he would go with him to his friends, some three days' journey distant, he thought they would hear and embrace the gospel. He accompanied him, none inquiring his object, because they were wholly occupied with their own concerns. He found a man, since known as the young chief; he was then wild as a mountain deer. He became a convert, learned to read, began to preach, and multitudes from the whole country thronged to hear him. Additional native teachers and preachers were sent out, and through these men the truths of the gospel were diffused widely in all that region.

In 1839, the missionaries left Burmah, not because it was unsafe in time of peace, though in time of war every man who wears a hat is liable to be imprisoned. All religions are tolerated, but no proselyting is allowed. The first man who abandons the religion of Boodh for Christianity is exposed to the most cruel oppression. Worse than savage tortures are often inflicted upon those who offend the government. Rangoon is a beautiful place. The missionaries might have safely stayed; but they could do nothing. The Jesus Christ men (as the missionaries are called) were told they could not have a Karen even as a servant. We crossed the mountains into Arracan, and at one place I baptized at one time 100 converts. Our religion had crossed before us. A young pedlar who had gone into Burmah, had found some Christians, and received from them a tract in Burmese, which he could read —an epitome of the gospel; and on his return to his village, in Arracan, comprising some ten or twelve families, he read the tract, and all at once received the truth and began to worship the Christian's God. The old men had a tradition that white strangers would come in a golden ship and bring them a religion in a white book; and they believe this tract of white paper to contain the account of this religion. In Arracan and over the mountains are twenty-six churches, and the number of communicants about 3100. There are two ordained native pastors, and some twenty-three native preachers. It is about three days' journey over the mountains from Arracan into Burmah. About 100 Karens have fled from persecution in Burmah and settled in Arracan. The cholera soon after swept off more than a hundred of them. One church at Great Plains has 170 members. Some of the churches are ten days' journey apart. The Karens are anxious for instruction, and hundreds of youth would be placed under the tuition of competent teachers. Arracan is under the protection of the British government, and Mr. Abbot had been treated with noble generosity by officers of the British army. One had sent him a hundred dollars at one time, for his school.

AFRICA.

MADAGASCAR.

A circular has been issued by the secretaries of the London Missionary Society, with a copy of which we have been favoured, in which they say, "There is still hope for Madagascar. God is hearing the prayers of his people, and the things we now communicate are answers to prayer. We have often called you to weep for that land; we now invite you to rejoice, and yet not without trembling; for the spirit of persecution still survives, and the dangers to which the little flock is exposed are still many and serious. Our consolation is, that 'greater is He who is with them than all that can be against them.'"

Mr. Baker, a missionary at Port Louis, Mauritius, says, "I have just received from Madagascar, seven letters of the deepest interest, from the native Christians. Their chief topic is the conversion to the Christian faith of Rakotondradama, the queen's only son and heir apparent to the throne. This great event appears to have occurred towards the middle of last year. Abandoned to the power of their persecutors, and all human help apparently afar off, the Christians, after seeing at least twenty of their number suffer martyrdom, were becoming discouraged, when they found in the young prince, now seventeen years of age, if not an all-powerful support for the present, at least a brighter hope for the future, should an overruling Providence place him on the throne of his ancestors." . . .

The following are extracts:—

"The increase of people believing the word of God is very great, and Rakotondradama (the prince) has received the word of God; so that the twenty-one captive Christians were not put to death by the queen; for Rakoto prevented it, by the blessing of God, and the queen has not slain them. The land is full of robbers, and the queen is continually putting them to death; yet they will not be stopped, but continue to increase."

"This is our state here: the Christian assemblies became lukewarm and discouraged after the martyrdom of the nine Christians in 1840; but a certain youth received the word of God, and became exceedingly bold and powerful in proclaiming it; and we had assemblies every Wednesday, and Saturday, and Sunday, in a large house, and we became very numerous (more than one hundred new converts were made). The name of this young man is Ramaka; called by us, for secrecy, Rasalasala (the bold one). It was he, through his courage, that obtained the prince to receive the word of God. If it had

not been for the help of God, through the intercession of Rakoto, the twenty-one Christians would have been destroyed. Tell all our friends that Rakotondradama does indeed receive the word of God in much love: but his mother remains (i. e., a heathen)."

"And we, five months after we had gained over the prince, were the subjects of a persecution, twenty-one being made prisoners, and nearly put to death by the queen; but by the help of God afforded to Rakotondradama, it was prevented: the queen's heart relented. These twenty-one were out of one hundred who had recently received the word of God, and had been accused to the government, but, by the blessing of God, the accusation was not pursued; for Raininiharo (the queen's prime minister) burned the list of names, having found amongst them is own aide-de-camp. The believers augment very much."

The last letter, addressed to the missionaries at Mauritius, is signed with the prince's name, as under his sanction, dated "Foulepointe, February 7th, 1846."

"We went up to Antananarivo, and there met (in a religious assembly) with the queen's son and the persecuted Christians, nothing disheartened by the temptations of Satan, though they may suffer in bonds: and those Christians not persecuted we found increasing exceedingly; yea, becoming indeed many. And Rakotondradama, the queen's son, makes very great progress in the love of the Lord, by God's blessing, and is able to assemble some Christians with himself every night, to thank and praise God. Oh, blessed be God, who has caused his mercy to descend upon Rakotondradama and all the people! Nevertheless, the laws of the queen (against Christianity) are very severe; but the kingdom of our Lord and yours, makes progress; and the Christians augment greatly in numbers, say

"RAKOTONDRADAMA,

"And the Christians at Antananarivo.

"And we at Foulepointe want books, say

"JESOA, HAREM, &c."

"From the above signature of the prince," adds Mr. Baker, "I infer he is looked upon as the head of the Christians at Antananarivo. A perilous office! There is, indeed, something heroic in his position. It reminds one of the olden times. It is a striking instance of that decision of character nobly characteristic of the Haras; and I may add, it is a signal instance of the grace of God. Once convinced, he took no counsel with political expediency and unmanly fears, but joined himself to the poor persecuted Christians, and I have little doubt he will prove, like the earlier martyrs of his nation, 'faithful unto death,' if called upon so to attest the sincerity of his convictions. But I cannot think the aged queen would give up her only son to death; and the more he is persecuted, the more he will inquire; and the more he inquires, the more his convictions will be deepened of the divine origin and authority of the Christian religion. Yet the Christians, in their letters, beg that prayers may be offered up for him by Christians. They probably fear for the purity of his life, amidst general corruption and the temptations to which he will be peculiarly exposed; and all their hope is placed in the help of God."

EUROPE.

ITALY.

The new pope is said to be a liberal; and it has been represented as a heinous offence, by some professed protestants, to do anything to subvert his influence, he being himself a reformer. Some flagrant abuses he has doubtless shown a disposition to rectify, and he has a sufficiently acute perception of what is politic, to know that it is desirable to combine gentleness of manner with firmness in enforcing the essentials of his system. That there is no such improvement, however, as to promise anything of real value is shown in the Encyclical Letter which he has just addressed "to all patriarchs, primates, archbishops, and bishops."

The right of men to judge for themselves of the meaning of God's testimony is denied in the following terms:—

"Hence, too, plainly appears in what error they continue, who, abusing their reasoning powers, and esteeming the word of God as a human production, dare rashly to interpret it, when God himself has appointed a living authority to teach the true and legitimate sense of his heavenly revelation, to establish it, to settle away all controversies on matters of faith and morals with an infallible decision, so that the faithful may not be carried about by every wind of the wickedness of men to the circumventing of error. Which living and infallible authority exists only in that church which, built by Christ our Lord on Peter, the head, the chief and pastor of the whole church, whose faith he promised should never fail—has ever her legitimate pontiffs deducing their origin without intermission from Peter himself, placed in his chair—heirs and possessors of the same doctrine, dignity, honour, and power. And since 'where Peter is there is the church,' and Peter speaks by the Roman pontiff, and ever lives and exercises judgment in his successors, and gives forth the truth of faith to those seeking it, therefore the divine words are clearly to be received in that sense which this Roman chair of blessed Peter, the mother and mistress of all churches, hath always preserved whole and inviolate, and has ever taught to the faithful, showing to all the path of safety and the doctrine of uncorrupted truth. For this is the chief of churches, from

which the unity of the priesthood hath arisen. This is the centre and metropolis of piety, wherein is the entire and perfect solidity of the Christian religion; in which the primacy of the apostolic chair hath ever flourished; to which, on account of its pre-eminent dignity, it is necessary that all churches—that is to say, the faithful—wheresoever found, should repair; with which whosoever gathereth not, scattereth. We, therefore, who, by the inscrutable judgment of God, have been seated in this chair of truth, appeal with earnestness in the Lord to your eminent piety, venerable brethren, that with all solicitude and zeal you may assiduously exert yourselves to admonish and exhort the faithful committed to your care, to the end that firmly adhering to these principles they may never suffer themselves to be deceived or led away into error by those men who, having become abominable by their pursuits, under the pretence of human 'progress' labour to undermine faith, impiously to subject faith to reason, and to overthrow the revealed word of God; who hesitate not to offer the highest insult and outrage to God himself, who hath deigned by his holy religion most graciously to provide for the good of men here and their salvation hereafter."

The celibacy of the clergy—that fruitful source of abominations, which many Romanists have desired to see abolished—is regarded by the pontiff with continued delight:—

"You are already well acquainted, venerable brethren, with other monsters of error, and the frauds with which the children of the present age strive bitterly to beset the catholic religion and the divine authority of the church; to oppose its laws, and to trample on the rights of the sacred as well as of the civil power. To this point tend those guilty conspiracies against this Roman chair of the blessed Peter, on which Christ laid the irremoveable foundations of his church. To this point tend the operations of those secret societies, emerging from their native darkness for the ruin and devastation of the common weal, as well sacred as social, who have been again and again condemned with anathema by the Roman pontiffs, our predecessors, in their apostolic letters, which we, in the plenitude of our apostolic power, confirm, and command to be most strictly observed. This, also, is the tendency and design of those insidious bible societies, which, renewing the crafts of the ancient heretics, cease not to obtrude upon all kinds of men, even the least instructed, gratuitously and at immense expense, copies in vast numbers of the books of the sacred scriptures translated against the holiest rules of the church into various vulgar tongues, and very often with the most perverse and erroneous interpretations, to the end that divine tradition, the doctrine of the fathers, and the authority of the catholic church being rejected, every man may interpret the revelations of the Almighty according to his own private judgment, and perverting their sense, fall into the most dangerous errors. Which societies, emulous of his predecessor, Gregory XVI., of blessed memory, to whose place we have been permitted to succeed without his merits, reproved by his apostolic letter, and we desire equally to condemn. Still, to the same point tends that horrible system, extremely repugnant even to the light of natural reason, of indifference to any kind of religion, by which these impostors, abolishing all distinction between truth and falsehood, between honesty and baseness, pretend to secure eternal salvation to men of any form of worship whatsoever, as if it were possible that there should be any participation of justice with iniquity, any association of light with darkness, any agreement between Christ and Belial. To this point tends that infamous conspiracy against the sacred celibacy of the clergy, which—oh, shame!—has been encouraged even by some ecclesiastics, who, miserably forgetful of their proper dignity, have suffered themselves to be overcome and drawn aside by the seductions and the blandishments of illicit pleasure."

The powers of this world are still invoked to uphold the papal system:—

"We confidently hope that our dear sons in Jesus Christ, the princes, recollecting in their wisdom and piety that the regal power was given them, not only for the government of the world, but especially for the defence of the church, and that we maintain at one and the same time the cause of the church, that of their kingdoms and of their salvation, by which they enjoy in peace their authority over their provinces, that they will favour by their support and authority the vows and desires that we form in common, and that they will defend the liberty and prosperity of the church, in order that the right hand of Christ may defend their empires."

The spiritual advocacy on which the papacy relies is described thus:—

"And that the most merciful God may more readily hear our prayers and grant our desires, let us have recourse to the intercession of the most holy mother of God, the immaculate Virgin Mary, our most sweet mother, our mediatrix, our advocate, our firmest hope, the source of our confidence, and whose protection is most powerful and most efficacious with God. Let us invoke also the prince of the apostles, to whom Christ gave the keys of the kingdom of heaven, whom he chose for the foundation-stone of his church, against which the gate of hell shall never prevail, and his co-apostle Paul, and all the saints of heaven, who already crowned possess the palm, that they may shed down upon all Christian people the treasures of divine mercy."

GERMANY.

A letter from Czerski, the German reformer, is contained in the new publication entitled, Evangelical Christendom, from which we take the following extracts:—

You have already heard of the great movement which took place in the catholic church in these regions, to which I indeed gave the external occasion; but internally the minds of very many had long been prepared for it by the powerful voices of those clergy who, for years past, had not only seen, but denounced the abuses in the Romish church; so that they felt the load and burden which the Romish idol and his servants had laid upon them, and longed after true liberty in Christ Jesus.

I severed myself from the Romish idols, and my example was followed by many congregations of Christians who made themselves independent of Rome, and constituted themselves as Christian catholic, or German catholic churches. But then appeared the enemy of all that is good and true—the enemy of the Crucified One—and sought to annihilate this fair young seed, and to prevent its blossoming. This new movement was joined by many, devoid alike of Christian sentiments and Christian feelings, who, having hitherto wandered about in total indifference, or even atheism, now thought to find in this new church a suitable place of refuge. They exerted all their powers to make themselves masters of the movement, in order to give it an unchristian tendency; yet, despite their efforts, they did not succeed in uprooting the deep religious feelings implanted in the people; so that many who were at first deceived, begin now to turn back (as perhaps you may have already learned from the public papers), and have again recognized that no one can lay another foundation than that which is laid—Christ Jesus.

Rongé himself, who at first was carried away by unbelief and the most shallow rationalism, is said to have now acknowledged that Christ is all in all for mankind! It is not, therefore, necessary that I should particularize to you those congregations which hold fast by positive Christianity, because many that were formerly seduced are now returning to Christ, and acknowledge him as the Son of the living God; and we may therefore hope, that the few who have not yet openly declared themselves in favour of positive Christianity, will yet, by the help of God, return and seek salvation in Christ alone. It is true, voices still continue to be raised in favour of unbelief; they are, however, listened to and heeded by few. The begun reform proceeds quietly on its course of Christian development. Congregations are sending away their unbelieving clergy, and seeking to supply their place by serious worthy men devoted to Christ and his sacred cause. Thus, for example, in Dantzic, the light-minded Dowat has been dismissed, and a respectable clergyman, named Batitzki, has entered on his office. . . .

You will find my assertion, that the congregations are generally turning to positive Christianity, confirmed by a just published work of Dr. Theiner, entitled, "Efforts at Reform," in which he shows that Rongé, &c., are no longer to be regarded as leaders of the reform, which is quietly proceeding. In my immediate neighbourhood, and the country around, the reform has made a good impression. The Roman catholics perceive more and more the condemnable doctrines of their church; yea, even many of the priests long for the true liberty which is in Christ, and would gladly forsake the Roman communion at once were they not hindered by anxiety respecting their future means of subsistence. The church of Rome in this country is rich. Many of her priests draw from 2000 to 3000 dollars of annual income. The Christian catholic clergy, on the contrary, must live upon alms, and very often experience absolute want; and this it is which still binds so many to the prince of Rome, for surely the pope is nothing else than a temporal prince in regard to the Christian church!

HAMBURG.

The following extract is from a letter addressed by Mr. Oncken to Dr. Hoby, who takes a lively interest in the subject to which it refers, and is willing to receive any contributions towards it that may be forwarded to him. Mr. Oncken says,—

"I rejoice now to inform you that we have purchased the following lot:—four old houses, a new warehouse, 73 by 21 feet, lying in a pretty large garden at the back of the four old houses. The warehouse will, with very slight improvements, just suit us; it is composed of one ground-story, is upwards of twenty feet high, and admits sufficient light from the roof. We are to take possession of it on the 1st of May, 1847, when we shall require about £750. We have in all about £550. The rent of the four houses is, after deducting town dues, about 1000 marks, or £60, which will cover the interest nearly for the amount inscribed on these buildings. The whole lot was sold at 34,525 marks banco, about £2570. We have the houses, owing to the scarcity of money at present, about 6000 marks banco lower than was anticipated, and the whole church is full of joy and gratitude to God that now at last we have the prospect of having a temple of our own, in which, we trust, spiritual children will be born to God like the morning dew. When more than twenty-three years ago, I began my labours in this city, I had no prospect or hope to see this day. But what cannot our gracious Lord accomplish when his time

to favour Zion is come? I trust this new proof of his goodness will lead us to renewed devotedness and exertions in the advancement of his cause. You will oblige me and the whole church to acquaint our brethren in England with our present position, and I hope this will call forth their renewed aid, especially as £200 is all we ask for at present. God continues to bless us greatly. Seventy-three precious souls were added to us last year, and several hopeful converts have already applied since the commencement of the present year."

ORDINATIONS.

MOUNT ZION CHAPEL, BIRMINGHAM.

A letter relating to the settlement of the Rev. J. M. Daniell in this large place of worship, written by the Rev. T. Morgan, whose pastoral labours in this town were for many years eminently acceptable and useful, but whose bodily infirmities have led him to relinquish his charge, will be found in a subsequent part of our present number.

CAVENDISH CHAPEL, RAMSGATE.

The Rev. Francis Wills, having resigned the pastoral charge of the baptist church assembling in Silver Street Chapel, Kensington, on account of the declining state of Mrs. Wills's health, has accepted the unanimous invitation of the baptist church at Ramsgate, late under the pastoral care of the Rev. J. M. Daniell.

SHEERNESS.

The Rev. Cornelius Flim, late of Bexley Heath, has accepted the unanimous call of the particular baptist church at Zion Chapel, Sheerness, to be their future pastor, and commenced his stated labours among them, Lord's day, February 7th, 1847.

GREAT ELLINGHAM, NORFOLK.

The Rev. J. Cragg, late of Blakeney, has accepted a unanimous invitation to the old baptist church at Great Ellingham, having been compelled to resign his charge at Blakeney in consequence of indisposition occasioned, it is believed, by the sea air. He is to enter upon his new undertaking at the end of March.

RECENT DEATHS.

B. RISDON, ESQ.

Died, Sept. 20, 1846, at his residence, Burlingham, near Pershore, Worcestershire, Benjamin Risdon, Esq., aged eighty-six years. After a severe and protracted illness, borne with Christian patience and fortitude, he fell asleep in Jesus. His end was peace.

MRS. ANN BOOTH.

Died, on the 7th of January, in the eightieth year of her age, Ann Booth, the last surviving child of the late Rev. Abraham Booth, formerly of Little Prescot Street, London.

MRS. SUMMERSCALES.

Mrs. Ann Summerscales departed this life January 14, 1847, in her seventieth year. She had been a member of the baptist church worshipping in Mint Lane Chapel, Lincoln, for twenty-seven years. She was steady in her profession of the gospel, and constant in her attachment to the people of God. She was a cheerful giver to the Redeemer's cause, and was surpassed by few in unostentatious liberality to the poor, many of whom feel that in her death they have lost a friend who was ever ready to minister to their necessities. Her last affliction was long and painful, but her mind was stayed on God and kept in peace. She had a deep sense of her own unworthiness, and no hope of salvation but through the riches of divine grace. She gloried only in the cross of Christ, and earnestly desired to depart and be with him in the house not made with hands. She died in peace. Her funeral sermon was preached by her pastor on Lord's day evening, Jan. 28, from Eccl. xii. 7, when a large congregation testified their respect for her memory.

MR. GEORGE JEREMIAH STEVENS.

This respected deacon of the baptist church at Sawbridgeworth, Herts, died, in his seventy-eighth year, on the 15th of January, triumphing in the faith of the gospel.

MRS. GREY,

A member of the baptist church at Bishops' Stortford, died in the Lord on sabbath morning, Jan. 31, at an advanced age.

COLLECTANEA.

DR. YATES'S SUNGSKRIT DICTIONARY.

We are happy to see the publication of a dictionary of the Sungskrit language by the late Dr. Yates announced. It has, we believe, been edited since his lamented death by the Rev. J. Wenger. It is portable in size, an octavo of 900 pages, instead of being an unwieldy quarto; and the price is mode-

rate as compared with the high charges of its predecessors.—*The Friend of India.*

DR. GIUSTINIANI.

The spirit of Ronge has reached America, and is at work. Every ship-load of German emigrants has brought of late some seeds of such a reformation, in the publications, and occasionally the adherents, of the new German catholic church, and at length the reformation has actually begun among the German catholics in New York. There have been, occasionally, conversions to the protestant faith from this class of the population, through the labours of tract visitors and others in past years. But a movement among the mass, in favour of liberty of conscience, is what we have hoped for, and are now permitted to see. For two or three months past, from fifty to a hundred and fifty German catholics have met every sabbath morning in a hall in Grand Street, to hear the gospel preached in their own language by a missionary of the American Protestant Society (the Rev. Dr. Giustiniani), who in this matter, however, has acted rather upon his own responsibility than upon that of any association of protestants. Himself a convert from popery—having once been a friar of the Franciscan order—he has laboured with a zeal tempered by wisdom and experience, to bring his hearers to renounce the superstitions and the false doctrines of the church of Rome. In this he has been remarkably successful. His congregation, which at first consisted of a mere handful, brought together by his personal exertions, has steadily increased; the bible has been distributed among them and gladly received; a spirit of inquiry has been awakened; the confessional has been forsaken; the "charms" and gewgaws of Romanism have been given up as were the books of sorcery at Ephesus; and, in spite of threats and petty persecutions, a considerable part of this congregation of inquirers have formally withdrawn from communion with the Roman catholic church.—*Biblical Review.*

ANTIDOTE TO DUELLING.

A case is now pending in Mississippi in which an attempt is to be made to enforce the law of that state, which requires that a man shall pay the debts of each individual whom he kills in a duel. The law, if it can be carried out, is a very good one. As duellists are a set of chaps who rarely or never pay their own debts, they ought certainly to be made to pay each other's.—*New York Recorder.*

INDEX EXPURGATORIUS AMERICANUS.

The lectures delivered in Broadmead Chapel, Bristol, by the late Rev. John Foster, have been republished in America, with the omission of the one on slavery. This philosophical, dispassionate, and eminently Christian exposition of the evils of slavery, the editor of the New York Evangelist has had the courage to publish in that journal.—*Biblical Review.*

OXFORD AND ROME.

What, we ask, is the theology of Rome, stripped of its accidents and unimportant accessories? Is it not this?—Salvation by means of sacraments, made effectual by priests, who are in the place of God to the people. This most assuredly is the substance, the very essence of Romanism; and this, too, is the substance, the essence of Oxford teaching. Absolute regeneration at the font by means of the priest—pardon for sin at the altar, by means of bread and wine transformed to divine humanity, by the magic of a priest—this is the essential faith of Rome—this is the faith of Oxford, expounded, without reproof, in the earliest Tracts for the Times, and now passionately affirmed and perseveringly taught, by hundreds of the younger clergy, and diffused through the land by incredible activity in every department of literature. If it be so—and who will venture to deny it?—may not Rome well hope exultingly in the thought of fully subjugating England to her authority?—*The Oxford Magazine.*

One of the organs of the tractarian party has continually and vehemently demanded that a rigorous test should be applied to all candidates for ordination, which should exclude from the ministry of the church all who will not affirm, in the most unqualified language, the fundamental and most fatal heresy of Rome — baptismal regeneration. This paper also exults in the fact that the bishop of Exeter is applying such a test; that the bishop of Rochester, by his examining chaplain, the Rev. C. B. Greenlaw, a reputed tractarian, is doing the same; and, lastly, that the bishop of Oxford is, not only by his chaplain, but personally and vivâ voce, enforcing the same dogma on candidates for ordination: the statement in respect to the bishop of Oxford is made on the authority of one who took the test without reluctance, and was recently ordained. For this case, see the Pusey Paper, "English Churchman," for January 14.—*The Oxford Magazine.*

Much concern is expressed in many quarters at the increase of Roman catholic institutions and the boldness of catholics. But avowed Romanism and the efforts of missionary priests is as nothing, compared with the catholic force within the church and

universities. What could ten Oscotts and ten Wisemans do to extend Romanism, compared to one Oxford professor of divinity —one Oxford college penetrated by the spirit of Rome? The Roman catholics have now in Great Britain 622 churches and chapels, 14 colleges, 838 missionary priests. But if the question were—shall all this organization and active agency be abandoned, or catholic influence in Oxford be surrendered, Rome might well abandon her colleges and priests, and elect to hold by the influence of her principles in the nominally protestant universities.—*The Oxford Magazine.*

There are, we are aware, many who are endeavouring to re-assure themselves by the belief that the worst is past. Because Mr. Newman and some of his followers have openly joined the Romish communion, they conceive that the active spirit of the tractarian party is departed, and that a re-actionary protestant influence must be at work. But to argue thus betrays either a want of knowledge of the actual state of things, or a willingness to be deceived. The real state of the case is, that the departure of the few fiery and vehement spirits has only inspired the remaining many with something more of caution; but they are not the less resolved and steady to their purpose of catholicizing the church, and extending and consolidating the power of the clergy. It is but a few weeks since one, who claims to speak for the party, declared that, though less was said of "church principles," the work of "the church" was never more effectually done; that they, the tractarians, were now doing and not talking. And this we receive as a correct exposition of the existing state of things.—*The Oxford Magazine.*

All the while there are vehement protestations of attachment to the "Anglican church:" nay, these men pertinaciously and with unblushing face protest that they are the only churchmen! and more, that they are "the church" itself! Treating the articles of the church as of no force, and giving the strongest possible Romish sense to the ritual, they insist that protestant clergymen, holding the doctrines of the reformation, are no churchmen, but mere "puritans" and "dissenters." Taking the aggressive, they insist that evangelical ministers have no right to be in the church; and at the same time members of the party, examining chaplains, at the ear of bishops, are striving to keep out of the church any candidate for ordination who may have escaped the infection of Romanism, by applying a stringent test, compelling the adoption of the sacramental heresy with respect to baptism. And though there is more caution in proclaiming expectations, yet it is not concealed that the Romanizing clergy do expect ultimately to obtain the exclusive control of a national system of education, as educators by "divine appointment," in order to this the country previously "passing through a revolution and a restoration." And, it must be remembered, that these are not the hopes of powerless idlers, or superstitious mystics, but of men of will and action, who are in possession of posts of vantage in the universities, the state, and the church. They may not be powerful enough for success, but who will dare to say that they are not powerful enough for most extensive mischief?—*The Oxford Magazine.*

CORRESPONDENCE.

MOUNT ZION CHAPEL, BIRMINGHAM.

To the Editor of the Baptist Magazine.

My dear Brother,—You were kind enough, several months back, to give a place in your magazine to a statement respecting Mount Zion Chapel, Graham Street, in this town. Many friends, both near and at a distance—lovers of the great principle maintained by our denomination—evinced a deep interest in our movement; and it is due to you and to them, and it is a task grateful to ourselves, at the present time, to report the progress which has been made—the success, I may say, of the measures adopted from that time up to the present period.

After undergoing thorough repairs, cleaning, &c., &c., the place of worship was re-opened for divine service on Lord's day, August 16, 1846, by the Rev. Dr. Cox of Hackney. Since that time the pulpit has been kindly occupied by brethren in succession, who felt an interest in the progress of evangelical religion. And now, at the end of six months, our eyes behold a pastor provided for us by the Chief Shepherd, unanimously chosen by the congregation and by the committee, who, in the very peculiar circumstances of the case, undertook the management of affairs till preliminary arrangements should merge in a final satisfactory settlement.

Last Lord's day, the Rev. J. M. Daniell,

late of Ramsgate, commenced his pastoral abours at Mount Zion, preaching morning and evening, and administering the Lord's supper in the afternoon. All was cheering and propitious, and on the following evening about 800 persons sat down to tea together. Refreshments being ended, the doors were opened, and four or five hundred more came in to enjoy the subsequent intercourse of the evening. The professed object was to give Mr. Daniell a cordial welcome, as a minister of Jesus Christ, into this large town and neighbourhood. And it was highly gratifying to hear the affectionate addresses delivered by ministers, both pædobaptists and baptists, as well as by laymen, and to witness the manifest heartiness with which they gave him, one after another, the right hand of fellowship, and bade him success in the name of the Lord. Many a streaming eye expressed the emotions of the heart, which was then uplifted to God in heaven, praying, "O Lord, I beseech thee, send now prosperity."

Thus far, my dear brother, our wishes have been gratified; and what wait we for? We are full of hope;—our hope is in God. We know that "Paul may plant, Apollos water, but God giveth the increase." For the divine blessing we have earnestly prayed, and we would affectionately entreat the prayers of those friends who have so kindly sympathized with us, counselled us, and aided us by their contributions, and of all who love the Redeemer, so that this peculiar and important, now promising enterprise, may realize the warmest anticipations of its promoters and friends in the comfort and edification of sincere believers, and in the gathering into the Redeemer's fold multitudes who are now going astray as sheep having no shepherd.

We hope the period is not far distant when we shall all be amply recompensed for our sacrifices and efforts, by the co-operation of our esteemed and beloved brother Daniell, at the head of a numerous, liberal, affectionate, and energetic society, who shall blend their zeal and offerings with other churches of the saints in furtherance of the "common salvation."

I am,
My dear brother,
Sincerely yours,
THOMAS MORGAN.

Birmingham, Feb. 10, 1847.

BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—During the past year the public attention has been awakened to the duty of the extinction of chapel debts, and the application of a remedy proposed by Mr. Bowser, which being adopted by the committee of the Baptist Building Fund in their appropriation of the legacy of the late Dr. Newman, the proceeding was so highly approved at their annual meeting that the subscribers changed their former system of grants into a code of regulations for lending money without interest, and devoting all future annual subscriptions and donations to that purpose. As treasurer of the society, I have been permitted in your pages to advocate the Loan Fund; and I have done so under a deep conviction that it is effectual for its purpose, simple in its operation, and devoid of expensive machinery, the fact being, that if any number of thousand pounds were at once given to the committee of the Baptist Building Fund, the whole amount would, to that extent, immediately liquidate the debts of churches, without one shilling of increased expense to the society beyond the cost of printing and postage of the letters necessary for its distribution; neither would there, in future, be any additional annual expenditure for the management.

I have seen in your magazine—but it is not my purpose to engage in—a controversy upon this subject. Mr. Bowser has recently published a pamphlet entitled, Observations on Chapel Debt Extinction, and those who are interested in it may, from that publication, judge for themselves. I must be considered as addressing you officially, when I notice one essential difference between that part of Mr. Bowser's system which the subscribers to the Building Fund have adopted and every other that I have seen. They all propose to perpetuate the evil of lending money upon interest, and we offer loans without that ruinous incumbrance. In common with other societies, we ask a deposit of public money—so do they all—and there our similarity ends. They propose a speculation for profit to be drawn from the poverty of the churches under an express stipulation that, in addition to the interest, the loan itself shall be returned to those who lend it. Charity forms no part of their scheme. We make not any such proposal; but acting upon a very different basis, require that the principal only, without any interest or addition, shall be repaid by instalments to the committee, and shall by them immediately be lent to other churches upon the same conditions in perpetuity, thereby creating rivulets of interminable benefit; not running into an accumulating fund to enrich nor to repay those who have given, but spreading wide a perpetual irrigation of new ground from one fertilizing source. I cannot offer a better elucidation of this contrast than appears in your February magazine, page 110, "A chapel borrowing from the United Kingdom Building Society three hundred pounds for thirteen years, contracts during that period to pay to that society three hundred and ninety pounds, which difference is stated to be a favour to the borrowers." On the same page the "excellency" of the Loan Fund is admitted, but "its efficacy" is

doubted, because "£180,000, or £200,000, will not be given by Christian friends without a return of simple or compound interest," and therefore "the bold and majestic conception which doubtless would render all other efforts unnecessary, will never be realized." Perhaps it may not; probably £15,000, or £20,000, may be provided; but according to the reasoning of your respectable correspondent the failure is not the fault of Mr. Bowser, but lies with the money-loving professors of regard to their own individual advantage.

Mr. Bowser disclaims alike their motives and their practice; he presumes, not to gratify, but to exhort them to the abandonment of their sordid feelings as unworthy of religion and inapplicable to its support; he invokes a sentiment, and would excite to actions springing from Christian benevolence; he admits in your January number that "building societies are a great public good," but he contends that worldly profit is not to be derived from the necessities of the church of Christ. The question at issue with Mr. Bowser is not which of the societies is the most lucrative to the lender or to the borrower; he aims with a holy zeal to overthrow the tables of the money-changers, and to expel them from the temple of the Lord with this interdict, "Ye cannot serve God and mammon." I wish to place one truth distinctly before the public, that Mr. Bowser's plan, and his only, is strictly in accordance with the divine command, "Give unto the poor," and that it especially recommends itself to general adoption by one consideration, that all donations to every other society perish with the using, while money deposited in the Loan Fund becomes a permanent investment of property, which, having contributed to the liquidation of the debt of one church, is by that church returned into stock, and will continue the operation of paying off the successive debts of other churches to the end of time. Having thus endeavoured to mark the distinction between the competitors for preference, I again, sir, most respectfully entreat the liberal donations of those who have learned, or are willing to prove, that it is more blessed to give than to receive. The Building Fund committee have very many applications, with ample security for repayment; they are placed in numerical order, and the money is invested by remittance immediately as it is supplied.

I am, my dear sir,

Sincerely yours,

JOSEPH FLETCHER, *Treas.*

Union Dock, Limehouse,
Feb. 8, 1847.

ON THE FORMATION OF PROVIDENT INSTITUTIONS.

To the Editor of the Baptist Magazine.

DEAR SIR,—It is gratifying to observe the interest now taken in measures calculated to promote the welfare of the great masses of the community. Among those measures none seems of greater importance than the cultivating a habit of prudent forethought, and the directing it so as to produce the greatest possible advantage. The necessity of making some provision for the wants of advancing age is universally acknowledged, but the means by which this object can be effected are not so clear. Benefit societies provide for a season of sickness, but not for the infirmity attending increasing years, unless it amounts to total incapacity for labour. The reference made by your correspondent, "Another Lover of Pure Morals," to Life Assurance institutions, suggests the consideration whether they may not be found adequate to meet the necessity. There would be none of the difficulties experienced, which your correspondent justly anticipates, from a number of independent institutions; nor are even local boards required. The business would be managed in London, and any one might become a member by applying to the local agent. If there should be any place unprovided with an agent, nothing more would be necessary than a communication by letter with the secretary, which the reduction in the rate of postage renders a matter of no difficulty.

Your advertising columns of this month (February) contain the particulars of a society designed to bring the advantages of life assurance within the reach of all classes, and it will probably be found to meet the views of your correspondent. It will there be found that a suggestion had been made to the directors "that they should encourage the issue of small policies. Let no false notions of dignity or respectability stand in the way. We want something to reach the million, and to *raise* them." The directors have acted on this principle, and will issue policies for amounts as low as £20; and will receive the premiums yearly, half-yearly, quarterly, or monthly, so that every one may share in the advantages of the society. In addition to the facility thus afforded to individuals desiring to make a provision for those who may at their death be dependent on them, a table has been constructed, according to which, a young man aged twenty, by contributing until sixty the sum of 2s. per month, may secure, at that age, a payment in cash of £93, or an annuity of £10, for the remainder of his life, however long that may continue, while, if he should die before attaining the age of sixty, the whole amount he has paid to the society will be returned to his family.

It will be perceived that these are advantages which cannot be obtained in a benefit society. It is true that no provision is made for sickness, but in place of this the policy of assurance becomes every year increasingly valuable, and the company will at all times gladly lend to the member, in case of neces-

sity, a sum of money corresponding with its value.

One other remark shall close this communication. This company meets the views of your correspondent in another respect. While conducted by religious men, it has no denominational or exclusive character. Its officers are drawn from the various religious bodies, while their habits of business qualify them for conducting such an institution with advantage to its members.

W. H. W.

February 10th, 1847.

EDITORIAL POSTSCRIPT.

The pleasing intelligence has just been received that Mr. Angus and Mr. Birrell were both in good health on the twentieth of January, and were hoping to see their friends in England before the end of March.

Since our last, the government has formally announced that it is not its design at present to propose to the legislature any comprehensive measure for the education of the people. From the explanations with which this statement was accompanied, however, we fear that it is intended to make use of powers possessed, or assumed to be possessed, by the executive, to do that covertly which could not be ventured upon openly. Measures are partially disclosed which if adopted will have the effect of throwing the instruction of the masses into the hands of those who are willing to accept of governmental aid and to submit to governmental superintendence, that is to say, into the hands of the church party; and of taxing the community at large to carry into effect plans which will discourage and hinder the friends of voluntary education. We have not been able to obtain the official documents, without which the plans proposed cannot be discussed satisfactorily; but a meeting of the committee of the Baptist Union on the subject will have been held before this sheet meets the eye of the reader, and if it should be determined by that committee that it is desirable for the friends of voluntary education to act promptly and decisively, we hope that our friends in the country will be found ready to co-operate.

Under the head Collectanea some extracts will be found from a work entitled, The Oxford Magazine. It is a new periodical which is to appear on the first of March, the design of which is to reveal the true character and operations of the prevalent system at Oxford, which is rapidly gaining the ascendancy among the highest classes, invading every town, village, and hamlet in the kingdom, acting powerfully on the colonies, and from them again re-acting on the mother country. We have reasons for believing that The Oxford Magazine will be found deserving of support.

The annual meeting of the Sunday School Union is to be held in Exeter Hall on Thursday, May the 6th.

The Record of Feb. 22nd, says, that "various parts of the professing church of Christ are showing signs of rapid apostasy, and that to a degree which threatens the most calamitous result." Illustrations follow; and as our readers would not be likely to guess what the climax is, we will quote it: it is, "The singular fury with which the government measures on education are assailed, solely because they seem to promise a new and subsidiary '*establishment*,' and one which will greatly aid the church."—The Patriot of the same date, however, gives a quotation from the Leeds Mercury, in which Mr. Baines shows that what the Record regards as a sign of apostasy is only a sign of good sense. We commend the following passage to universal attention:—

"Let the friends of freedom and of education reflect on the following points in the measure of the Committee of Council.

"The enormous extension of government patronage, 88,000 new *employés*.

"The prodigal expenditure of public money, £1,754,000 a year.

"The despotic power given to the Committee of Council.

"The servile bondage into which all the schoolmasters, their pupil-teachers, and monitors, will be brought.

"The effect of this on the principles and character of the rising generation.

"The new religious establishment formed in the country, as an appendage to the church, and the new legislative sanction given to the teaching of the Church Catechism, &c.

"The fearful amount of influence and patronage given to the clergy.

"The shameful injustice to dissenters, in taxing them for a new religious establishment.

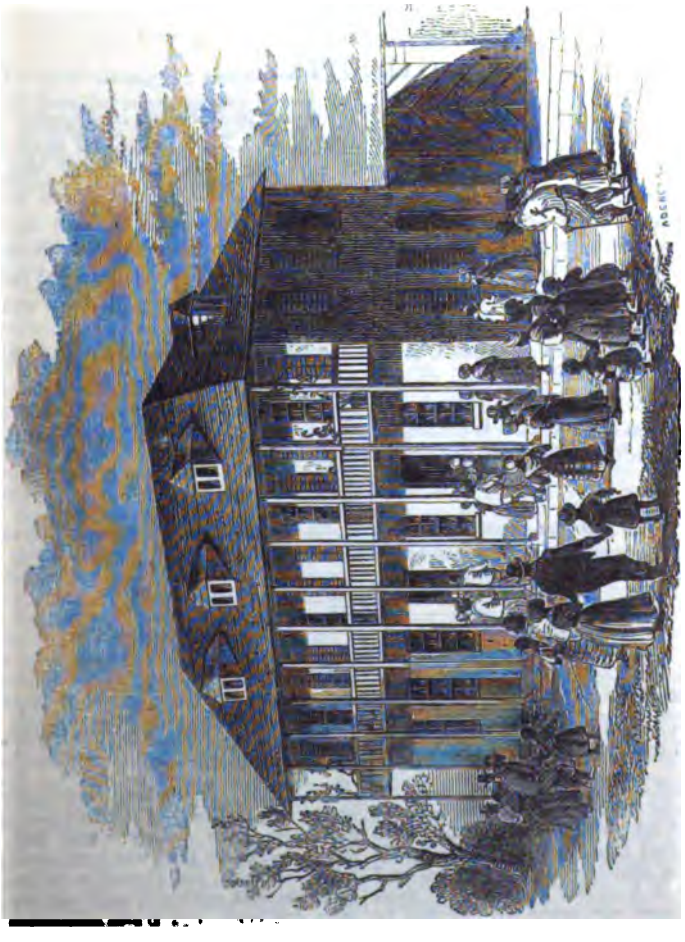
"The certain effect of the measure to destroy the schools of the dissenters—not only their day-schools, but even their Sunday-schools, and of course to weaken their congregations.

"The introduction of the practice of bringing all forms of religious teaching under state-pay.

"The monstrous violation of the constitution, in effecting these mighty changes—as new in principle as in detail—by a mere Minute of the Committee of Council, and a vote of the House of Commons on the estimates, without an Act of Parliament."

We are happy to learn that a careful and elaborate "Analysis and Exposure of the new Government Scheme of Education, by John Middleton Hare," has just issued from the press. The Patriot says, "In preparing either resolutions for public meetings or petitions to parliament, this well-timed pamphlet will be found a safe guide and valuable text-book on the subject."

THE MISSIONARY HERALD.



MISSION PREMISES, JACMEL, HAITI.

MISSION PREMISES, JACMEL, HAITI.

The house, a view of which is given on the other side of this leaf, was rented by the late Mr. Francies, and is still used for missionary purposes. The school is carried on in the part on the left, next the tree; the worship is conducted in the adjoining part, at which persons are entering, and the door in the side is the entrance to the dwelling of our friends. Observations on this interesting station, by Mr. Birrell, will be found in a subsequent part of our present number.

ASIA.

CALCUTTA.

A very short note from Mr. Thomas gives our most recent intelligence from Calcutta and its vicinity. Under the date of Dec. 21, he says, "I have been writing to brother Evans, and have only time for a very few lines. We are, through mercy, in tolerable health. Mr. Page and Mr. Chill have been paying the penalty of their late visit to Jessore, having both been ill. They are fast recovering. Mr. Page hopes to visit Barisal soon; brother Pearce is on a missionary tour, combining therewith recruiting of the health of himself and family. Brother Wenger will leave on a similar errand in a day or two should the weather permit. I must try, if possible, to follow their example.

"The news from the stations is favourable. The good work is, I think, making progress. The Lord increase us a thousand fold. We have heard of your intended visit to Jamaica! We shall rejoice to hear of your return, and that your visit has been successful. We have heard a little about the painful events there. Our prayer is that all may be overruled for good."

Intelligence has just been received that on the 22nd of November, fifty-eight additional converts were baptized in the vicinity of Barisal.

CUTWA.

At Cutwa, or Katwa, a town which is about seventy-five miles N.N.W. from Calcutta, Mr. William Carey, the eldest surviving son of the late Dr. Carey, has laboured many years. In a letter written November 3rd, he says:—

The Lord has in his great mercy preserved me and mine through another year, or nearly so, since I last wrote to you. Others have been removed from the field of labour, and hundreds of natives are dying around us, but I have been and am still upheld, and I think I have enjoyed more health this year than for some years back. Oh, how good has the Lord been to me! I pray that I may be enabled to devote my life and all I have more and more to his cause and service.

I am very sorry to find that the Society is still in straits. It is a heart-rending circumstance, and especially as the fields are white to harvest. This country is the field, the chosen field of the Lord, and it requires much labour, and care, and expense to cultivate it; much has been cultivated, much seed has been sown, but much, very much, still remains to be cultivated and sown. As to the springing up and bearing fruit, that belongs to the Lord the Spirit, who in his own good time will bring it to pass. This country has been given to the Lord for his possession, and he

must sooner or later take possession of it, therefore none of us must despond, but must go on labouring. A necessity is laid on you to help with your prayers and money. The missionaries and churches must be supported, or how can the cause prosper? As to the churches being self-supporting yet is out of the question; the members are too few and too poor to do anything of the kind yet: the time is not come, and I fear is far off. There are but few churches at present which the missionaries themselves are not obliged to support, which is a great drawback; but what can be done? there seems at present to be no help for the evil.

I am happy to say that I have had much pleasure and comfort in our labours this year. The people have been very attentive to the preaching of the gospel, and are eager in receiving tracts and scriptures. The melas and other places have as usual been visited by the native preachers. I am sorry to say that I have not been able to do it myself, as usual, for want of journeying expenses. I am also happy to say that the Lord has in his goodness added five by baptism to our number.

MONGHIR.

To those among our readers who are inclined to think that the demands made upon them for contributions are too urgent or too numerous, and to complain that the conductors of the mission are insatiable, we commend the perusal of the following letter, addressed by Mr. Lawrence to a member of the Committee. It it dated November 2, 1846:—

I am truly grieved to hear of the debt which still burdens and hampers the Society, and am distressed that no suitable men can be found willing to devote themselves to the Lord's work in this country. How is it? What can be the reason? Has the missionary spirit declined in our churches? Is it possible that in the nearly two thousand baptist churches which there are in Great Britain, there cannot be found men of sufficient ability, piety, zeal, and courage to come to India? If this be the case, is it not a disgrace to our denomination? But it cannot be so. There must be many well qualified men in the rising ministry who are not cowards, but who are kept back by other considerations. In almost all worldly professions the supply of Europeans is abundant, and is increasing every year. Other societies appear to have no difficulty in finding men. What can cause baptist ministers to be so backward in this great work? Has the interest of the Committee in their eastern mission declined? or have their attention and care been absorbed in providing for other spheres of labour? Do they feel disappointed and somewhat disheartened because there is not more success? I will not lay these charges upon them, but I fear that the cause of such a paucity of labourers for the east must lie in some measure at their door. There is evidently a great fault somewhere. I cannot help thinking that if all had been done that might have been done, India would have been favoured with at least a few more baptist missionaries. Are our people generally dissatisfied with the measure of success attending our labours in India? Do any feel objections to engage in missionary work on account of the smallness of the provision made for widows and children? Does the acquiring of an oriental language frighten some? This surely cannot deter men of talent and zeal. Whatever may be the cause, it is a very painful thing to those who have been long engaged in the work here, and who feel deeply interested in its prosperity, that whilst our senior and most valued brethren are removed from us by death, none are found ready to come forward and fill up their places.

Our mission has hitherto taken the lead in respect to time, to talent, and, I believe also, in respect to numbers; but unless we are supplied with more suitable men we shall become the weakest of all. Several who are now in the field are old and infirm, and must, therefore, according to the course of things, be soon removed to their rest. When they are gone, who will take their places? Several of our stations are occupied by a single European missionary only, and if he were to be removed, as far as we can see, his station would have to be given up. Thus "a burning and shining light" would be extinguished from the midst of the grossest darkness, and the poor heathen in the neighbourhood would be left to perish without a warning voice, the church of native converts would most probably be scattered, and the good that had been done there would, most likely, soon disappear. Our native converts, like the native soldiers, the sipahis, can do nothing without Europeans to direct and encourage them. Under an efficient European missionary they will do a great deal, and very much that no European can do, but when left to themselves they are generally the most helpless beings imaginable. They have not the courage, the firmness, and the perseverance necessary to commence and sustain a new and difficult undertaking, or to

extricate themselves when they get into trouble. Hence they cannot be trusted alone in any important business, whether secular or religious. There are, of course, some pleasing exceptions; but this is their general character. It is said by those who were on the spot, and had opportunities of judging, that if there had been none but native troops engaged in our late conflicts with the Seiks, we should certainly have been beaten and cut to pieces, and devastation might have been spread over half British India by this time, but being encouraged by the valour of British troops, the native soldiers fought well and were successful. And I believe that if all the European missionaries were to remove from the country, and leave the native converts to themselves, in the next generation very little if any thing more than the name of Christianity would be left. But if our native converts continue to be well supported by European intelligence, piety, and energy, I believe much will be effected in the next quarter of a century. A great impression has been produced on the native mind by the preaching of the gospel, and a great change in favour of the truth may be expected if missionary efforts be well sustained. But if old stations are to be given up because European brethren cannot be found willing to come and occupy them, there is but little hope that the gospel will spread in this country, or that the work of conversion will go on faster than it has done. I long, therefore, to hear of more missionaries being on their way from England, and beg of you and others to use all your influence to send more labourers to India.

Encouraging remarks respecting some native converts and their exertions for the spiritual interests of their countrymen are contained in another part of the same letter.

You inquire respecting a youth whose name is Gouree, who was an outcast, whom I found in destitute circumstances, and brought up. He became pious, and was baptized, and joined the church about two or three years ago. He is still with me, and I have had no reason to doubt his sincerity. Hitherto his conduct has been consistent. He has been regularly employed as a teacher in one of our day schools. He has talent enough to make a good native preacher, but like most of his countrymen, he is deficient in energy and zeal. Another convert who joined us at Digha, whose name is Baldeo, is also still living with us. He has a great desire to become a preacher, and has much more energy than the other, but has inferior abilities. Our native brother, Nainsukh, is an admirable man. If all our native converts were like him we should stand in much less need of European aid. His whole soul is in the Lord's work. He is never so happy as when engaged in making known the gospel to his countrymen. Our last convert, Tika Das, came from a distance. It appeared to be desirable that he should visit his wife and family, &c., but he was afraid to go alone lest they should ill treat him, as they no doubt would do. Nainsukh offered to go with him. Tika's fears vanished at once; he was ready to go any where with Nainsukh. They are now absent on this journey; how they have been received we have not yet heard. Nainsukh's chief motive in offering to go was that he might have an opportunity of preaching the gospel in the village of this convert, especially to the sect of which Tika Das was formerly a member. The sect is called Siu Narayan, from the name of their teacher or founder. The followers of this sect profess to renounce the worship of idols, brahmins, &c., and only to reverence one supreme spirit, whom they call Narayan. They believe that their founder was an incarnation of this spirit. They also pay no regard to caste among themselves in private, though to keep their standing in society they are obliged to conform outwardly to the customs of the country. They also hold the vile doctrine that the established relations in the family and in society are nothing, and ought not to be regarded. In this respect they are something like the Socialists. We generally find these people more accessible than the thorough Hindus. They are always ready to join in what we advance against idol worship, caste, &c. They are, however, as opposed to Christ as any of the Hindus. I am thankful in saying that we expect to baptize two or three before the close of the year. They have all been waiting a long time, and as we are satisfied with them, I hope they will be received without further delay. We are now completing our arrangements for going out, as usual, during the approaching cold season. Mr. Hurtee has gone to the mela at Hajipore, opposite to Patna, and I expect that Nainsukh will visit another mela near to the village where Tika Das lived. We have had a very favourable rainy season, and the weather is getting very comfortable, and comparatively cool for India. We are now beginning to put our gardens in order, clearing them from the weeds which grow in boundless profusion during the rains. Myself and children are well, but my dear wife does not know what it is to enjoy a day's health.

CHUNAR.

Mr. Heinig, a native of Germany who laboured for some time at Patna in connexion with the Society, is now located at Chunar, near Benares, whence he writes, November 9th, as follows:—

I am happy to inform you that here is a very large sphere for missionary labour: the people listen very attentively not only in the city of Chunar, but also in the surrounding villages, which I visit as often as possible. Since the death of Mr. Bowley this station has been much neglected, and I very much feared, as they had been so long without a missionary, I should have met with much insult and opposition when preaching amongst them, but I am happy to say it has proved quite contrary, for I have had not only much pleasure in preaching to the people, but numbers of natives have visited me daily to converse and argue upon the truths of religion.

I have often wished, dear sir, that I could transport some of our English friends to witness the eagerness of the children begging and entreating me to open schools in all directions. I really did not know how to act, for you will easily imagine that it must be very heartrending to a missionary to be obliged to refuse the entreaties of these poor heathen children, when we know that they wish to learn to read our books, and particularly the scriptures. Under these circumstances I immediately wrote to Mr. Small, and he advised me by all means to commence schools immediately, and leave the event with the Lord; he also sent me twenty rupees to commence with, as this was my only barrier, the want of money. Since that time I have written letters and circulars, and sent them in all directions. I have met with a little encouragement from some, but the majority has refused giving any assistance. I think it arises in a great measure from its being a baptist cause. Acting upon Mr. Small's advice, I have established five schools, one English, one Persian, and one Hindi, in the city. The latter numbers between fifty and sixty boys; one Hindi, near my dwelling, in number about forty, and one Hindi in a village called Taamulganj, a short distance out of Chunar, consisting also of from forty to fifty children regularly attending it. I did not intend at present to establish a school in this place, as the little sum I had collected came far short of the monthly expenditure of the schools I had already established, but the earnest solicitations of the children I could no longer resist. The first time I visited them they made me partly promise that they should have a school, but when going to them the second time there was no refusing, for long before I approached the village they saw me descending a steep hill, with which Chunar abounds, and immediately they ran to their teacher, informing him that the sahib was coming. One motive in my going there on this evening was to purchase some thick matting for one of my schools. When the little boys knew my intention, they conducted me to the shop where it was to be purchased, which, when I had bought it, they almost disputed amongst themselves who should carry it to my conveyance. After settling this I commenced preaching amongst them, and had an immense crowd, who listened attentively. The parents, as well as the children, then entreated me to take the school management into my hands, to send them books, and promised that they would diligently learn them. I was therefore compelled to accede to their request. Perhaps it would be as well to inform you that almost all my schools answer for preaching places, as most of the bazar streets are so narrow that unless I had a place to stand in, I should not be able to get a congregation, and all these places are obliged to be hired monthly. The expenses connected with the schools I have already established amount to thirty rupees per month.

I had hoped that the church, together with the inhabitants of Chunar, would have been able to have supported these schools, but at the church meeting, which was held soon after my arrival, I found that the most they could raise for missionary purposes is five rupees per month; in addition to this, they have to keep the chapels lighted and repaired.

In order, dear sir, that you may not be misled in regard to this people, I would inform you that, though they are very zealous and devoted, they are very poor as to temporal things. The church chiefly consists of aged invalid soldiers, and what they are allowed is only a scanty subsistence, and I can assure you they are obliged to exercise a great deal of self-denial in order to subscribe the sum I have mentioned to you.

On sabbath morning early I preach in English at the chapel in the lower barracks; then I have another service in Hindustani at the house of one of the deacons at ten o'clock, and in the evening I again preach in the above-mentioned chapel in Hindustani. Our week-day services are on Wednesday evenings in the fort, and on Thursdays in the lower barracks, when Mr. Wilks and I take these services alternately. There are also prayer meetings amongst the members on Friday evenings at their own houses, where several members meet together. The rest of my time is occupied in preaching to the heathen and visiting the schools, and I can assure you,

dear sir, I greatly need a native assistant. I do hope the Lord will soon raise some one up from amongst this people that will be fully qualified for the work, for my time is so fully occupied that I am generally obliged to sit up till a very late hour to get at all through my work, especially as I am now in the midst of translating a book into Hindustani.

CEYLON.

COLOMBO.

At this station Mrs. Davies is pursuing her plans for the education of females, in a manner that promises beneficial results, though embarrassed in some degree by the non-reception of aid which she had had reason to expect from a society in this country. From some friends, however, she has received help, and others will probably feel pleasure in rendering their assistance. Mr. Davies writes, December 15, 1846:—

Mr. Daniel's tablet was put in its place last week. I took occasion from the circumstance on Sunday last to recall to the memory of the people the self-denying labours of that most devoted man. Some repairs and alterations were made at the same time in the chapel, the expenses of which the congregation voluntarily engaged to pay. I have had very many instances of encouragement among this people, though not many instances of decided conversion. We greatly need divine influence in every department of the field; and may holiness, faith, and prayer prepare us for it!

Some of our native churches are very much harassed and discouraged by the bishop's catechist, who in various ways throws obstacles in the way of our native helpers, and especially by taking advantage of the present marriage law to persuade the people that we are unauthorized teachers, and that they cannot get the benefit of marriage or registration by attending our ministry. The nuisance has become so great of late, that I have been induced to wait upon the governor and others in authority, to make strong representations of the disadvantages under which we labour in this respect.

I believe we shall now get a full redress as far as it affects the natives; but I fear but little will be gained at present respecting Europeans and Burghers, which was the main object of the memorial sent home.

KANDY.

Mr. Dawson is now settled at Matura. Mr. Allen has been ill, but has nearly recovered, though suffering from wounds in the legs brought on by the disease. Cholera was still making havoc in the congregation when he wrote on the 14th of December.

WEST AFRICA.

FERNANDO PO.

The uncertainty and irregularity of communication between our friends in this district and ourselves, renders the transaction of necessary business with them difficult and perplexing, and makes it impossible to furnish our readers with continuous information in a satisfactory form. Of this we have an illustration at the very time of writing, a long letter having arrived, which was sent by Mr. Clarke in May last, three or four months before some which were printed in our number

for January. Our most recent information now is contained in a letter from Dr. Prince, dated Clarence, 16th November, 1846. He says:—

On Wednesday, the 28th ult., while our brethren were visiting here, I united two males and seven females to our church by baptism: all but two or three were known to have been intended for it by brother Sturgeon. Each of my brethren took part in the services of the day. More than forty inquirers seek to have interviews with me every week. I have been confined a week by the bite of a venomous insect; the consequences have been erythematous inflammation of the skin and lymphatic vessels of great extent and intensity. Duckett improves: his infant is likely to die. Mrs. Newbegin is quite poorly.

We have received also a letter from the church at Clarence, signed on its behalf by the deacons, written soon after the decease of Mr. Sturgeon, and occasioned by that event. Our readers will be pleased to see the spirit it evinces.

We, the church of Christ at Clarence, salute you with grace and peace from God the Father and our Lord Jesus Christ; and though we are strangers to you, thank God that we are friends in Christ Jesus, being one in spirit. It is with the deepest sorrow we write to tell you of our loss in the removal by death of our beloved pastor (Rev. T. Sturgeon). He departed this life August 13th, 1846, at half-past eleven, P.M., and our loss we cannot express. Only we who know his worth can feel it, and we cannot speak our feelings. We dearly loved him, and did he not love us? Oh, yes; his constant labours for and kindness to us proved this, and often has he said he hoped to labour among us till grey hairs came upon him. He, with his dear and now much afflicted partner, suffered much from this climate, but he never thought of leaving us. He was willing to suffer to teach us poor Africans the way to eternal life, and in his last moments the advice he gave us was the same thing he always said: to love one another. We are only able to bear our loss knowing it was the will of God, who doeth all things well, to take him to himself. And now, dear sir, we write to you to ask you to think of us in our distress; and while we thank and bless our God that he put in your hearts to send our late beloved pastor to be over us in the Lord, to be our friend, our counsellor, and our guide, to teach us in our houses, and in all things to be one with us, we ask you now to send us one like him to take his place. We have inquired if dear Mr. Sturgeon has a brother, and we are told not one who is a minister, and so, dear sir, we leave this matter to you, praying that the same merciful and loving God who raised up and inclined you to send our former much loved teacher, will again direct one who shall be thus useful, and shall carry on the work of the Lord in this place, who shall continue to care for us and our children. We have much we should like to say; we feel very much, but know not what words to use. We can never express our gratitude to God sufficiently that we have so long enjoyed the labours of such a faithful servant of God, and now that he has received his reward, we hope another will think of us, that we may not continue as sheep without a shepherd. We do rejoice to tell you that dear Mrs. Sturgeon, in her deep distress, enjoys the truth of that word, "As thy day, so thy strength shall be," and is comforted of God. We do pray for her, and hope all the Christians in England will do so too. We have asked Dr. Prince to help us, and he is quite willing to do all that his other duties will allow him till some one come to be our pastor.

SOUTH AFRICA.

GRAHAM'S TOWN.

The baptist church at Graham's Town, as many of our readers are aware, is an independent society, with which our mission has never had any other direct connexion than that which arises from our having had opportunity to perform for it some friendly offices, and having received from it repeated contributions. A remittance amounting to more than fifty pounds has recently been received, the value of which is enhanced by the fact, that through the recent invasion of the colony by the Kaffirs, the ability of our friends there to aid our undertakings

is greatly diminished. A large majority of the members of the church, both in town and country, have suffered; many of those in the country who were previously in independent circumstances having had their houses burnt down, and most of their cattle and live stock swept away or destroyed. Mr. Hay, the pastor, writing on the 7th of November, says:—

The last eight months has been a time of trial here—the whole eastern province has suffered exceedingly and in every way. Thanks to the divine protecting power few lives have been lost compared with what might have been expected, but property to a vast extent has been swept away, while business of every kind has been all but destroyed, and the price of provisions, &c., increased prodigiously. At present the military are in winter-quarters, so that there is a lull, and with it a talk of peace, but nothing to excite hope, for the Kaffirs have had all the best of it as yet, and any peace without their being subdued would be ruinous to the colony.

While many of our folks were not a little disappointed at your not holding out a prospect of the Society sending out a missionary here, we all now regard it as a kind providence, as for a time at least the very field of labour is destroyed, and the means of supporting a labourer cut off. This state of things, however, we trust is but for a time, and will give place to something far better. The sum enclosed is a stronger proof than you can well be aware of, that though the means of contributing is but the wreck of what it was at the commencement of the year, the will is still as good as ever, and at present you must take the will for the deed. May the Lord prosper all your work. The cause of God amongst us is, we trust, still advancing, although war time is not advantageous to religion or morality. Our congregation continues very steadily to increase, and there are some inquiring for the right path. But we want much more spirituality of mind, for while the profession of Christianity is common throughout the colony, strong enlightened piety is very rare.

WEST INDIES.

HAITI.

The following extracts from a letter written by Mr. Birrell to a friend in Liverpool, dated Jacmel, St. Domingo, December 25, 1846, will afford great pleasure to the reader:—

I have not quite forgotten the promise which you kindly exacted from me before leaving home, that I should send you an account of some of the impressions received during my journey. I am the more prompted to redeem this promise by the hope that if you have become my substitute at the monthly prayer meeting, you may find one or two missionary facts to interweave with your address.

I have been on this island now for nearly an entire month—double the time that was intended—and next week purpose to rejoin my companion in Jamaica. But as I expect that my time there will be very much occupied, I think it safer to seize a cool morning (not quite so cool as to admit of a single window being closed) to inscribe to you a few lines at once.

I need not mention the incidents which have given a deep and painful interest to this island. The circumstances of the negroes rising against their masters, achieving their own freedom, and forming themselves into a republic are well known. This event, it seems, did not arise solely from the preponderance of their numbers, although they were to their masters in the proportion of twelve to one, nor from the unusual severity of their treatment, for the French are understood to make the mildest slave-owners; nor from their superior intelligence, for they were kept in all the ignorance essential to the quiet continuance of slavery; but principally from the infusion of republican principles into the free coloured young men who were receiving their education in France at the period of the revolution in that country. When that class of persons returned, and led on the insurrection, they suddenly brought into a state of independence half a million of people totally uninstructed, and ambitious of nothing but the style and the vices of their former owners. The influence of this is visible to the present moment. After the forty years' struggle for the preservation of their freedom, they still have, with all the cheerfulness and docility of the African, the pride and licentiousness of

the planter. One receives a very strong impression of the insignificance of the boon which we should have given to our colonies if we had granted freedom without Christianity.

It is impossible, perhaps, to say what progress in civilization they would have made if they had enjoyed a longer period of peace. But the bloody and prolonged struggle with France, ending in a large debt as compensation to the colonists for the destruction of their property, and the dissensions which have arisen between the French and Spanish residents, have served to turn the whole colony into one camp. The late president maintained a standing army of 30,000 men, with a militia force of 40,000, besides one soldier to every fifteenth inhabitant. The consequence has been that the cultivation of the soil has been neglected, and all society kept in an unsettled state. After two revolutions in the course of the last few years, they chose, in March last, a president who has begun his government on pacific and just principles. He has reduced the army to one half, and passed a law requiring every man to follow some employment. He has struck off also one half from the pay of the troops and of all the officers of government, including himself, and above all, has established the representative constitution which had been suspended for some years. From all I can learn the people care little for their civil rights. They must for some time be virtually under a military dictatorship; but it is something to have a free constitution ready. By that instrument perfect religious freedom is secured. The words are, "All forms of worship are equally free," which is explained thus: "Each individual has the right to profess his religion, and to exercise freely his worship, provided he does not infringe on the public order." It is added, however, in a subsequent article, "The ministers of the Roman, apostolic, catholic religion, professed by the majority of the Haitiens, will receive a treatment fixed by the law. They shall be specially protected." They are, in fact, maintained from the public funds; and paying no deference to Rome, are under absolute dominion to the government.

The Romish system has evidently very little influence over the people. The priests being foreigners, generally Spaniards and Italians, are despised, and expected to be, for the most part, men of mercenary principles and immoral lives. How long this indifference may continue it is hard to say. Various very obvious causes may soon dissipate it. Meanwhile it is clearly of great importance to proclaim the gospel throughout the population. They have all the susceptibilities to religious truth usually evinced by the negro race. They are exceedingly polite and friendly in their manners. They are perfectly willing to attend worship under our simple forms—to read tracts, and to purchase the scriptures. They have a natural jealousy of France, although they speak her language and imitate both her government and her manners. They are far from friendly to our brethren in America, as their government refuses to acknowledge their independence and to receive a negro ambassador at Washington. They have more regard to the English than to any other nation; so that divine providence seems specially to appoint to us the duty of conveying hither the water of life. Nothing else can turn this land, so surpassingly lovely in its natural scenery, into the garden of the Lord.

A very encouraging beginning has been already made in this work. The Wesleyan Missionary Society has already five stations. Most of these are small, save the one in Port au Prince, the capital, which is in a very good condition. Seldom have I experienced more lively gratitude, more fervent joy, than when communing there, at the table of our common Lord, with nearly one hundred and twenty Christian natives, the first-fruits of this island. Among these, I afterwards found, are many persons of good intelligence. Most of those in the middle ranks have abandoned their former creed under circumstances which required great decision, and many in the humblest walks are unceasing in their endeavours to save their countrymen. One of the latter class I had for a guide across the mountains which divide the northern from the southern side of the island. We never stopped at any place by the way without his introducing religion in a way which at once engaged the attention of the people. After having rode forty miles the first day, we came at sunset to a hut, where we intended to rest till after midnight. When he saw me preparing for rest, he came and asked whether we were not first to have prayers. I said I should have been happy to have had them, if I had been sufficiently acquainted with the language. He replied, in his rude patois, that we were poor creatures, and that God expected us to mention our wants to Him as we should to one another. But I begged that he would himself lead the devotions, and I should be glad to join. He accordingly collected all the family, which, as is usual in these patriarchal valleys, was pretty extensive, and kneeling down in the midst of them, offered up a prayer of great beauty and of much more elevated language than he ordinarily made use of. The poor cottagers were both surprised and grateful, as it was probably the first time they had ever joined in such a service. They continued long beating their foreheads on the clay floor, and crossing themselves after the manner which constitutes the principal part of their religion. I could not but reflect how useful a few faithful colporteurs such as my companion would be among this perishing population.

This man, although possessed of considerable acuteness and intelligence, could not read. Such is the condition of probably nine-

tenths of his countrymen. But among the other good signs of the present government is its desire to spread the means of education. They have recently revived in the capital several schools for elementary instruction, besides one, which appeared to be well conducted, called the Lyceum, intended for the upper classes, and embracing all the principal branches of literature. For the chief towns also, similar institutions, both primary and secondary, exist, but cannot, I believe, be said to do much more than exist, except perhaps one or two on the Lancasterian system, which, as far as mechanism is regarded, are well conducted. In most of these the Romish catechisms are taught, as a matter of course, and from none of them, as far as I could see or learn, can we anticipate such a religious influence as would be truly beneficial to the country. The importance of seminaries pervaded and controlled by a Christian spirit, from which there might issue not only young persons prepared to diffuse moral health over society, but teachers who shall convey the blessings of a scriptural education in their native tongue, cannot be overrated. The present minister of the Wesleyan congregation in the capital has made a beginning in this work. He has succeeded within the last three years in establishing a school of 260 pupils, including both sexes. It is not supported exclusively by the scholars, but, conjointly with their voluntary offerings, by public subscription, and an annual sum from the municipal funds. It struck me as being admirably conducted. The only other similar school is one which is as yet quite in its infancy, situated in the town of Jacmel, from which I write these lines. It is in connexion with the Baptist Missionary Society, to whose brief operations on this island I may here allude. It is not more than twelve months since the first missionary party landed. It consisted of two missionaries, with their wives and children, and a highly superior female teacher, who had resided for eleven years in France. They experienced from the beginning the severest trials. In six months one of the missionaries, with his family, returned in ill health. The remaining one, a labourer of peculiar qualifications, with a good knowledge of the language, intimate acquaintance with the negro character, and singular versatility of talent, over-stimulated to labour by the opening fields of usefulness, in the course of eight months sank under yellow fever, and left his widow and the female teacher alone on the field. So deep is the impression which his character and premature death have made on the people, that it is difficult to say whether more has not been accomplished by his removal in preparing the field for future labourers than might have been realized by his life. He was borne to his early grave by young men employed in various mercantile situations in the town, whom he had attached to his instructions and to his person, and to whom he looked as the future instructors of their countrymen. Wherever I have gone I hear the language of the warmest affection for his memory and of earnest desire for another preacher. A few days since a man who resides at a populous village twenty-two miles distant, having heard of my arrival, and supposing that I had come to remain, came over to entreat that there might be no delay in bringing the word of life to his neighbours; and this morning another, who dwells in an extensive valley among the mountains in this part of the island, came with the same request, having received the promise of a visit from the deceased missionary. I asked what was the character of the inhabitants of those parts. He replied, touchingly and with great accuracy of language, "Ignorant, ignorant absolutely of the word and of the knowledge of God: idolaters! idolaters!"

Here are fields white already unto the harvest, and for labourers who shall gather it in! In the absence of any missionary, the lady who came out as a teacher, with great firmness, although with considerable expense of personal feeling, has continued the public services both on the Lord's day and on the week-day evenings—not without success. It has been a great pleasure to me, during my stay, to unite and to bear an humble part in these meetings, for seldom have I seen more mutual affection and greater hungering for the bread of life.

Miss Harris, besides these unexpected labours, conducts the daily school, of which I was about to speak. It is intended to be self-supporting, and its principal aim is to instil religious truth. I cannot give a better proof of the efficiency of the more general instructions than by mentioning a circumstance which has just occurred. During a visit which the president, with his ministers, has just paid to this town, he appointed a special commission for the examination of all seminaries of instruction. After the report had been laid before him, he sent a very polite message to Miss Harris, stating that he was so much pleased with what he had learned of her institution, that he was anxious to give her some encouragement in her labours, but that the low state of the national funds would only permit the offer of 300 dollars, which he begged her to accept annually. Miss Harris requested permission to decline the proposal, but at the same time suggested that as she was about to admit boarders, one might be appointed, and supported by the president, with the view of being trained as a teacher, and thus the donation would be applied immediately to the public good. I afterwards had an interview with the gentleman at the head of the commission, who is a man of pure African descent, and of superior intelligence and information. He has three sons in England for education, all at Stoneyhurst. He stated that the presi-

dent had adopted Miss Harris's suggestion, and that from January next the sum would be applied at her discretion to the training of a female teacher. He added, that he intended to send five of his own children to the school. The sum referred to does not amount, at the present rate of exchange, to more than £15, and under the arrangements referred to, cannot, as far as I can see, involve the smallest sacrifice of independence. A boarding school is absolutely essential to the moral training of females in the present condition of society in this country. One shrinks from even the attempt to form an idea of the disorganized state of domestic life which prevails universally. If such an effort is ordinarily successful under the grace of the Spirit of God, the elements of a new creation will be prepared, and a land which now enraptures and almost distracts one with the splendour of its natural scenery, will become lovely in the eyes of God. For the sake of about £100 per annum for the first year or two, I feel persuaded that friends at home will not permit this lady and her assistant, a coloured female teacher from Jamaica, well trained in the British system, to fail in their enterprise, to which they have given themselves, I may say after having witnessed their privations, in the spirit of martyrs.

I meant to leave room for mentioning some large towns in which the gospel is yet unproclaimed, and where missionaries from other bodies of Christians might be wisely planted, but my paper is done, and I am sure I have already tired you.

I never greeted a friend in such a Christmas day as this. The heat of the torrid zone is no false alarm! The sun seems to spring from the horizon to the zenith at one leap, and before ten o'clock the whole land is, as Milton says, "vaulted with fire."

TRINIDAD.

Before Mr. Angus left this island, he received from the resident missionaries, Messrs. Cowen and Law, the following letter. Its date is December 5, 1846.

We cannot allow you to leave the island without expressing to you in this manner the very great pleasure your visit to Trinidad has afforded us, and the degree of encouragement we have derived from your expressed sympathy and desire to strengthen our Trinidad mission. For the prosperity of your operations in every part of the earth, we cease not to pray, but for benighted Trinidad our concern is particularly great. While we rely entirely on the power of God's truth which we declare, for the success we desire, yet it is to you and our Committee we anxiously look for the extension and sustenance of the gospel in this place, and earnestly trust your visit here may be succeeded by increased effort on the part of our Society.

The question of scriptural education for the rising race around our mission stations is one that is second only to the preaching of the gospel, yet we are grieved to find that for this most important branch of Christian means for the moral improvement of the people we have received little or no support from our Committee or the Christian public at home. Dear brother Angus, if it be possible, aid our feeble efforts in raising this degraded people, by supplying in some way or other this lack. Except something in this way be done to render our operations more efficient than at present, we fear our labours will prove for a length of time comparatively fruitless. In your journeying we wish you every blessing, and trust you may ere long be permitted to join the Committee, enriched with practical experience in the mission work, that could only have been acquired by coming into close contact with it, and the difficulties attending it.

EUROPE.

BRITTANY.

From Mr. Jones, one of the Society's agents at Morlaix, some specimens have been received of the visits and itinerant exertions which he is accustomed to make in the district in which he is located.

At a hamlet about three leagues from Morlaix, I called on a joiner to whom I had given tracts. After having had some religious conversation, he told me that the confidence of the people in the priests was on the decrease, and that if all were of the same

views as himself they would never visit the church, but try and get ministers who cared more for immortal souls than for their own pockets. Another told me thus, "Things cannot always remain as they are; a change must soon take place." Another man told me he never went to church. I then asked him his reason for absenting himself. His reply was, "I approve of most of what they say, but not of what they do; they tell us to sanctify the sabbath, while they themselves profane it. They do nothing Sunday evenings but play at cards and other similar amusements." I advert to these facts simply to prove that the people about here are not altogether blind to the wicked imposture that is being practised upon them by their spiritual guides. By the time I got to Lewis Ricon's it was near dark. Next morning, at eight o'clock, I went on to Tremel. Called at several houses with tracts. Entered the house of one of Ricon's friends, where I was followed by a number of persons; indeed, in a short time the house was crowded. Several persons paid the utmost attention to what was read and explained to them. Those who seemed most interested in what was said, desired me to be present at their fete. This request was complied with by brother Jenkins and myself.

After a walk of nine leagues, reached Brasbar, about seven in the evening. Gave away a number of tracts along the road to the groups I met with returning from market, which is being held on Monday at the above named village. Having come to the village, I requested the gendarme who asked me for my passport to show me to some house where I could lodge for the night. This he kindly did, and sat with me for some time. In the course of conversation he asked me, "What means your profession, 'minister of the gospel?'" This, as you may imagine, led to some religious conversation, and before his leaving me I gave him a few tracts and a copy of the ten commandments, which he promised me he would read most carefully. Early next morning I took a walk through the village: gave away but few tracts, the people being at mass. At eight o'clock I left, intending to stop for the night at Briec, but unfortunately was obliged to continue my route to Quimper. During this day I did not find persons so well disposed to receive tracts as on the previous; indeed, they were by most whom I accosted insolently refused. Some would say, "We do not want a new religion;" others, with an air of contempt, would say, "We have no need of them," &c. Perceiving their reluctance to receive them, I folded up a few, dropping them here and there as I went on, thinking that by this means they would be picked up and read. So it was; I saw two taken up, one by a man who alighted off his horse, and who having read part of it, put it into his pocket. Having come to a large quarry of slate stones by the road side, I asked one or two of the labourers if they could read. On being answered in the affirmative, I gave them two tracts each. In a short time I was surrounded by no fewer than forty persons, all pressing forward and asking me for "little books." No sooner had they received them than some one from among them, cried out, "What does this mean?" He then walked off, muttering something as he went, which drew after him the greater part of his fellow labourers. A heavy rain now came on, and I was obliged to seek shelter at a farm-house some distance from the quarry, where before leaving I left a few tracts, together with a copy of the ten commandments. Late in the afternoon I reached Briec, having walked full seven leagues, three through incessant rain. I entered a public house, and desired the hostess to get me some refreshment. While this was preparing, I began to address myself to those present, when a man of gigantic stature entered the room, and with an air of authority, asked, "Where is the man who is about bringing the new religion into this part of the country? he has been giving books at the quarry." On hearing this, I told him it was I who had given the books, nor did I think I had done amiss, inasmuch that their contents were good, and could not but benefit those who read them with attention; that what he and others called "new religion," was no other than the religion of the bible, that which was taught by Christ and his apostles. "But you do not believe in the Virgin," said he. "We do not make her an object of prayer and adoration, it is true," replied I, "but we respect her as a person who was most highly honoured to be the mother of our Saviour." He now approached me with a clenched fist and an uplifted arm, using at the same time language of the most abusive kind. I endeavoured by every possible means to pacify him, and to obtain a hearing, but anything I could say, so far from calming him, only served to increase his rage—in fact he became quite furious, and was prevented from acts of violence by the woman of the house and the few present. Judging it imprudent to remain there for the night, I took my leave, but had not proceeded far ere I was called back, and asked to read the ten commandments, which I did, but finding them so different to their own, he only laughed at them, and recommenced his abusive language, which at this time was truly awful. Three times I left the house, but he as often obliged me to return, until at length my courage failed me; nevertheless God, who is rich in mercy, and ever near to those who put their trust in him, re-animated my strength, and my words fell with a force which arrested this Goliath, who at length allowed me to depart. It was now near dark, and I had still four leagues to walk. How to do so I knew not, already wearied with

fatigue, lame with the blisters which had risen on my feet, and not having a dry thread on. I began to reflect on the hardness of the human heart when unrenewed by grace, and the unkindness we often meet with from those whose good we seek, and for whom we have left home and friends. Yes; did the friends at home but know the multiplicity of insults to which a missionary is subject, they would not cease to wrestle with God on his behalf, that his courage fail not.

HOME PROCEEDINGS.

Arrangements have been made for the approaching Annual Meetings, the particulars of which will be announced in our number for April. They consist of a prayer-meeting on the morning of Thursday, April 22; a service in the evening of the same day, at which the Rev. T. Winter of Bristol has engaged to preach; sermons on behalf of the Mission in the baptist places of worship generally in London and its neighbourhood, on Lord's day, April 25th; a juvenile meeting in Finsbury Chapel, on Monday afternoon, April 26th; the annual meeting of subscribers alone on Tuesday morning, April 27th; a sermon on behalf of the Society by the Rev. Josias Wilson, of the Presbyterian Church, Islington, on Wednesday morning, April 28th; and a public meeting in Exeter Hall, April 29th.

We are sorry to say that money comes in very slowly. Our friends will remember that our financial year closes on the last day of the present month, and that it is very important that at that time our accounts should stand well.

The latest intelligence that we have received from our deputation in Jamaica is that both our friends were at Port Royal, in good health, on the 30th of December. They were intending to proceed to the northern part of the island on the following day.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Clarke, J.	Sept. 17, 28 & 29, Oct. 3, 19, & 26, Nov. 7.
		Merrick, J.	November 11.
		Newbegin, W.	October 8.
	CAMEROONS	Newbegin, W.	Sept. 23.
		Saker, A.	August —, October 2 & 3.
	CLARENCE	Clarke, J.	October 26, 29, & 30.
		Merrick, J.	October 26 & 28.
		Milbourn, T.	October 8.
		Prince, G. K.	November 16.
		Saker, A.	October 20.
		Vitou, M.	October 3.
		Wilson, J., & ors.	September 4.
	GRAHAM'S TOWN	Nelson, Thos. & Hay, A.	November 6 & 7.
AMERICA	HALIFAX	Belcher, J.	January 2.
		Nutting, J. W.	January 1.
	MONTREAL	Cramp, J. M.	Nov. 26, Dec. 26.
	NEWBURGH	Littlewood, W.	December 12.
	NEW YORK	Coffin, E.	June 12.
		Taylor, J. B.	November 25.
ASIA	AGRA	Makepeace, J.	November 20.
	BENARES	Small, G.	October 19, Nov. 14.
	CALCUTTA	Thomas, J.	Nov. 7 (2 letters), Dec. 7 and 21.

	CHUNAR	Heinig, H.	November 9.
		Small, G.	December 21.
		Wenger, J.	November 7.
	COLOMBO	Davies, J.	Nov. 23, Dec. 15.
		Lewis, C. B.	Nov. 14, Dec. 15.
	CUTWA	Carey, W.	November 3.
	DACCA	Robinson, W.	November 25.
	DINAGEPUR	Smylie, H.	December 3.
	INTALLY	Pearce, G.	January 6.
	KANDY	Allen, J.	Nov. 12, Dec. 14.
	MADRAS	Russell, D.	December 12.
	MONGHIR	Lawrence, J.	November 19.
	MUTTRA	Phillips, T.	December 2.
	PATNA	Beddy, H.	November 18.
	SAMARANG	Brückner, G.	October 1, April 1.
AUSTRALIA	MELBOURNE	Ham, J.	August 5.
BAHAMAS	NASSAU	Capern, H.	January 12.
		Rycroft, W. K.	December 25.
	SAN SALVADOR	Seymour, D., & ors.	November 10.
BARBADOES	At Sea	Angus, J.	November 21.
BRITTANY	MORLAIX	Jones, J.	January 20.
GERMANY	HALLE	Tholuck, A.	December 31.
GRENADA		Angus, J.	December 7.
HONDURAS	BELIZE	Henderson, A.	Nov. 15, Dec. 19.
		Buttfield, J. P.	December 20.
		Kingdon, J.	Nov. 20, Dec. 17.
JAMAICA	BELLE CASTLE	Jones, S.	November 18.
	BETHANY	Clark, J., & ors.	November 20.
	CALABAR	Tinson, J.	January 5.
	FALMOUTH	Abbott, T. F.	November 11.
	KINGSTON	Angus, J.	December 18.
	PORT ROYAL	Angus, J.	December 30.
NETHERLANDS	AMSTERDAM	Müller, S.	January 26.
TRINIDAD	PORT OF SPAIN	Angus, J.	December 5 (2 letters).
		Cowen, G. & Law, J.	December 5.
		Law, J.	December 5.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Joseph Gurney, Esq., for a parcel of clothing, for *Africa;*
Mrs. Bousfield, Brixton Hill, for a parcel of magazines;
Mrs. Sarah Forster, Tottenham, for a case of clothing and books, for *Rev. J. Clark, Brown's Town;*
Friend of the late Mrs. Anderson, for a parcel of magazines;
Friends at Harlow, for a box of clothing, for *Dr. G. K. Prince, and others, Western Africa.*

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of January, 1847.

	£	s.	d.
Annual Subscriptions.			
By Mr. Boulton	59	0	0
Allen, J. H., Esq.	2	2	0
B., Birmingham	1	1	0
Gurney, W. B., Esq.	100	0	0
Gurney, Joseph, Esq.	15	15	0
Gurney, Thomas, Esq.	5	5	0
Gurney, Mrs. Thomas	1	1	0
Gurney, Henry, Esq.	5	5	0
Gurney, Miss	1	1	0
Marshall, Lieut.-Colonel, Plymouth	3	0	0
Moore, Mrs., Homerton	2	2	0
Do., for *Colonies*	1	0	0
Pudner, Mrs., Islington	1	1	0
Smith, Mrs. J. J.	1	1	0

	£	s.	d.
Donations.			
Delta	5	0	0
Denham, Mrs.	0	5	0
L. H., by Miss Brunier	1	0	0
Mathews, S., Missionary box by, for *India*	0	9	4
Meeson, Mr., Contributions by, for *Dove*	0	10	0
P., Miss	0	5	4
Viton, Mr. C., Contributions by, for *Native Teachers, Africa*	1	5	0
Legacy.			
Newton, Mr. Samuel, late of Tilston Fernal, Cheshire, by Mr. S. J. Roberts, Chester	76	16	3
Middlesex Auxiliaries.			
Edmonton—			
Contributions, by Miss Viton, for *Native Teachers, Africa*	2	10	0
Highgate—			
Sunday School, for *Dove*	1	18	10
Potters' Bar—			
Contributions, by E. Ringrose, for *Dove*	1	7	0
Staines—			
Collection	3	5	6
Pellatt, Apsley, Esq.	1	0	0
Pope, Miss, for *Schools*	1	0	0
Sunday School, for *Dove*	0	10	0
Tottenham—			
Forster, Mrs. Sarah, for *Brown's Town Schools*	10	0	0
Bedfordshire.			
Biggleswade—			
Contributions, by H. Conder, for *Dove*	0	11	6
Berkshire.			
Sunningdale—			
Collection	1	11	5
Box, Rev. G. Chew's	3	8	7
Contributions, for *Dove*	1	0	0
Wallingford—			
Contributions, by Miss Hatch, for *Dove*	3	1	0
Windsor, on account	9	0	0
Buckinghamshire.			
Colnbrook	4	0	6
Datchet—			
Collection	1	0	0
Contributions	1	8	6
Do., Sunday School	0	6	0
Wraysbury—			
Collection	2	10	0
Cambridgeshire.			
Swavesey—			
Contributions, by Miss Carter, for *Dove*	1	0	0
Cornwall.			
Cornwall, on account, by Mr. Thos. Heynes	60	0	0
Devonshire.			
Bampton—			
Missionary box	1	18	0
Crediton	1	0	0
Kingsbridge—			
Collections	6	9	4
Contributions	2	11	6
Marlborough—			
Collections	2	2	0
Modbury	2	10	0
Shaldon—			
Sanders, Mrs.	2	0	0
Sheepwash—			
Contributions, by Mrs. E. Guest, for *Dove*	1	0	0
Dorsetshire.			
Bridport—			
Contributions, for *Dove*	0	15	0
Durham.			
Barnard Castle—			
Contributions, by Mrs. Stagg	1	1	6
Essex.			
Harlow—			
Chaplin, J. and E., Contributions by, for *Dove*	1	3	0
Wentworth, Mr. H. C., sale of seeds	1	0	0
Potter Street—			
Contributions, by Mrs. Gipps, for *Native Teacher, Africa*	3	0	0
Gloucestershire.			
Coleford—			
Sunday School, for *Dove*	1	1	6
Eastington—			
Sunday School, for *Dove*	0	10	0
Hampshire.			
Basingstoke—			
Contributions, by Mr. W. Draper, for *Dove*	1	3	0
Herefordshire.			
Garway—			
Collection	1	13	6
Hertfordshire.			
Hemel Hempstead—			
Collections	5	13	4
Contributions	7	12	2
Do., Juvenile Auxiliary	3	4	11
Ware—			
Medcalf, Mr.	0	10	6
Medcalf, Miss	0	10	6
Huntingdonshire.			
Kimbolton—			
Sunday School, for *Dove*	0	15	10
Kent.			
Blackheath, Young Friends at	5	0	0
Bredhurst Missionary Station, by S. Medley, Esq.	1	16	6
Crayford—			
Juvenile Association, by Mr. Barnett	1	10	0
Maidstone—			
Contributions, by Jas. Coppard, for *Dove*	0	12	7
Smarden—			
Contributions	2	8	6
Tonbridge—			
Contributions, by Miss Baker	1	3	0
Town Malling—			
Contributions, by Mrs. John Collings's Children, for *Dove*	0	10	0
Lancashire.			
Accrington—			
Juvenile Society	2	17	0
Liverpool, on account, by Mr. J. J. Godfrey	60	0	0
Rochdale—			
Sunday School	10	0	0
Wigan—			
Sunday School, for *Dove*	2	11	10
Leicestershire.			
Claybrook—			
Contributions, by Miss Collins	0	10	0
Leicester, Charles Street—			
Collections	20	0	0
Contributions	28	11	7
Do., Sunday School	0	16	6
Norfolk.			
Northwold, near Brandon—			
Graves, G., Esq., for *Jamaica Special Fund*	5	0	0
Nottinghamshire.			
Little Hadham, near Wilford	1	0	0
Oxfordshire.			
Oxfordshire, on account, by Thomas Bartlett, Esq.	80	0	0
Chadlington	0	18	6
Somersetshire.			
Boroughbridge—			
Collection	0	15	0
Contributions	1	7	0
Isle Abbotts—			
Collection	1	0	3
Contribution	0	10	0
Minehead—			
Contributions, by Miss Siderfin, for *Dove*	0	10	0
Suffolk.			
Ipswich, Stoke Green—			
Contributions, by Miss M. A. Cooper, for *Dove*	2	3	6
Do., by S. Sherman, by Mr. W. Pollard	2	5	6
Preston—			
Osborn, Mr. E., by Mr. W. Pollard	1	1	0
Surrey.			
Dorking—			
Contributions, by Miss Viton, for *Native Teachers, Africa*	6	0	0
Kingston—			
Collections	7	12	9
Contributions	3	6	7
Do., Sunday School	0	13	0

	£	s.	d.
YORKSHIRE.			
Baldersby—			
Collections	4	14	11
Contributions	10	2	4
Boroughbridge—			
Collections	2	8	2
Contributions	5	19	11
Bradford, 2nd Church—			
Contributions	26	6	6
Do., for *Schools*	1	10	0
Dishforth—			
Collection, Wesleyan Chapel	0	10	0
Contributions	0	16	4
Scarborough, on account	50	0	0
SOUTH WALES.			
CARMARTHENSHIRE.			
Newcastle Emlyn	10	0	0
GLAMORGANSHIRE.			
Bridgend—			
Contributions, by Miss M. A. Marks, for *Dove*	0	10	0
MONMOUTHSHIRE.			
Machen, Siloam—			
Collection	1	0	0
Pontypool, Tabernacle—			
Collection	2	1	8
Contributions	3	10	6
PEMBROKESHIRE.			
Cilvowyr—			
Collection	2	19	3
Contributions	3	3	2
Do., Sunday School	2	17	7
Ebenezer—			
Collection	1	11	10
Contributions	3	16	6
Do., Sunday School	5	0	10
SCOTLAND.	£	s.	d.
Edinburgh—			
Contributions, for *Dove*—			
By Rev. J. Clark	2	0	0
By J. Crawford, jun.	0	5	0
Glasgow—			
Collections—			
Public Meeting, Trades' Hall	9	12	1
Relief Church, for *Africa*	2	0	0
Contributions	136	0	5
Do., for *Translations*	1	1	0
Do., for *Jamaica Schools*	0	5	0
Do., Sabbath School, for *African Schools*	1	1	6
FOREIGN.			
East Indies—			
Patna, Juvenile Association	5	6	3
NETHERLANDS, by Rev. S. Muller	125	0	0

CONTRIBUTIONS,

Received on account of the DEBT of the Baptist Missionary Society, up to February 17, 1847,—Continued from last Herald.

	£	s.	d.
LONDON AND MIDDLESEX.			
Anon.	0	10	0
Denham, Mrs., Poplar	1	0	0
Heriot, Mr. P. M. F., by	1	8	0
Blandford Street	12	0	0
Bow, additional	0	15	0
Lewisham Road	5	0	0
Russell, Rev. J.	15	0	0
CAMBRIDGESHIRE.			
Cambridge	15	4	0
DURHAM.			
Middleton Teesdale	1	14	0
KENT.			
Maidstone	4	10	0
Tunbridge—			
Baker, Mrs.	0	10	0
NORFOLK.			
Norwich, St. Mary's	16	15	0
NORTHAMPTONSHIRE.			
Aldwinkle	3	0	0
SOMERSETSHIRE.			
Street	1	0	0
STAFFORDSHIRE.			
Burton on Trent—			
Redfern, Mrs., by	1	0	0
SUFFOLK.			
Bury St. Edmunds	2	10	0
WILTSHIRE.			
Trowbridge, Back Street—			
Collected by Misses Cooper & Wearing	2	6	0
YORKSHIRE.			
Hebden Bridge	8	0	0
SOUTH WALES.			
CARMARTHENSHIRE.			
Llandovery	3	0	0
GLAMORGANSHIRE.			
Bridgend	1	16	6
SCOTLAND.			
Wick	1	10	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others.

IRISH CHRONICLE.

BREAD! GIVE US BREAD, OR WE PERISH!

SUCH is the cry which comes from Ireland now. Want, disease, and death, spread themselves over the whole land. The accounts are more distressing than ever; and there is an accumulation of suffering and want which is quite heart-rending. If at this distance from the scene of misery it is so affecting, what must be the feelings of those brethren who are in the midst of it? Surely *they* are to be pitied.

Thanks be to God, the wailing cry has not been disregarded. The response has been truly noble. We are sure that our churches are doing all they can to help, and private individuals are making great sacrifices of money, jewels, and time, in order to provide food and clothing. Let the proof be, that now the Relief Fund amounts in the whole to more than THREE THOUSAND POUNDS! And this does not include some large sums which have been sent through other channels, nor those transmitted direct to some of our agents from their friends in this country.

The importance of supporting these brethren, at the present crisis, will be seen when the extracts from their correspondence are read. It would be dishonouring them, and would be cruel to them, not to afford them the means of distributing relief, when their fellow creatures are dying all around.

While the sub-committee appointed to superintend the large sum placed at their disposal are anxious to do their duty, under a full sense of their responsibility, yet profuse expenditure would be most unwise. The calamity is not even now at its height; some months must elapse ere its horrors can be stayed. The tide of liberality can scarcely flow on at its present fulness. Regard must be had to the future. But food, clothing, and money, as may appear best, are sent s the agents themselves apply for, from time to time.

But let not our friends relax in their efforts to support the MISSION. While you give temporal food, withhold not the means of supplying what is more wanted—the bread of life. Now is the time to give both. Our general funds, as might be expected, are suffering; but we trust this is only for a time. We urge on all to remember Ireland at a throne of mercy. England cannot remain as she is if Ireland sinks much lower. She will drag this country down too, unless *all* help to raise her. We cannot shake her off, if we were so disposed. If not saved now, Ireland will be England's ruin! Alas! we are reaping the fruit of past neglect, and centuries of injustice and wrong.

The letters from Cork are filled with details which show the distress prevailing in that city to be far greater than we had ever imagined. They are written, not only by our agent there, but other members of the church, and all implore immediate aid. This was sent at once, for to delay a moment would have been inhuman.

One writes: Mr. BENTLEY is fully occupied. His house is daily besieged with applicants, and he is constantly on foot, visiting and relieving in all parts of the city. Mrs. B., Mrs. W., and others, are almost wholly occupied in the same way. *They prepare food every day, besides attending to the concerns of the Dorcas Society, which is now most efficient.* Within a stone's throw of our house there are whole families of six, seven, and eight persons, without bed or clothing, and every scrap of furniture pawned or sold for food; and they are literally starving by inches. Whole streets and lanes are in this state of utter destitution. The Dorcas Society, owing to kindness of friends in England, distributed last month seventy garments; and in the present month many more in proportion.

Another friend says,—The state of this city is frightful. It is filled with walking skeletons. Men, women, and children are dying daily in the streets. There are five thousand persons in the workhouse. Private benevolence is doing much, but is only as a drop in the ocean. Trade is at a standstill; all our shopkeepers, except the bakers, are doing nothing. What surprises me most is the patient endurance of all this suffering by the people.

Mr. BENTLEY states that he distributed last month eight hundred quarts of soup, and one hundred pounds of bread. The people feel, deeply feel, the kindness which is manifested by the protestants, and very frequently say

that their priests are doing nothing for them, and that but for the protestants they would starve. Now is the time to make a deep and lasting impression on the minds of the Irish, and to convince them by our *deeds* that we seek their temporal and spiritual welfare, and are not actuated by those feelings which have too often disgraced the name and character of protestantism in this country.

The distress is daily increasing in this city. Crowds are pouring in from the country, impelled by fear of death. The poorhouse is closed, being overcrowded. Mortality rages within its walls. I heard that *ninety dead bodies were lying there last Monday!* I went a few days ago into one of the back streets, and visited forty families. All I saw were nearly naked. Many had had no food for forty-eight hours; the majority of them none at all for thirty-six hours. I gave tickets for one hundred quarts of soup. The tickets for this relief were seized as if they were gold.

This morning, Feb. 12, I relieved about one hundred persons, but was obliged, through want of money, to send twice as many away. Send me, dear brother, a supply by return of post, if possible. Soup, oatmeal, and bread, are the means by which I afford relief.

Mr. M'Carthy, of Kilbeggan, to whom money, rice, and clothing have been sent, finds his supplies more rapidly exhausted than he had expected. His appeal is most urgent, and he has been promptly replied to. Among other facts he states,—

From morning to night my house is surrounded by starving people. Continually they are rapping at my door, and coming to the windows, looking in, and if they see me, holding up their famishing children in their arms, and begging for a morsel of bread. Had I no means to assist them I could not endure the sight. Send me more help at once, or I must fly to some spot where I shall no longer see my fellow creatures dying, or hear their cries for food.

Mr. Thomas, of Moate, after stating that he has recently lost two children by death, and that he has had fever *twice* himself, presses the same all-absorbing topic upon our attention.

I am every day the subject of mixed feelings of pleasure and of grief. It would afford our dear English friends no small gratification to see the poor children in our school here a little comforted in their destitute circumstances. In this severe weather, almost naked, their limbs bitten with the intense cold, and trembling with the weakness produced by hunger, I have been enabled to feed them with one meal of bread and soup three days in the week, and the other three days with rice and meal. They and their parents, and many other poor families, would have been cut off by fever and famine, but for the assistance which the committee have sent me,

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Mr. Berry, of Abbeyliex, writes on the 13th, and we are sure what he states will awaken deep sympathy.

I am now watching over my dear child, who has been speechless the last five days. Will you admit this as an apology for not replying sooner to your last kind note? Your aid enabled me to secure additional medical advice, which is truly consoling to my wife's feelings and my own. Perhaps I had not enough sympathy for the unfortunate beings around me. Now I am chastened myself I will not suffer my own sorrows to interfere with the distribution of your bounty. The snow is deep and the frost intense. Yesterday no food could be procured for the workhouse; but to-day a supply is expected. I have distributed this morning ninety-six quarts of soup, and a piece of bread with each. I fully expect that death will terminate the sufferings of my dear child to-day. May the Lord help me to be resigned, and graciously hear the prayers which are offered up by all around.

POSTSCRIPT.

We make no apology for the large space occupied by acknowledgments for the Relief Fund. It was *necessary* they should appear. If this liberality continue, we must publish a double number next month, as *missionary* intelligence ought not to be suppressed.

In many instances money has been sent to some of our agents direct. We shall be much obliged if in future the parties will apprise us of it, as the committee are then aware how each district is supplied. Besides, it would be well for another reason. Such sums might appear in the Chronicle, and thus the *full* amount of what is done by the churches ascertained.

Clothing is now becoming more needful than ever. Many can help in this way, who cannot give money. When packages are ready, if they have not to come *through* London to reach Ireland, they can be sent direct; or if they have, and are sent to the Mission House, it will be a great convenience if we are apprised of it by post. In the *former* case, it will afford us pleasure to inform our friends to what place the articles had better be sent.

CONTRIBUTIONS SINCE OUR LAST.

RELIEF FUND.

				£	s.	d.
Kington—by the Rev. S. Blackmore				7	7	0
Previously acknowledged	6	0	0			
Blunham—Teachers of Sunday School				1	17	0
Cheltenham—Mr. W. Wilkins				1	0	0
Dunstable—Collection by Rev. D. Gould				14	0	0
Bristol—King Street, collection by Mr. Ashmead	30	5	0			
Counterslip, by Rev. T. Winter	42	7	8			
Pithay, by Mr. Pratten	18	5	0			
				90	17	8
East Cowes—Mr. Blake				1	0	0
Devonport—Collection by Rev. T. Horton				15	4	0
Barton Mills—Collection by Rev. J. Hobson, 2nd				3	8	0
Buckingham—Friends				1	8	0
Lewes—Collection by Mr. Button				6	12	0
Woolwich—Coll. by Rev. Cox	15	0	0			
Do.—Friend, by do.	40	0	0			
				55	0	0
Norwich—Collection by Mr. Fletcher				168	14	4
Previously acknowledged	50	0	0			
Collection by Rev. W. Scott				1	15	0
Maidstone—Collection by Rev. H. Dobney				30	0	0
Mr. F. Jenkin				2	0	0
Nottingham—John Heard, Esq.				10	0	0
Braintree—Coll. by Rev. D. Rees	6	0	0			
Bentall, Mr. A.	1	0	0			
Challis, Mr. James	1	0	0			
Challis, Mr. W.	1	0	0			
Barnard, Mr.	1	0	0			
Dawson, Mr. James	1	0	0			
				11	0	0
Banbury—Mr. W. Payne				1	0	0
Tunbridge—Collection				2	10	0
Cambridge—Mr. W. Johnson	4	0	0			
Mrs. Johnson	1	0	0			
Proceeds of family dinner	2	2	6			
				7	2	6
Boston—Mr. J. H. Small				1	0	0
Amersham—Coll. by Rev. W. Salter	13	2	6			
Mr. West's pupils	1	12	3			
Sunday School	0	5	3			
				15	0	0
London—Spencer Place, collection by Rev. J. Peacock				14	17	6
Prescot Street, collection by Rev. C. Stovel				14	2	8
S. B.				0	4	0
Bow—Rev. J. Fishbourne				0	5	0
Mrs. Fishbourne, sen.				0	5	0
S. M. Peto, Esq.				50	0	0
Angus, Miss				1	0	0
Tottenham—by Rev. W. Wallis				24	2	6
J. G.				0	10	0
Stevenson, George, Esq.				5	0	0
B. B.				1	0	0
S. A. E				1	0	0
Henrietta Street—by Mr. Dawson				9	4	0
Whitehorne, J., Esq. 2nd				1	0	0
Eames, Miss, Hackney				2	2	0
Brixton Hill, Salem Chapel, by George Kitson, Esq.				29	4	6
Jacobson, Miss				1	0	0
Albion Chapel, by Rev. J. Young				13	17	6
Enon Chapel, Paddington, by Rev. Dr. Burns				12	0	0
Romford—Lord's Table, by Rev. E. Davis				2	8	3
Greenwich—Friends by Rev. J. Russell	1	5	0			
Sunday and Day Scholars	0	8	6			
				1	13	6
Lexham—Mr. Cook, by Rev. W. Brock				2	2	0
Dereham—Collection, by ditto	5	0	0			
Smith, Mr., by ditto	2	0	0			
				7	0	0
Bentry—Mr. Burrell, by ditto				5	0	0
Fakenham—Mr. Cotes, by ditto	1	0	0			
Thompson, Rev. D.	5	0	0			
				6	0	0
Delham—Mr. Wells, by ditto				5	0	0
Thornage—Mr. Burrell, by ditto				3	0	0
Jersey—St. Heliers, by Rev. S. Williamson				1	0	0
Oldham—by Mr. A. Holland, Lord's Table	10	6	0			
Mr. Barton's family	0	10	6			
Eliza Travis	0	4	6			
Friends	0	2	0			
				11	3	0
Watford—Collection by Mr. Salter				21	3	6
Birmingham—Cannon Street, by Mr. Hopkins	110	16	6			
Boys' School	2	9	6			
Girls' School	1	2	9			
Adult School	1	0	0			
Kings' Norton	0	14	6			
				116	3	3
Bond St., by Rev. S. Edger	30	11	0			
Boys' School	1	0	5			
Potter Street ditto	1	2	2			
				32	13	7
Wigan—Lord Street, Coll. by Mr. Park				7	12	10
Newbury—Collection by Rev. Mr. Drew				5	11	6
Colne—Collection by Mr. H. Deane, jun.				4	0	0
Stoke upon Trent—Collection by Mr. Lowe				4	10	0
Long Sutton—Donations and Sacramental Fund, by Rev. Mr. Tuck				9	1	0
Barnstaple—Lord's Table, by Rev. W. Aitchison				4	0	0
Faraley—Contribs. by Mr. Hamsworth				10	12	6
Devizes—G. W. and Mrs. Austie	5	0	0			
Others of the family at Park Dale	1	0	0			
				6	0	0
Margate—Collection by Rev. J. Sprigg				24	11	0
Southamption—Coll., Portland Chapel, by Rev. W. McLaren				6	0	0
Collection, East Street, by Mr. Mayoss				12	0	0
Long Heaton—Mr. Stephenson				1	0	0
Midhurst—Collection by Rev. W. Dovey				3	8	4
Upton on Severn—Friend				0	5	0
Rugeley—Mr. Kyte				1	0	0
Coate—Contributions by Mr. Dutton				1	18	0
Houghton Regis—by Mr. J. Cooke				5	8	2
Plymouth—John Freeman, Esq.	20	0	0			
Collection, George Street, by Rev. S. Nicholson	30	5	4			
Voted by Town Committee	50	0	0			
				110	5	4
Abersychan—Collection by Rev. S. Price				6	3	6
Clevedon—Proverbs xxviii. 27				2	0	0
Leeds—Balance of contributions				17	17	6
Chipstead—Mr. Knott				2	0	0
Salendine Nook—Coll. by Rev. W. Lomas				25	0	0
Portsea—Meeting House Alley, by Mr. Hinton				16	2	6
Brighton—Richmond Hill, Collection by Rev. J. Sedgwick				27	10	0
Caerphilly—Collection by Rev. J. Edwards				2	10	0
Dorchester—Collection by Rev. S. Sincox				4	8	0
Abergavenny—The Messrs. Daniell				1	0	0
Friends and working men, by Mr. Poole				5	0	0
St. Austle—Collected by Mrs. Stocker and Miss Eyre				3	3	0
Ware—Mr. B. Medcalf				0	15	0
Dinas Colliery—Friends by Rev. W. Lewis				3	5	0
Derby—Collection by Rev. F. W. Polle				3	4	0
Ditto, moiety of, by Rev. J. G. Pike				10	0	0

		£	s.	d.
Liverpool—Pembroke Chapel, Girls' School, by Miss Lyon		1	17	0
Myrtle Street, by Mr. J. Lister, jun.		50	0	0
Chard—Collection by Rev. E. Edwards		6	15	0
Keynsham—Collected by Miss Ayres		3	12	0
Upwell, near Wisbeach—Mr. J. Porter		1	5	0
Road—Contributions by Mr. Hands		2	0	0
Leamington—Coll. by Rev. O. Winslow		36	10	0
Blakeney—by Rev. W. Copley	6 14 6			
Sunday School, by ditto	1 0 0			
Viney Hill, Bible Christians, by ditto	0 5 6			
		8	0	0
Northampton—College Street, by Rev. J. Brown	17 10 0			
Grey Friars' Street, by Rev. J. Pywell	3 0 0			
		20	10	0
Accrington—Rev. J. Harbottle		0	10	0
Burford—by Rev. W. Cherry	1 8 0			
Milton—by ditto	3 2 7			
		4	10	7
Clipstone—Collection by Rev. T. Gough		10	0	0
Hanley—Contribution by Mr. Abington	12 0 0			
Clothes	10 17 9			
		22	17	9
Forton—Collection by Rev. T. Tilley		3	0	0
Colchester—Blacklock, Mr. B.	2 0 0			
Scott, Mr.	1 0 0			
Kendall, Mr.	1 0 0			
Nust, Mr.	1 0 0			
Delf, Mr.	1 0 0			
Frankish, Mr.	0 10 0			
Mills, Mr.	0 10 0			
Langford, R.	0 10 0			
Public collection	4 11 10			
		12	1	10

		£	s.	d.
Pontypool—Phillips, Mr. W. W.		1	1	0
Neateshead—Friends by Rev. T. Wheeler		4	0	9
Milton—Contributions by Miss Dent		9	10	0
Cholsey, near Wallingford—by Rev. S. Hatch		1	9	0
Wellington, Somerset—by Mr. W. D. Horsey		7	10	6
Pleasley, near Salop—Mr. R. Trance		1	1	0
Aberchirder—Friends by Mr. J. Alexander, jun.		3	10	0
Bures, near Colchester—by Mr. Anderson		9	6	6
Shipston on Stour—a few friends		4	3	6
Chesham—Collection by Rev. W. Payne	5 12 6			
Coll. by Rev. S. Ayrton	8 4 0			
Friends by Rev. W. Garnett	4 4 6			
		18	2	0
Stevenage—Collection by Mr. Bissett	5 0 0			
Lord's supper, by do.	3 0 0			
		8	0	0
Coleford—Collection by Rev. J. Penny, 2d.		7	5	0
Saffron Walden—Collection by Mr. J. D. Player		4	0	10
Earith, Huntingdonshire—Mr. T. Leigh		5	0	0
West Haddon—Collection by Rev. A. Cole		4	5	0
Kimbolton—Lord's Table, by Rev. J. Hemming		4	8	0
Bugbrook—For Mr. Bates, the spontaneous offering of his native village		20	0	0
Burnham—Mr. Anderson		0	10	0
Manchester—Union Chapel, additional, J. P.		20	0	0
Sandhurst—Collection		10	2	3
Cottenham—Collection by Rev. J. Green		42	10	0
Leicester—Rev. J. Wallis		1	10	0
Worstead—Collection by Rev. C. T. Keen		22	10	0
Newport, Monmouth—by Rev. W. Allen		8	6	7

GENERAL PURPOSES.

		£	s.	d.
Steventon—Collection		2	0	0
Ipswich—Collections and subscriptions		15	0	10
Walton—Collection, Rev. W. Hoddy's		0	17	2
Biddlestone—Ditto, Rev. Mr. Campbell's		2	8	3
Otley—Ditto, Rev. Mr. Isaac's		1	10	7
Barton Mills—Ditto, Rev. Jesse Hobson's		3	16	2
Bury St. Edmunds—Ditto, Rev. C. Elven's		4	2	0
Ballina—Armstrong, J., Esq.		1	1	0
Mitcham—Mr. Prudence		2	2	0
Collingham—Mrs. Nicholls		1	0	0
Necton—by Rev. E. Griffiths		0	12	0
G. P. D.		80	0	0
Watchett and Willeton—Collection by Rev. W. Cross		1	15	0
Stogumber—Ditto, ditto		1	11	6
Loughton—Ditto, Rev. J. Brawn's		7	6	10
Hackney—Miss Eames		0	10	6
Markyate Street—Collection	1 10 5			
Mrs. Cooke's box	0 16 0			
Mrs. M. Cooke's box	0 3 8			
		2	10	1
Huntingdon—Foster, M., Esq.		0	10	6
Sandhurst—Contributions		3	1	9
London—Annual subscriptions		24	6	0
Price, Mr. W.		0	5	0

		£	s.	d.
Friend, by Mr. Pritchard		0	5	0
Bousfield, Mrs. W., Brixton Hill		5	5	0
Boston—Friend		5	0	0
Nottingham—Mr. Gordon	0 10 0			
Mr. T. Bayley	0 10 0			
		1	0	0
Beccles—Collection by Rev. G. Wright		3	18	0
Norwich—Balance, by J. Colman, Esq.		15	4	8
Truro—Collection by W. H. Bond, Esq.		2	16	6
Newport Pagnell—J. W. W.		0	5	0
Clipstone—Weekly subscription, by Rev. T. Gough		2	7	0
Sevenoaks—Mrs. Thorpe		1	0	0
Leslie—Friends, by Mr. Finlay		1	0	0
Taunton—Collection and subscription, by Mr. Horsey		6	2	0
B. B., subscription		3	0	0
Ditto, donation		20	0	0
Ware—Mr. B. Medcalf		0	15	0
Greenwich—Friends, by Rev. J. Russell		1	2	0
Evesham—Collected by two friends		4	4	0
Olney—Weekly subscriptions	3 0 0			
The Misses Smith, schools	2 0 0			
		5	0	0
Hitchin—Subscriptions by Mr. Perks		3	7	6

Thanks for parcels of clothing by Messrs. Scorey, Whitchurch; Cotton, Hackney; Herbert, Coleford; Holland, Oldham; Dr. Gray, London; Evans, Scarborough; W. G. Lewis, Cheltenham; Mrs. Jennings and friends, Bury St. Edmunds; Ladies' Committee, Birmingham, by Miss Morgan; friends at Hanley; ladies at Plymouth; Mr. Fisher, Milton, near Bilsworth.

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London: and by the pastors of the churches throughout the Kingdom.

J. HADDON, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

APRIL, 1847.

MEMOIR OF THE LATE REV. JAMES HARGREAVES.

BY THE REV. PHILIP J. SAFFERY.

The Rev. James Hargreaves was born on the 13th of November, 1768, at a small farm house called Dean Head, two miles from Bacup, in the forest of Rossendale, Lancashire. When he was about two years and a half old, his mother died. Before he was three years of age, in consequence of his father's marrying again, he was placed under the care of a paternal uncle. Although often disquieted by unbidden and unwelcome thoughts of another world, his childhood and youth were vanity. Receiving no religious instruction from his guardians, and placed at an early age in situations in which he was exposed to the contagious influence of the most pernicious examples, it is surprising that his convictions of sin and apprehensions of the future should have been sufficiently strong to impose any restraint on his conduct, or compel him to pay any attention to the means of grace. When very young he had a great desire to be made fit for heaven, and often went to the parish church, though three miles distant from his home; but after his ninth year for a considerable time he had no serious impressions. Few were the helps, and many were the obstacles, to his improvement in the knowledge of "things that pertain unto life and godliness." His education was not wholly neglected, but it was imperfect, and frequently interrupted; yet he made considerable progress in elementary learning, and was so much superior in his attainments to other children at that period, that an opulent gentleman in the neighbourhood talked of sending him to a university to prepare him for being a clergyman of the established church. This purpose was never realized, but it awakened in him ambition, stimulated his natural thirst for knowledge, and gave a decided character to all his future habits, and tastes, and feelings. Familiar with the Prayer Book, and able to read well, he would sometimes, instead of attending the church, convene a number

of his playfellows in a cart-shed, and read prayers, and preach to them. He was not then seven years of age. His ability as a reader was not unfrequently exercised. One Lord's day evening he was requested to read a chapter in the bible in a neighbour's house. When he had finished, the master of the family observed, "How well it will be for this boy if he should ever have a concern for the salvation of his soul and read the bible for himself." This made an impression on him which remained through life, and, to use his own language, was of "more worth" to him "than an ingot of gold." Before he attained his eighteenth year he had considerable knowledge of the bible, and acquired a strong predilection for polemical divinity in consequence of hearing a dispute on the doctrine of election. Amused and interested by it he read the bible for himself, but at that time with no higher object than to excel as a disputant. However unworthy the motive by which he was prompted, and however much to be deprecated the controversial spirit which he now cherished, good was brought out of evil. He became better acquainted with scriptural truth, and was enabled to discover more readily the weakness and strength of antagonist systems. This was of no small advantage to him through life, though, perhaps, it gave to his sermons and writings too much of the severity of argument and too little of the warmth and feeling of his generous and loving heart.

In 1783 a chapel of ease to the parish church was erected in Bacup, of which the Rev. Joseph Ogden became the minister. Mr. Hargreaves, with five other young men between whom and himself a close friendship existed, engaged a pew and attended regularly on the ministry of that excellent and zealous servant of Jesus Christ. Conscience was again awakened, convictions of sin were renewed, and many an inward and fearful struggle demonstrated the truth of the apostle's testimony,—"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

On the 6th of October, 1791, he was married to the mourning widow who survives him. The first years of his married life were spent in diligent labour as a weaver. Having a conscientious regard for the precept, "Owe no man anything, but to love one another," he rose up early, and sat up late, and ate the bread of carefulness, that he might "provide things honest in the sight of all men." Religion now became paramount. Divine impressions were strengthened. Former connexions were unrelentingly broken off. Spiritual sympathies were made the only bonds of friendship, and the mind and the heart were often engaged with God. Ignorance was yet mixed with his religious exercises, but they were characterized by deep and sincere feeling. If there was not "the ear," there was, at least, "the blade," the first promise of that "full corn in the ear" which was afterwards seen in such richness and maturity. At this period, at least twenty times a day he retired and knelt down to give expression to his desires in sighs, and ejaculations, and broken sentences. No opportunity when alone was neglected. Family prayer was observed, and none of the public ordinances of religion were overlooked. He grew in grace and in the knowledge of our Lord and Saviour Jesus Christ. Mr. Ogden, although a clergyman of the established church, adopted for the Christian part of his congregation the Wesleyan class system. In 1792, Mr. Hargreaves was made a class leader. His pastor soon formed a favourable opinion of his talents as a teacher of others, and

urged him to preach. After repeated refusals and many most painful conflicts with himself, he preached his first sermon in November, 1792, from Ps. cxix. 94, "I am thine; save me, for I have sought thy precepts."

So oppressed and overwhelmed was he with a sense of his own insufficiency and unfitness for the work of the ministry, that when he had finished his discourse he descended from the pulpit and hastily departed from the house in which his friends were assembled, leaving them to conclude the meeting as they pleased; nor were they able, for some time, to persuade him to preach again.

While to Mr. Ogden Mr. Hargreaves attributed the highest motives, he doubted to the end of his life the wisdom of his pastor's call, and with a modesty more fresh and beautiful than I ever saw in one of his age and standing, in my last conversation with him he wondered what could prompt its being given to one so unpolished and uninformed as himself. Those who were privileged to listen to his ministry will not participate in that surprise, although they may possibly concur in another judgment he has pronounced, that it would have been more wise in Mr. Ogden to have given him suitable instruction before he encouraged him to preach. When the reluctance of Mr. Hargreaves to speak in public had been overcome, he was frequently called on to engage in this exercise. He was, therefore, laid under imperative obligation to study his bible and to "compare spiritual things with spiritual." Imperceptibly to himself at first, his views began to change. He gradually adopted opinions from the bible inconsistent with the principles of Arminianism, to which he had been warmly attached. Soon, however, he began to perceive the tendency of his sentiments. He became alarmed, for in early life he had been strongly prejudiced against Calvinism; but the system of truth, so called, after months of anxious inquiry and earnest prayer, and in opposition to the remonstrances of his pastor, he fully and cordially embraced.

At this time some serious clergymen, deploring the great want of evangelical ministers in the church of England, formed a society at Elland in Yorkshire, to supply funds for the support of young men, having an aptitude to learn and to teach, till they could "qualify to receive holy orders." To this society Mr. Ogden belonged. He proposed Mr. Hargreaves as a suitable candidate for its patronage, and secured the promise of the votes of some of its most influential members on the day of nomination. Although then a churchman, there were parts of the service of the church, especially those portions of it which relate to the baptism of infants, and to the burial of the dead, which Mr. Hargreaves did not heartily approve. He trembled at the thought of a dishonest administration of the rites of the church, and he mentioned his scruples to Mr. Ogden. These, but much more his difference with his pastor on doctrinal points, led to the abandonment of the idea of his becoming a clergyman, and ultimately to his separation from that religious body with which, through Mr. Ogden, he had been so long and so closely united. To his pastor his renunciation of Arminianism was a far more insuperable barrier to his entrance into the church than his objection to baptise infants, although to himself this was an impediment he could never have surmounted. In reply to his scruples respecting the baptism of infants, Mr. Ogden said, "You know that I avoid baptizing children at the church as often as I can."

"At times," says Mr. Hargreaves, when recording this part of his religious history, "I felt elated at the thought of

becoming a clergyman, and yet I was not so blinded as to bribe my conscience and to undertake services which my judgment did not approve. Blessed be God that with all my ignorance I had some measure of a tender conscience!"

After the connexion between Mr. Ogden and Mr. Hargreaves was dissolved, he attended on the ministry of Mr. Hirst of Bacup, and shortly after was united to the church under his pastoral care. Mr. Hargreaves was baptized, December the 29th, 1794, and immediately afterwards was called by the church to the work of the ministry.

The first pulpit which he supplied after receiving this call was that of the Rev. Mr. Littlewood of Rochdale, and from this time he was engaged in preaching nearly every Lord's day. The baptist churches in Bolton, Blackley, and Ogden were then destitute of pastors. These he alternately supplied, and from each he received a pressing invitation to the pastoral office. After mature and prayerful deliberation, he made his election of Bolton, although the temporal advantages he would possess there were less than in either of the other places. Among the reasons which decided his choice, there was one eminently characteristic of that diffidence which distinguished him to the end of life. The late minister at Blackley had been an exceedingly popular preacher, and Mr. Hargreaves trembled at the thought of following him, believing that he could not keep up the congregation. At Bolton the church was in a very low state, and the congregation did not exceed fifty persons. "The cause here," said he, "was too small to be injured; and as the population of the town was large, I indulged some hope that it might be raised." This hope was not disappointed. The congregation increased, and additions were made to the church. Among the first persons he baptized was his beloved wife.

The bright morning of promise soon became overcast with clouds and storms. There were in the church a few possessing, unhappily, on account only of their being in somewhat better worldly circumstances than others, considerable influence, who became disaffected towards Mr. Hargreaves. So long as he discoursed only on the doctrines of the gospel they were perfectly satisfied; but no sooner did he build on those doctrines the practical duties of Christianity than they discovered that he did not preach the whole counsel of God! Partial views, so long as they were in harmony with the ignorance or the prejudices of these persons, were, in their esteem, faithful preaching. The whole truth of God they wickedly denounced as defective and imperfect. After employing various artifices to get rid of Mr. Hargreaves, amongst which were false imputations on his orthodoxy, they accomplished this purpose by means of an unexecuted trust deed. Although strong in the affections of the poor of his flock, with whom, and for whose sake he would have been satisfied with the humbest fare, yet, as the only alternative to his removal was a lawsuit with his opponents, he wisely resolved on the former, and, at the expiration of three years, resigned his charge. Painful as were the scenes through which he passed at Bolton, he often declared that a "small sum would not purchase the wisdom he acquired there," and that the experience he gained was more useful to him than thousands of gold and silver. Throughout that critical period of his history he exhibited, in a remarkable degree, prudence, decision, forbearance, and meekness.

As soon as the church at Ogden heard of his resignation at Bolton, a meeting was called and a deputation

was sent to renew the invitation formerly given. Invitations also were sent to him from Wigan and Preston. After many anxious and painful struggles of mind between the conflicting claims of the churches in these places, he accepted the call from Ogden, and entered on his duties there as pastor the last Lord's day in June, 1798. He removed his residence from Bolton in the following August, and entered on his dwelling in Ogden in the thirtieth year of his age. His public settlement, however, over the church did not take place till the 16th of April, 1800. Religion revived among the people. Their numbers increased. Peace and love prevailed. The suspicions which had been excited by enemies in the minds of ministerial brethren concerning the orthodoxy of Mr. Hargreaves died away. He lived down the falsehoods of his slanderers, and all things within and around wore an encouraging aspect. At this time he met once a month with other ministers in the neighbourhood, to discuss in their own houses topics for mutual edification and improvement. On one occasion the question of self-defence was examined. He stood alone in his opinion that under no circumstances could a man be justified in injuring another, and from that period became the unflinching advocate of the great truth that all war is inconsistent with the gospel of Christ and antagonist to every law of the New Testament.

God has declared in his word, that before honour goeth humility, and a haughty spirit before a fall. The first part of this truth received a striking confirmation in this period of the history of Mr. Hargreaves. At an association held at Hebden Bridge in 1804, the Rev. Mr. Langdon of Leeds preached on the importance of an educated ministry. Mr. Hargreaves was requested to offer the closing prayer. The sermon had made a deep impression on his mind. He saw his own deficiencies in a strong light. His heart was full, and, unrestrained by the presence of his brethren, he poured that fulness out before God, lamenting his ignorance, but offering thanks that he, at least, had been made to know it. He then, in the most fervent and impressive manner, prayed that young ministers might be saved from the misery, mortification, and shame, consequent on ignorance in a public teacher. Every point in the sermon was turned into prayer. The audience was powerfully affected. His brethren were melted and overwhelmed. He was immediately afterwards appointed to write the next circular letter, and from that moment he was raised to a position in the denomination from which he never descended, and obtained an influence which he never lost. In the proceedings of that day originated "The Northern Education Society," and the establishment of the baptist college at Bradford in Yorkshire.

To be concluded next Month.

THE SORROWS OF BEREAVEMENT CHASTENED.

A SERMON PREACHED AT KEPPEL STREET CHAPEL, ON OCCASION OF THE DEATH OF MRS. GRAY,* DECEMBER, 13, 1846.

BY THE REV. SAMUEL DAVIES.

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."—1 THESS. iv. 13.

UNDER this phrase, "others which have no hope," as under a funeral pall, lie the whole heathen world. For having lost, with the traditionary knowledge of

* Mrs. Gray was the second daughter of the late Mr. Samuel Bligh of Waltham Abbey, at which place she was born, March 24, 1809. Mr. Bligh had previously (March 3, 1799) joined the church at

God, which they once possessed, the attendant influences of faith and trust, it was not in the rhapsodies of their poets, nor in the uncertain reasonings of their philosophers, to convey to their mind the inspirations of a solid hope. And as an impenetrable darkness rested upon the future, the death of friends became an occasion of passionate sorrow. Nothing existed which could soften the hideous features of death. There was, consequently, an abandonment of the mind to what some have called the luxury of an unmitigated grief.

The customs which obtained in different heathen nations of expressing grief for the dead are generally known, nor need be particularized now. They were strictly prohibited to the Jews under Moses,* and I need not say that they are alien from the spirit of that glorious gospel which has poured the light of comparative day upon the doctrines of life and immortality.

It is, however, in reference to departed believers only that the apostle offers consolation. He that mourns the death of an unbelieving relative or friend, must be left to the silence of his own anguish. To touch this wound is to irritate it. He that would with the gentlest breathing soothe such sorrow, but inflames it.

Nor is it every degree of sorrow for departed saints that is forbidden. Love will resent in grief the absence of its object. The love of the Christians of the first age toward each other is well known. To have commanded the suppression of grief over death's inroads would have been vain: to seek to soften its extremity and correct its expressions was worthy of an apostle of the Lamb· "That ye sorrow not even as others which have no hope."

I will endeavour to suggest some elements of character which should mingle with your grief, that in its measure it may not be excessive, nor in its nature unchristian. I will mention only four, gratitude, resignation, joy, and hope. And if, under the circumstances, room can be found for these, it is obvious that the sorrow of the believer differs widely from that of the heathen, and that it lies within the compass both of possibility and privilege to glorify God the Father, even in our tribulations.

The first attribute of character which I would inculcate is *gratitude*.

The departure of our beloved friend we mourn as our loss, but that mourning ought to be tempered with gratitude on account of the gift supposed in it. For what is our life here but a succession of rapidly flying years, each one of which is studded with divine mercies, those mercies composing at length a rich diadem, and sitting as a crown of beauty upon each passing year? And when time sounds forth the knell of departure to it, which shall we do? Shall we kneel down before that garland of mercies, and only weep that they are gone? Or shall we rear an Ebenezer and on it recount those mercies, and beneath

Keppel Street, then under the pastoral care of the Rev. John Martin. Some time after his removal to Waltham Abbey, which was in 1801, he was called by the church there to the work of the ministry, and in 1810 became the pastor of the baptist church at Potters Bar (Vide Memoir of Mr. Bligh in Baptist Magazine for February, 1830). Mr. Samuel Bligh was the second son of Mr. David Bligh, who was for more than half a century a member of the church at Little Prescot Street, and during part of that time under the pastoral care of the venerable Abraham Booth. In 1814 he became a deacon, and continued so until his death (see sketch of his character in a funeral sermon by Mr. Griffin, in Baptist Magazine for December, 1826). Mr. David Bligh was son of the late Mr. Michall Bligh, first pastor of the baptist church, Sevenoaks, Kent.

Mrs. Gray was baptised in June, 1830, with her brother, Mr. John Bligh, at Ilford, by the late Rev. J. Smith. In 1833 she removed her communion from the church meeting in Weigh House Chapel, and to which she united herself after her baptism, to the church at Prescot Street. She was married to Dr. J. T. Gray in 1834, when she removed her communion to the church at Cambridge. On her removal two years subsequently to Brixton, she joined Dr. Steane's church. In January, 1843, she removed to South Crescent, and on Feb. 3, 1844, united with the church meeting in Keppel Street, of which church she continued to be a member until the nobler communion of "the just made perfect" received her to its fellowship, on Lord's day, December 6, 1846.

* "Ye shall not make any cuttings in your flesh for the dead," Levit. xix. 28.

the inscription of them add, "Hitherto the Lord hath helped me?"

Do not, dear friends, in the poignancy of present sorrow, forget that she whose loss you mourn once came to you as a gift, a precious gift. Even the severity of your grief shows how high a value you set on it. And will you be like Jonah, whose grief degenerated into anger on the removal of his gourd? He felt his loss, but forgot that it was the withdrawment of a gift. Had he remembered this, his grief would have been chastened by gratitude, and sin would have been prevented. The complaint, "the Lord hath taken away," leaves no room for the sequel, "blessed be the name of the Lord," unless the acknowledgment, "the Lord hath given," take the lead. And then there is harmony, and beauty, and propriety, and religion; and grief becomes placid and holy when gratitude smiles through its tears.

I may remind you, Christian friends, the sunny years of whose childhood were made more joyous by her presence, that she was a gift to you; and you who were associated with her in friendship's sweet circle, and ye members of this church, whose religious fellowships have been gladdened, and you, my brother, whose domestic sanctuary death has invaded, and who most of all must feel that the loss is irreparable, I say to each, that the loss is but the cessation of gifts; and the greatness of your sorrow shall be regarded as an exponent of the greatness of your former benefit, and thus the measure of your gratitude shall bear exact proportion to the measure of your grief, and prove a sure antidote against its hurtful tendencies.

Yet further to brace your spirit under sorrow, we inculcate *resignation*, the spirit so eminently conspicuous in our Saviour, and which lent so rich a lustre to his mind, even when his bodily aspect was, through grief, "so marred more than any man's."

In order to strengthen a habit of mind so alien to man's proud nature, it is necessary to direct the attention to the high prerogative of divine sovereignty. There is something mandatory in this view of the Supreme. It quells the mind beginning to rise in murmurs. We venture to offer the expostulation of our feeble reason, and the Eternal rebukes us, saying, "Be still, and know that I am God." His supremacy is absolute, nor is there aught visible or invisible which is not comprehended in its decisions. "He doeth as pleaseth him among the armies of heaven and the inhabitants of the earth, and none can stay his hand," &c. It is the part of piety to recognize this divine prerogative. To do so when at his bidding the sun pours his cheerful rays into our dwelling, and when by His secret influence all our enemies lay aside their offensive weapons is easy; but to do so when he demands our choicest delights and mingles gall with our daily mercies, requires his Spirit's aid.

To help us, we should reflect on that superior, nay infinite wisdom, which guides the arm of his supremacy. Even when we do cordially acquiesce, it is sometimes because we mistake his end, and never because we entirely fathom his design! Even when acquiescence arises into admiration, and admiration expresses itself in praise, our utterances are but the lispings of babes. "My thoughts are not your thoughts, neither," saith God, "are your ways my ways; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." There is a profound of wisdom in all his dealings with us. The glorious lamp of divine truth is designed principally to teach us the wisdom proper to man, not that which is proper to God. The notices which it supplies to us of the divine wisdom are like those which the heavenly orbs convey of the ampli-

tude of space. They seem to say to us, "From these depths a ray of light shall reach you, but of that which is beyond us we are silent." So when Incarnate Wisdom washed the disciples' feet, Peter, in his objection, seemed to think this the utmost limit which love and condescension could find. But the Great Master, conversant in thought with Gethsemane and Calvary, approaching agonies, and tears, and blood, and death, said, "What I do thou knowest not now," &c. The boundlessness of that wisdom which now gives, and now takes away, claims our resignation.

Nor less, the paternal character which God is pleased to sustain towards us. Divine Sovereignty compels to submit, divine Paternity sweetly wins our confidence. "The cup which my Father hath given me, shall I not drink it?" And if resignation be blended with our grief, it will differ widely from that which heathens entertain. It will be Christian sorrow, and, so far, sinless.

Can you bear with me in adding to the foregoing remarks the importance of keeping the heart open to the influence of *joy*?

In saying this, I of course presume on your knowledge of Christian truth, "that you are not ignorant concerning them which are asleep." It is necessary, too, to state that it is not the aspect which the mournful dispensation of our sister's removal bears to us that would justify this remark, but that aspect of it which affects herself. The joy, if you will allow this word to escape my lips, is of the benevolent kind. Love, which is the spring of your sorrow, must send forth a double stream; grief for yourselves, but joy on her behalf. For consider, that the shadow of no doubt respecting our beloved friend's interest in the Lamb of God veils our spirits. Her evident conformity to his image forbids it. In one respect this adds to the acuteness of our regrets; that one in whom a peculiar natural loveliness had received its last finish from the touch of the Holy Spirit should be snatched away; and that the Paradise of God should seek to enrich itself from our scanty productions. But to her the dispensation is one of unmingled goodness.

Think, First, How the rigour of death is changed in the experience of the believer! The grave becomes a bed of repose, and death becomes a gentle sleep. It is so only to the Christian. And it becomes so purely by his relation to Jesus. As in the fourteenth verse, "For if we believe that Jesus died and rose again, even so them also who through (*δια*) Jesus sleep, God will bring with him." Thus he who turned Balak's curse into a blessing, has educed good to the believer from that which his own lips pronounced originally as a curse. "Death is yours."

Then, Second, In the article of death the Christian escapes all evil.

1. There shall be no more pain. Oh blessed exemption to those who have felt a thousand aches, and whose bodies have been like a city without walls, exposed to the incursions of every foe to ravage with impunity! And blessed world is that where "the inhabitants no more say, I am sick."

2. Nor shall any source of mental distress annoy.

In this world, not from bodily ailments alone, but from many causes, the believer is "in heaviness." But "God will wipe away all tears from their eyes." Even that plague of plagues (1 Kings viii. 38), which makes the holiest saint on earth "go mourning," will be felt no more. "The days of their mourning will be ended."

3. In heaven, too, the various joys which the believer knew on earth are wonderfully augmented.

(1.) Those of friendship suddenly lose all the embarrassments of the earthly

state. Nor does selfishness or clashing interests ever check their fervour; nor do separations ever make them the occasion of a pang; nor misunderstandings awaken one uneasy fear. Oh, heaven! thou art the land of friendship!

(2.) Then, with respect to religious ordinances, how does heaven transcend earth! True, they afford refreshment here. But what are they all, and through an entire life, compared with one act of worship there? There the hallelujahs are "as the voice of many waters," and as of great thunder, yet melodious as the voice of harpers harping with their harps!

The imperfect apprehension we have of divine things in the present world seriously impairs the life of our worship and the vigour of our bliss. But this hindrance ceases in our death. What though "here we see as in a glass darkly, there we shall see face to face." "Here we know in part, but there we shall know even as we are known."

Apply these thoughts to the solemnity under review. Have you no occasion to mingle joy with sorrow? Has it no effect to rouse your spirit from the lap of grief to hear the heavenly messenger, "the voice from heaven, saying, Write, blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labours."

And are not these delightful thoughts realized in the actual experience of our departed friend? "Absent from the body" is to be "present with the Lord." And yet we would have detained her here with us, prolonged the days of her mourning, of her subjection to affliction, and of her absence from her Saviour!

"Forgive, blest shade, the tributary tear,
That mourns your absence from a world like this;
Forgive the wish that would have kept you here,
And stayed your passage to a world of bliss."

Let us, finally, with our regret blend *hope*

Death does not dissolve the union of the believer with his Lord. Union of spirit to the one Lord forms to all his people a bond of union with each other. We shall therefore meet again.

"One family we dwell in him,
One church above, beneath;
Though now divided by the stream,
The narrow stream of death."

My hearers, ties to earth are continually breaking;—new ties to heaven perpetually forming. The precious "vessels of mercy afore prepared unto glory" are hastening thither. Yates, and Knibb, and Francies, and Sturgeon, from the missionary field have fled thither. The ranks of our churches, of our deacons, are forsaken by spirits to whom the welcome signal is given. Nay, they hasten from our very fire-sides, and as if from our very embraces, to join that better assembly, "to be with Jesus," to seise their high honours, and welcome their blood-procured joys! And shall not we hasten too? Oh, to rekindle love by recounting scenes of earth passed away!

But why hasten? May not the appointed moment be too soon? My fellow sinner, ponder this inquiry!

It will be expected, ere I close, that a few things should be said more immediately respecting our departed sister. I shall not attempt a delineation of our friend as it respects her mental and moral habitudes. If I were competent to this task such an effort would be lost on those who were favoured with her friendship, while to those who did not know her I should seem a flatterer.

Lest, however, this remark should appear to attribute too much to the creature, be it added, that "by the grace of God she was what she was." If in her the graces of nature and those of religion seemed to vie with each other in the production of a character formed for society and friendship, be it remembered that neither nature nor religion is self-creative. The plastic hand of Jehovah

forms nature to his will; nor is it less the hand of the Divine Spirit that attunes the heart to heavenly melodies.

Her last illness was short, being continued only about seven weeks. The complaint from which she suffered being an affection of the heart, to which she has been for many years subject in a greater or less degree, and by which she felt that at any time she might be summoned away, may help us in part to account for that habitual preparedness of mind for her great change which our friend cherished. But during her last illness this preparedness for death assumed the form of desire "to depart and to be with Christ, which" she thought "far better." To this effect, no doubt, the paroxysms of her complaint tended, in which a most painful sense of suffocation was produced, the strokes of the heart amounting to 170 per minute. Still, however, she maintained resignation to the will of her Lord. "Amidst all my trials," said she, "life, with the presence of God, is very delightful." And in her severest sufferings it was evident to all that she entertained less consideration for herself than for those about her, lest they should be fatigued in attending on her. My kind informant assures me that this benevolent regard discovered itself even in the article of death; a short time before which event, seeing her sister look distressed, she turned to her with much affection, "I feel," she said, "ready to exclaim with the apostle, 'What mean ye to weep and to break mine heart?'"

Among books, "The Pilgrim's Progress," the delight of all, and which had often been her solace, seemed to become even more so now. When reading the conflict between Christian and Apollyon, her countenance seemed to express all the joy of participation in the victory.

After a distressing night, she remarked to her brother, "When I thought I should have died in the night I felt death to be solemn;" but added soon after, "Ever since my conversion heaven has been to me a very attractive place. Yet," she continued, "I dare not, on account of my complaint, indulge in the delightful anticipation; it would be too much for me."

A friend remarked, "You have nothing now to do but to lie passive." "No; nothing," she replied; "sweet to lie passive in his hand," &c. It was again said to her, "What a mercy it is that you have nothing to do but to trust and expect! Your warfare is accomplished; your sin is pardoned." "Yes," she said, "it is a finished salvation; a great sinner, but a great Saviour."

Toward this church (Keppel Street) she cherished grateful remembrances. On more than one occasion she said, "I always look back with pleasure on having joined that church." And when with us, as you know, she always sought to be present at our meetings, and sometimes was so when her strength was unequal to the exertion.

Animated with love to the Saviour and regard for souls, she embraced various methods of doing good unobtrusively, yet was compelled to relinquish them, one by one, through bodily maladies. Just before her last illness, when no other mode of doing good presented itself, she still sought to be useful by preparing for the Religious Tract Society an abridgment of the Life of Cowper.

As her end drew near her paroxysms of pain became more violent and the sense of suffocation more distressing. A friend standing near, believing that the last conflict was at hand, said to her, "Heart and flesh faileth, but God is the strength of your heart and your portion for ever." To this she responded, "For ever!"

What remains cannot be contemplated

without pain. Let our affection draw a veil over her last agonies. It is enough that now "the silver cord is loosed and the golden bowl broken;" that "the body is returned to the earth as it was, and the spirit to God who gave it."

THE GERMAN CRITICS AND JEWISH PROSELYTE BAPTISM.

In the Montreal Register we find an article on this subject from the pen of F. Bosworth, A.M., classical tutor at the baptist college, Montreal, which deserves to be reprinted in this country. It was occasioned by the Review in our number for October last, in which we called on our learned pædobaptist brethren, either to answer Dr. Gill's refutation of the theory of Proselyte Baptism, or to cease to plead that theory in defence of their views. This having been copied into the Montreal Register, and excited some animadversion, the following excellent article appeared in a subsequent number.

Some time since an article on Jewish Proselyte Baptism appeared in the Register, extracted from the London Baptist Magazine. It struck me on reading it, that as the subject is one of a purely historic nature, no testimony could be produced so valuable as that presented by the great pædobaptist critics of Germany. What is the nature of that testimony? Let us see.

Böttiger, celebrated among German scholars, says that "the whole assertion (of proselyte baptism before John) is absolutely destitute of proof."

Dr. Lindner, of the university of Leipsic, uses the following language:—"Let us follow scripture on this point; and we shall arrive at the conclusion that the baptism of John is neither to be regarded as an arbitrary imitation of customary ablutions, nor an unchanged continuance of Jewish proselyte baptism, but as God's immediate command. A baptism of proselytes, as such, existed not among the Jews."—Die Lehre vom Abendmahle, page 266.

Winer, in the last edition of his celebrated Bible Dictionary, states that "as an independent initiatory rite, necessarily connected with circumcision, and equal in importance to it, baptism did not, in all probability, exist before the destruction of the temple."—Realwörterbuch, art. Proselyten. vol. ii. page 341.

Schneckenburger, whose work on this subject is classic, and has exerted more influence on the minds of German scholars than any other, asserts, that the reception of proselytes into Judaism, while the temple stood, was by circumcision and an offering—that the former was followed, and the latter preceded, by a lustration, which was a mere Levitical purification. He then goes on to say, "This lustration, in time, assumed the place of the sacrifice, which was omitted; and this change cannot be proved to have occurred before the end of the third century."—Schneck. üb. das Alter der jüd Pros. Berlin, 1828, page 184.

The celebrated Neander, the prince of ecclesiastical historians, and one of the most erudite men in Germany, gives it as his opinion, that "since the thorough work of Schneckenburger has made its appearance, no one will pretend that he can prove the existence of a proselyte baptism in the time of Christ."

Jacobi, of Berlin University, after referring to the opinion of Danz and others that Christian baptism was derived from Jewish proselyte baptism, says, "But this opinion is not at all tenable." He also asserts that it was only after the destruction of the temple, when the circumcision of proselytes had, by reason of public edicts, become more and more impracticable, that

proselyte baptism was raised to the character of an initiatory and indispensable rite.

To these might be added the opinions expressed by Ernesti, Paulus, Bauer, De Wette, Hase, Olshausen, and others, who all agree in asserting that proselyte baptism existed not before the destruction of the temple. Indeed, these are the views of most German scholars of the present day. Would that all our opponents were as thorough in their scholarship, and as candid in their statements!

It will not be thought improper to conclude these remarks by some extracts from Professor Stuart's work on Baptism, since that learned and impartial congregationalist has, it would appear, derived his opinions on the subject before us from German writers, whose statements he in fact epitomises. This erudite man says:—

"In fine, we are destitute of any early testimony to the practice of proselyte baptism, antecedently to the Christian era. The original institution of admitting Jews to the covenant, and strangers to the same, prescribed no other rite than that of circumcision. No account of any other is found in the Old Testament; none in the Apocrypha, New Testament, Targums of Onkelos, Jonathan, Joseph the Blind, or in the work of any other Targumist, excepting Pseudo-Jonathan, whose work belongs to the seventh or eighth century. No evidence is found in Philo, Josephus, or any of the earlier Christian writers. How could an allusion to such a rite have escaped them all, if it were as common, and as much required by usage, as circumcision?

"That we cannot point out the exact time when proselyte baptism began among the Jews, is little to the purpose of those who hold to its great antiquity; for where are the monuments which show how and when many a rite began, which came into general reception in the churches of Christ in the third, fourth, and fifth centuries? Nor can I think, with many writers, that there is anything mysterious in respect to the adoption of such a rite by the Jewish churches. How obvious the idea, that a heathen man, who came over to the Jewish churches, was unclean in his heathen state! And what could be more natural than to require ablution of him, especially when the days of Pharisaic superstition were fully come? The rabbins tell us, that circumcision, baptism, and oblation were all necessary to his initiation. How, then, could the baptism of John or of Jesus, which was the sole initiatory rite, be derived from the proselyte baptism of the Jews?

"Besides all this, when a proselyte was once baptised and received, this rite was at an end. His children, born after his reception, were no more required to be baptised than those of the native Jews. What parallel, then, can be drawn between Christian and proselyte baptism?

"Be the origin of proselyte baptism as it may, I cannot see that there is any adequate evidence for believing that it existed cotemporarily with the baptism of John and of Jesus."

From the researches of the above-mentioned scholars and others, the following conclusions are incontrovertibly obtained:—1. Infants of proselytes were not necessarily baptized with their parents. This Schneckenburger proves from the following original authority:—"Infants who become proselytes with their father are not obliged to be baptised, as the act of the parent is valid for them." 2. Children born after the reception of their parents into the Jewish church *were not baptised*, as various statements plainly prove. 3. In the Jewish initiatory rites circumcision, baptism, and oblation, were all observed.

Thus in the Babylonish Talmud we read:—"He is not a proselyte until he is circumcised and baptized." See also the treatise above-mentioned, Winer's Bible Dictionary, &c. 4. This baptism was originally a *purification*, and not an absolute *initiatory rite*. Indeed, when baptism began to be regarded as a part of the initiatory rite, Schneckenburger tells us that "as the initiation was not *religious* but *civil*, it could not be performed on the sabbath," a fact which he abundantly proves. 5. This baptism, such as it was, had no existence in the time of Christ. In the language of the pædobaptist Stuart, we ask, "What parallel, then, can be drawn between Christian and proselyte baptism?"

THE LATE REV. JAMES DORE OF MAZE POND.

MR. EDITOR,—Some of us, whose sympathies range over two generations, find it pleasant now and then to warm our hearts by reviewing our former activities, so much eclipsed by the zeal and vigour of the present day; and, not the less delightful, to mingle with the love we bear to our pastors a grateful remembrance of those who once "had the rule over us," and who, under divine influence, moulded us into the rude resemblance we may bear to the Great Model of all excellence. To some such it will not be uninteresting to read an account of the discovery of James Dore, who, in his day, was ardently beloved by his own people, and was also the highly respected associate of Booth, Fuller, Birt, Hall, Hughes, and others, who are now set as stars in the firmament of heaven, and formerly adorned and fertilised the water-walk of the Christian church. It is contained in a letter (which I have found among some old papers) from Mr. Reader, an independent minister in Hampshire, to the grandfather of the estimable treasurer of the Baptist Fund, Mr. William Lepard Smith; and it furnishes also a pleasing illustration of the refined denominationalism of the last century. If you think well to make use thereof, it may prompt others of your readers to dig out similar historical remains for your cabinet.

Yours faithfully,

ABEJA.

SIR,—The reason of my taking this liberty on so slight an acquaintance as that of a short agreeable interview at Newport is this:—There is there a family of the name of Dore, the father and mother of which are of the established church, but the eldest son in the baptist ministry at Cirencester by some signal steps of Providence, and, as I am informed, by encouragement which you kindly gave or procured for him. The two next sons, there is reason to hope, received saving impressions by means of the ministry of Sir Harry Trelawney. The eldest of these two is baptized among the baptists at Lymington, where he now lives. I heard the younger of them, that is, the third son, pray very agreeably at a private weekly meeting at Mr. Sturch's vestry, at which, as also at a like meeting at Mr. Atkins's meeting-house, a text of scripture is proposed for persons to give their thoughts upon it the following week. I attended at all the meetings at both places while I was there, and at all of them, except the last, I heard the fourth son, James Dore, whom I suppose to be about fifteen or sixteen years old, and who is the immediate object of this letter, deliver his thoughts in a very proper, serious, and agreeable manner, quite in an evangelical strain, in writing indeed, as most of the others did, but so as to excite the admiration of all that I heard speak concerning him. This gave rise to a thought that he was a proper person to be educated for the ministry, as well as his eldest brother. It appears probable to me and Mr. Clarke, my son-in-law, that he will hereafter, by some means or other, be in the ministry; perhaps led

into it by solicitation, without proper preparation, if such is not afforded him, which I imagine I should find no difficulty to procure for him among the independents, among whom my acquaintance lies. But considering that as his two eldest brothers are baptists, should he be educated in a different way, it might occasion debates, and perhaps alienation of affection betwixt him and them, after the last of the private meetings while I was there, in order to be the more thoroughly acquainted what steps were proper to be pursued, I took him away on a short walk, in which he informed me that he was not brought so immediately to a sense of religion by Sir Harry's ministry as by seeing the effect of it on his brothers. Without giving him the least intimation of what I had in view for him, I inquired of him, as I saw him from sabbath to sabbath at Mr. Atkins's meeting, which he was most inclined to, the baptists or pædobaptists? He answered, that it did not appear to him very important, but that he rather thought the baptists in the right. I said nothing to change his thoughts, but after giving him some serious exhortations, I took leave of him and left Newport in a day or two. The design, therefore, of my writing is to inquire whether, upon this intelligence, or any further information you may think proper to seek, you can or are inclined to procure him a proper education for the baptist ministry, as otherwise I should endeavour to procure it for him among the independents. When you have considered and consulted on this affair, I shall hope for the favour of a line; and in the meantime I hope we shall both join in begging God to direct to what will be most for his glory.

I am with esteem, sir,

Your obedient humble servant,

S. Reader.

Wareham, Dorsetshire,
July 6, 1778.

P.S. Our respects wait on Mrs. Smith and the family.

HINTS TO TRAVELLERS.

In a sermon on the death of the late Joseph John Gurney, Esq., by Mr. Alexander of Norwich, the preacher says, "To show how naturally and gracefully he could mingle religion with the common affairs of life, I may relate to you an incident which was told me by a friend, who one day happened to travel with Mr. Gurney and some other persons on the outside of the coach. When they had proceeded a few miles, Mr. Gurney said, 'As we started rather early this morning, I was not able, at home, to read my portion of scripture, so that if there be no objection, I will read a chapter aloud.' He did so, making suitable remarks on the verses as he read them, and diffusing such a hallowed influence on those around him, that my friend said, 'It was one of the happiest days I ever spent.' Now, with Mr Gurney, the doing such a thing as that was as free from ostentation as it was from awkwardness. It was a deed of 'simplicity and godly sincerity;' and was so conducted as to seem as appropriate for the top of a coach, as for a meeting-house or a cathedral. There is a paragraph in one of his unpublished manuscripts, which is in beautiful harmony with this anecdote, and which may possibly have some reference to it. After speaking of the duty and importance of 'always being on the watch to make a good use of our time,' he says, 'I have sometimes endeavoured to apply these principles to travelling, in which a considerable portion of the time of some persons is almost unavoidably occupied. A call of duty or business may often

carry us to places at a distance from our own homes. Is the time taken up by the journey to be one of mere indolence? Is the convenience of being conveyed from one place to another, to be the only profit which it shall yield? Ought we not rather to make a point, on such occasions, of adding to our stock of knowledge and of useful ideas, by reading, by conversation, and reflection? Is there no object of interest which may be examined by the way? Is there no person of piety or talent, with whom we may find a passing opportunity of communicating? Are the motions of the coach or chariot so rapid that we cannot leave behind us, as we pass from place to place, important instruction in the form of bibles, testaments, or tracts? Much may not be required of us; but it is well if, on our arrival at our place of destination, we can acknowledge that we have both received and communicated a little good in the course of our journey.' "

FAMILY BIBLE READING FOR APRIL.

Day of the Month.	Day of the Week.	PHASES OF THE MOON. Last quarter..... 8th day.....3h 26m afternoon. New moon.....15th day.....6h 21m morning. First quarter.....22nd day.....9h 8m morning. Full moon .....30th day.....1h 26m afternoon.	Rising of the Sun.	Setting of the Sun.
			h m	h m
1	Th	Exod. xxiv.....Acts xv. 1—31.	5 36	6 33
2	F	Lev. ix., x.....xv. 32—41, xvi. 1—7.	5 34	6 35
3	S	xvi.....xvi. 8—40.	5 32	6 36
4	LD	Psalms.	5 30	6 37
5	M	Lev. xxiv.....Acts xvii. 1—15.	5 27	6 39
6	Tu	xxv.....xvii. 16—34.	5 25	6 41
7	W	xxvi. .....xviii. 1—11, 1 Thess. i.	5 23	6 43
8	Th	Numbers x.....1 Thess. ii.	5 21	6 44
9	F	xi.....iii.	5 18	6 46
10	S	xii., xiii. 1—25.....iv.	5 16	6 48
11	LD	Psalms.	5 14	6 50
12	M	Num .xiii. 26—33, xiv....1 Thess. v.	5 12	6 51
13	Tu	xvi.....2 Thess. i.	5 10	6 52
14	W	xvii., xviii. 1–7, 20–32.....ii.	5 7	6 54
15	Th	xx., xxi. 1—9.....iii.	5 5	6 56
16	F	xxii.....Acts xviii. 12—23.	5 3	6 57
17	S	xxiii.....xviii. 24–28, xix. 1–22.	5 1	6 59
18	LD	Psalms.	4 59	7 1
19	M	Numbers xxiv.....1 Cor. i. 1—25.	4 57	7 3
20	Tu	xxxii. 1—33.....i. 26—31, ii.	4 55	7 4
21	W	xxxv.....iii.	4 53	7 5
22	Th	Deut. i.....iv.	4 51	7 7
23	F	ii.....v.	4 49	7 9
24	S	iii.....vi.	4 47	7 10
25	LD	Psalms.	4 45	7 12
26	M	Deut. iv. 1—40.....1 Cor. vii. 1—24.	4 43	7 14
27	Tu	v.....vii. 25—40.	4 41	7 16
28	W	vi.....viii.	4 39	7 17
29	Th	vii., viii.....ix.	4 37	7 19
30	F	xxix.....x.		

CHRIST A STRANGER.

"O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?"—JEREMIAH xiv. 8.

O HOPE of Israel! thou that art
The refuge of the troubled heart,
  Saviour thereof and Lord!
Why art thou, in this land of light,
As one that tarrieth for a night?
A wayfarer on wanderings lone,
A stranger sought not and unknown?
With kindly glance, by welcome tone,
  Unbid to couch or board?

Such wast thou when thy weary feet
Beneath the day-beam's glowing heat,
  Or night's descending dews,
Would toil, all wayworn as they were,
Up mountain path, through defile bare;
Or o'er far plains, when thou wouldst go
On shores remote thy grace to show,
And in the cup of want or woe
  Some sweet'ning drops infuse.

Such, when to weep with them that wept,
Of burst the tomb where friendship slept,
  Thy pilgrim course was steered;
Such, when upon the storm-lashed lake,
Thy trembling followers bade thee wake;
As the wild night-blast roared aloud,
Through rended sail and straining shroud,
And of its birthright's freedom proud,
  The crested wave careered.

Such wast thou when the rabble rude,
Thee to the garden shades pursued,
  And bore thee captive thence;
Such, when with zeal of envious hate,
They led thee forth "without the gate,"
Where thou thy precious blood didst shed,
And die (strange truth!) to save the dead,
Presenting in the sinner's stead
  A ransom price immense.

But years, long years have rolled away,
Since closed that memorable day
  Its brief but wondrous reign:
Thy witnesses have hastened forth,
From east to west, from south to north;
Those who beneath the tropic burn,
Have heard their call, Repent, return!
And they who for the sunlight yearn
  On winter's drear domain.

Thou too, our island parent, thou
Hast heard the tidings long ere now,
  Upon thy bosom bright;
Thy martyrs' blood, besprinkled toil,
Has sanctified thy favoured soil;
Thy watchmen earnest notes have blown;
Yet few their Master's service own,
Made subjects of his glorious throne,
  And sons of his delight.

Why is it thus? Why in our land
A stranger, Lord? Why dost thou stand
  With arms outstretched for naught?
Thy house, thy footstool, and thy word,
In many a breast no joys have stirred;
Thy sabbaths, few confess the charm
Of sacred hours and heavenly calm,
Or seek the weary spirit's balm
  At springs of holy thought.

Do thousands, buried with their Lord
In streams baptismal, round his board
  In fond remembrance meet?
By faith, through simple emblem, feed
On him "whose flesh is meat indeed;"
And drink of that which shadoweth forth
His life-blood's far surpassing worth,
"For many shed," when storms of wrath
  Did on our Surety beat?

Ah! wooed by pleasure's syren song,
Unthinking crowds are borne along,
  Nor dream of shipwreck near;
While thousands more, immersed in cares,
Lose life's chief end—vain labour theirs!
And thus for toys or toils of earth,
The baseless work, the moment's mirth,
Thou of whose smile true joy hath birth,
  Art but a stranger here.

Compassionate our guilty race,
And of thy fulness "grace for grace"
  In sovereign mercy give;
More soft than dews of morning pride,
On flowery lawn, or green hill side;
More fruitful than the showers that fling
Their tearful glance on beams of spring,
Thy Spirit, his sweet influence bring,
  And make these dead to live!

Our sins, like theirs of ancient years,
Are great, and need repentant tears,
  We would their burden weep:
Thy church, Lord, waken and arouse;
Teach every saint his earlier vows;
Faith, effort, prayer, shall not be vain,
If thou bestow "the latter rain;"
But they who sorrowing sowed the grain,
  The fruits with joy will reap.

Battersea.

REVIEWS.

The Pre-Adamite Earth: Contributions to Theological Science. By JOHN HARRIS, *D.D., Author of the "Great Teacher," &c.* London: 8vo. pp. xiv. 367. Price 7s. 6d.

THIS treatise is the introduction merely to a vast and all-comprehending view of the works of God in creation, in providence, and in grace. It is intended, says Dr. Harris, "to be the first of a short series of treatises—each complete in itself—in which the principles or laws hereafter deduced, and applied to the successive stages of the pre-Adamite earth, will be seen in their historical development as applied to individual man; to the family; to the nation; to the Son of God as 'the second Adam, the Lord from heaven;' to the church which he has founded; to the revelation which he has completed; and to the future prospects of humanity," Preface, page i. The idea which Dr. Harris has seized and is endeavouring thus to embody, is certainly one of the most sublime, —may we not say *the* most sublime?—that can occupy the mind of an intelligent creature. The works of God, proceeding from the One Creator, must possess (whether we can discern it or not) a glorious and perfect harmony, and each according to its nature must exhibit and illustrate the character of its divine Author. In as far, then, as we obtain a correct knowledge of His works and of their mutual relations, we shall be able to form a true conception of himself; and, on the other hand, in as far as we have a correct and complete knowledge of the character of the Most High, shall we be able to understand his works. To find ourselves baffled at some point in this "high argument," to feel that we have reached the limit of our knowledge of the unsearchable, is inevitable; whilst to be able so to carry out our argument as to feel, and to make others feel, that we have some accurate knowledge of God, that our conceptions of his works correspond in numerous particulars with our actual experience of them, is the highest success we can attain. That Dr. Harris has, in many points, made apparent the correspondence between the works of God and the laws according to which he conceives they must be framed, every intelligent reader of his work will, we think, be ready to admit. Yet, though regarding the work with great interest, and willingly according high praise both to the theoretic portion of it and to the application of the theory to the "pre-Adamite earth," we cannot avoid the conviction that the argument, as a whole, fails. Indeed, we imagine that it is beyond human powers, and cannot but fail. Our reasons for this conviction will be more in place when we have given as succinct an account as we can of the work itself.

The author commences by laying down, in the first part, certain primary truths, which are thus stated in the titles of the several chapters devoted to the examination of them:—I. "The Great Reason, or, why God is, and must be, His own End from everlasting to everlasting."—II. "The Ultimate Purpose; or, the manifestation of the Divine all-sufficiency the last end of all creation."—III. "The Fundamental Relation; or, the manifestation of the Divine all-sufficiency, mediatorial."—IV. "The Primary Obligation; or, duty arising from the Mediatorial Relation."—V. "The Supreme Right; or, Mediatorial Authority and Happiness commensurate with the discharge of Obligation." It is necessary to state that the term "mediatorial" is not here restricted to the evangelical sense. "We now employ the term as equivalent to *medial*, or that which *intervenes* between the purpose of God and its accomplishment, as the means of that accomplishment," page 22.

From these primary truths, the principles, or "laws of the manifestation," are in the second part of the work deduced. They are as follow:—I. "That every divinely originated object and event is a result, of which the supreme and ultimate reason is in the Divine Nature." II. "That every thing sustains a relation to the great purpose, and is made subservient to it." III. "That the manifestation will be carried

on by a system of means, or medial relations." IV. "That every thing will be found either promoting, or under an obligation to promote, the great end commensurate with its means and relations." V. "That every thing will be entitled to an amount of good, or of well-being, or will be found in the enjoyment of it, proportionate to the discharge of its obligations, or, to the degree of its conformity to the laws of its being." VI. "That every thing will be found to involve the existence of necessary truth." VII. "That every thing will be found to involve the existence of contingent truth." VIII. "That every thing will be found, by necessity of nature, and as a relative perfection, essential to the manifestation of Divine all-sufficiency, to involve truth surpassing the perfect comprehension of the finite mind—i. e. there will be ultimate facts." IX. "That the manifestation be progressive; or, that the production of new effects, or the introduction of new laws, be itself a law of manifestation." X. "That the manifestation, besides being progressive, will be continuous; or will be progressive by being continuous—leaving no intervals of time, or of degree, but such as the modifying influence of other laws may require or account for." XI. "That the continuity of the manifestation requires that all the laws and results of the past should, in some sense, be carried forwards; and that all that is characteristic in the lower steps of the process should be carried up into the higher—as far as it may subserve the great end; or unless it should be superseded by something analogous and superior in the higher, and the future." XII. "That every thing will be found to manifest all that it is calculated to exhibit of the Divine nature, by developing, or working out its own nature." XIII. "That the same property or characteristic which existed in the preceding and inferior stage of the manifestation, be superior in the succeeding and higher stages, or else be applied to additional or higher purposes (if it be not altogether superseded by something superior), or, that it be in the power of the succeeding and the higher, so to render or to apply it." XIV. "That as every law will have an origin or date, it will come into operation on each individual subject of it, according to its priority of date in the great system of manifestation." XV. "That every thing will occupy a relation in the great system of means, and possess a right in relation to every thing else, according to its power of subserving the end:—or, every thing will bring in it and with it, in its own capability of subserving the end, a reason why all other things should be influenced by it—a reason for the degree in which they should be influenced—and for the degree in which it, in its turn, should be influenced by every thing else." XVI. "That every law subordinate in rank, though it may have been prior in date, be subject to each higher law of the manifestation, as it comes into operation." XVII. "That the whole proceeds of manifestation be conducted uniformly, as far as the end requires, or according to the operation of laws." XVIII. "That every part of the manifestation be analogous to every other part, or according to a plan." XIX. "That the law of ever-enlarging manifestation be itself regulated by a law determining the time for each successive stage and addition in the great process." XX. "That the beings to whom the manifestation is to be made, and by whom it is to be understood, appreciated, and voluntarily promoted, must be constituted in harmony with these laws; or, these laws of the objective universe will be found to have been established in prospective harmony with the designed constitution and the destiny of the subjective mind which is to expound and to profit by them."

In the remaining portions these "laws" are applied to the "pre-Adamite earth"—that is, to the external world previously to the creation of intelligent beings. The subject is thus introduced:—

"The great end of creation, then, is supposed to be the gradual manifestation of Divine all-sufficiency. Now, travelling back, in thought, to the eve of creation, 'Here,' we might say, 'here is an infinite expanse of unoccupied space in which the great end is to be realized; what will be the first step? or with what will the manifestation commence? In what order, and at what rate, will it proceed? What extent of space will it occupy? What possibilities will it involve? Of how many parts or stages will it consist? Will it, or will it not, have any special scene or scenes of operation?' . . . In the nature of the case, there is nothing, *ad extra*, to determine either with what the manifestation shall begin, or how it shall proceed. . . . Whether there is any order, then, in the Divine purpose, and, if so, what

that order is, are among the very things to be manifested. Now, according to the constitution of the human mind, we are led to the conclusion that there is; and that the earliest display of the Divine Nature will be that of a perfection fundamental to all the rest, namely, Power.... The display of every other attribute supposes the co-existence and *manifest* co-operation of this in order to its display. But the exercise of this does not necessarily suppose the manifest co-operation of any other.... Now revelation and science harmonize with reason, and are decisive on the subject that, as far as *the visible universe* is concerned, the formation of its material preceded the formation of every thing else."—*Pp.* 68—71.

The application of the "laws" to the material universe occupies therefore the third part of the work.

If it had been possible that we should observe this universe at present untenanted, the inquiry would necessarily arise, For what *purpose* has it been brought into existence? What, then, is the attribute of the divine character which is likely to be next displayed?

"We have already," says Dr. Harris, "answered the question, in effect, by supposing that the manifestation of that power has filled us with wonder as to what is the *design* of the universe of matter. *Wisdom*, then, is the next perfection for whose manifestation we look; for with God, design and wisdom mean the same thing. Wisdom is evinced in *the adaptation and adjustment of means to ends*.... And here, if the mind would do anything like justice to those primary displays to which, in the order of the subject, we are now approaching, it should labour to divest itself, as much as possible, of all the impressions of the Divine Wisdom which it has received from the later and loftier stages of the manifestation. Placing ourselves, then, in the situation of beings to whom nothing of the kind has yet been disclosed, what, we repeat, should we be willing to consider as a display of wisdom—of wisdom so marked, as to constitute an era in the manifestation, so wonderful, that it should seem to unveil to us a new view of the Divine character, to bring us nearer than ever to the Divine presence, and to remove all bounds from our expectation as to the future?.... What, then, if some form of organic vegetable life had now for the first time met our view! It matters not whether that form came into existence slowly or suddenly, alone, or in company with kindred tribes, and with millions of each tribe; the fact that the earth, after the existence of a 'limited eternity,' has become the owner of a new principle—a principle, be it remarked, hitherto unknown to the whole course of nature—a principle hitherto peculiar to the Creator himself,—the sacred and mysterious principle of LIFE; and that innumerable pre-existing phenomena were now for the first time employed as *means*, for the development of this new principle as *an end*; this would surely be hailed by us as an epoch in the progress of the Divine Manifestation."—*Pp.* 157—159.

Our author, therefore, proceeds in the fourth part to illustrate the "laws" in respect to vegetable life.

The fifth part is thus introduced:—

"Let it be imagined that another extended period has elapsed since we took our last survey of creation, and beheld the wisdom of God as displayed in vegetable life. It seems but natural that the view, so far from leading us to conclude that we had reached the ultimatum of Divine Manifestation, would have awakened rather an expectation of beholding ulterior displays. The Being, we might have said, whose Power called this visible universe into existence, and whose Wisdom has ever been conducting it from one stage to another, till it is literally organising its elements and exhibiting them in the possession of life, can surely know no limits to His operations, but such as the same Wisdom may see fit to prescribe. The use which He had made of matter when last we looked on the scene of creation, seems to warrant the conjecture that, if life can be added to matter, something equally wonderful may be added to life. What if that addition should consist of enjoyment! Who can say but that, in the revolution of ages, the period may come when forms of organised being may not only live, but move and be happy!

"Another visit to the object of our meditations is at length permitted us; and a scene opens to our view which compels us to exclaim, 'How great is His goodness!' For the sake of illustration, let the season of our supposed visit be fixed, long after the new era of animal existence had commenced, yet before the time of the Adamic creation; and let it be imagined that the various changes which, at long intervals, had occurred since our last visit, were all laid open to us. We should find that not only had the great change itself, which had been the subject of our conjectures, taken place—that vegetable life had been actually succeeded by animal enjoyment—but that even that enjoyment had reached a point which awoke the expectation of something greater still at hand."—*Pp.* 220, 221.

The illustration of the "laws" in reference to sentient existence, follows

on the same plan as in the two former parts.

We have given thus, in one view, an outline of the general argument in preference to noticing the application of individual laws to particular classes of beings, both because this general view may be considered as an illustration of some of the most important of the laws laid down by Dr. Harris, and because it will serve to render more intelligible the remarks we have to make on this method of reasoning. Notwithstanding the beauty and aptness of illustration which we frequently meet with in the work, and the truth and effectiveness of many of the proofs taken separately, we are not, as we have already said, satisfied with the validity of the argument as a whole. It seems to us to labour under the difficulty common to all "a priori" reasonings on such subjects. It is, according to our apprehension, arguing in a circle. Whence are the laws derived according to which all the works of the Eternal, whether in the material or the spiritual universe, are to be manifested? Plainly they come from our knowledge of the divine character. But how do we gain this knowledge? From external existences? They are His works. From our own minds—our conceptions of the fair and beautiful, the true and just? These minds, with all their powers and capabilities, are His works. From the revelation He has been pleased to make to us? That is emphatically and pre-eminently His work. Thus all we know or can know of the Creator, is by means of His works (using the term in its largest sense). It is by these He manifests His character—His will—Himself. Is there not, then, a logical inconsistency in laying down a few "primary truths" as the foundation of laws, according to which the works of the Most High must proceed, when these truths and the laws arising from them can only be known by those works?

Dr. Harris is not unmindful of this objection. In his preface he states, with great accuracy, the distinction between abstract principles, and the knowledge which is to be obtained by induction. Speculative principles, as he truly states, can only be used to guide our inquiries, and must be regarded as "hypotheses" till, by experience and induction, they are ascertained to be true.

"In the following pages," he says, "the principles introduced are to be regarded as employed only in this conditional manner. The reader is to view them, as far as their application to nature is concerned, as entirely tentative and provisional, until their applicability has been tested. If on a comparison of the inductive truth adduced, with these deductive principles, their applicability is apparent, let the obvious inference be accepted, that there is a theology in nature which is ultimately one with the theology of the Bible—that there are principles of varied, but universal application."—*Preface*, pp. x., xi.

This protest against the objection we have ventured to make, does not, however, seem to us to obviate it. For, in the first place, it is expressly limited to the application of these principles to "nature;" and then again, it is, we think, to a great extent lost sight of in the work itself.

But apart from the logical objection, and even allowing that the principles assumed are "entirely tentative and provisional" till they are proved by facts, it is clear that the facts themselves must be viewed and arranged according to the assumed principles, and the argument takes for granted that this arrangement of the facts will exhibit them in all their relations, and that these principles, when proved, will form a basis sufficiently large to build on it a consistent account of all the divine operations. Can we, then, have that complete knowledge of God and of his designs which will enable us to say, either that there are no principles in the divine government which will unexpectedly to us modify, and, it may be, greatly alter, the results; or that we are so perfectly acquainted with those we have assumed and proved as to foresee what will, and indeed must, be the method of their manifestation? If not, in either of these cases the argument will fail.

As an illustration of the first of these causes of failure we may just refer to that greatest of all difficulties, the existence of moral evil. Is there anything in the primary truths laid down by Dr. Harris which would lead us to anticipate "the curse?" According to what "law of manifestation" does it arise? The fourth and fifth "laws" have indeed been framed so as to provide for this emergency. But we confess ourselves unable to see how the alternative of the fourth

law, on which the whole question hinges, is derived from the primary truths. Suppose the case of an intelligent being of limited capacities like ourselves, without any knowledge of the existence of sin, and we submit that he could lay down no such alternative. Is it not, then, in the highest degree probable that, from the narrowness of our knowledge, we, in forming such a system of laws, may miss many fundamental truths, the absence of which not only renders our system imperfect, but absolutely vitiates it, in some cases at least, when applied to actual existences. This question, and many others of the like kind, however, must be left till Dr. Harris enters on that part of his subject in which they will find a place.

In respect to the second cause of failure at which we have hinted, the present volume seems to afford an example in point. Dr. Harris considers that he has proved from the laws of manifestation that the attributes of the divine Being must be exhibited in the order of power, wisdom, and goodness, and that thence it follows that the creation must have proceeded in the order of material existence, vegetable life, and animal life. We are inclined to demur to these inferences. Let it be allowed that the order of our conception of the attributes of the divine Being is that which Dr. Harris here lays down, does it follow that this should be the order of conception to all intelligent beings? May there not be intelligences so exalted as to grasp at once the three attributes here specified, and for whom therefore the fitting exhibition of the divine nature would be that in which they were at once manifested? Dr. Harris does, indeed, avowedly, in a passage already quoted, base this order of manifestation on its accordance with "the constitution of the human mind," page 69; and herein, as we conceive, is the weak point of the whole superstructure. It seems to us to furnish an illustration of Bacon's remark, that final causes are not to be taken as our guide in physical inquiries, inasmuch as they are plainly in accordance with the nature of man, rather than that of the universe, — "*ex natura hominis potius quam universi.*"*

Then let it be considered that, whatever may have been the order of creation, the order of actual manifestation to intelligent beings cannot, of necessity, be that which Dr. Harris lays down. Whenever the first intelligent being began his existence, he could not have had the divine attributes placed before him in the order here prescribed; they must have burst upon his consciousness at once in their manifestation of the divine Being as *his* creator; and if his powers were of such a kind as to grasp this sublime idea at once, what need was there, as to him, of the successive manifestations? Or if he were obliged, as the human mind is, to separate the divine character into distinct attributes, why, since this separation resulted from the narrowness of his own mind, should he say that his view must be that which has regulated all the divine works? But even in this case the divine attributes are not presented to him singly; they appear to him in combination, and it is his work to separate them. The end, then, for which they were manifested in the assumed order, does not appear to be attained. For this purpose there would seem to have been required the creation of intelligent beings consentaneously with the first manifestation of the divine attributes—beings who should be able, by new powers successively granted to them, to receive the ever-augmenting knowledge of God which the external universe presented—at first, susceptible simply of the idea of power, then of wisdom, and then of goodness, and last of all endued with the faculty, which we must suppose they had not possessed hitherto, of self-consciousness. Dr. Harris has, in part, avoided this difficulty, and, we imagine, removed it from his own view by the supposition which in each case he makes, that intelligent beings are looking upon the successive manifestations of the Deity. This is, from the very hypothesis, an impossibility. The whole must come to their view at once.

We fear that we should enter too far into the region of metaphysics were we

* Nov. Org. Lib. i. Aph. 48. Dr. Harris speaks of "the sagacious remark of Bacon that final causes are not to be admitted into physical or *mechanical* inquiries," and adds as the probable reason of it, "that, while there, we are only among causes and *effects*. It is not until we get into our present region of organization that we find ourselves among means and *ends*," page 170. That Bacon objects, however, to the use of final causes in the investigation of nature in general, and does not confine his remark to the mechanical part of it, is manifest from the passage quoted above; and indeed final causes could not be employed, except where *ends* (and not merely *effects*) are presumed to be discoverable

to pursue this subject further. But we felt it the more needful to state briefly the grounds on which we consider the argument to be inconclusive, inasmuch as Dr. Harris's work contains so much to recommend it to the student of the ways and will of God, that we feel confident it will exert a considerable influence on the minds of many intelligent persons. And let it be remembered, that if the argument taken as a whole is not conclusive, this failure does not at all lesson the value of the inductive proofs which Dr. Harris gives of the divine attributes. We would gladly extract many of his illustrations, but the length to which our remarks have already extended forbids. We must content ourselves with recommending our readers to study the work for themselves. The illustrations and proofs will often charm them by their beauty, and if they do not agree with the author in his whole argument, they will, nevertheless, if we may judge from ourselves, find the perusal of the work to be alike refreshing and beneficial.

Scripture Evidences of Creation; or, The Mosaic History of the Creation Illustrated by Geological Discoveries. London: Seeley. 12mo. pp. xvi. 295.

The Mosaic Creation, viewed in the light of Modern Geology. By GEORGE WIGHT. *Recommendatory Note, by W. Lindsay Alexander, D.D., F.S.A.S.* Glasgow: Maclehose. 12mo. pp. xx. 256.

WE had intended to include our notice of these two works in the preceding article; but the geological part of Dr. Harris's treatise is so completely subordinate to his main design, that we found ourselves unable to touch on that branch of the subject. We may now remark, that in his rapid sketch of geological phenomena, Dr. Harris recognizes as facts the discoveries of modern geology, and has no sympathy with those who shrink from the investigation of nature, lest its voice should be contradictory to the word of God. In this respect, the second of the two works at the head of this article agrees with Dr. Harris. The other work is of a very different character in every respect. The object of the author of the "Scripture Evidences" is to assail the positions which geologists believe they have established as being in his view contradictory to the statements of Moses; and to explain the facts of geology in accordance with what he conceives to be the Mosaic account of the creation.

It would be utterly useless to give an account of the writer's arguments, since the work is so full of errors of fact, in regard to all subjects on which it touches, that the conclusions at which the author arrives can have no weight. Whether in biblical criticism, astronomy, chemistry, physiology, or geology, the author seems to have acquired his knowledge, either from a very unintelligent perusal of the books from which he quotes, or else from a vague and frequently erroneous recollection of statements something like those he so gravely puts forward. His notions of biblical criticism may be gathered from the fact, that in proof of the excellence of the LXX. version of the Old Testament, he brings forward the exploded legend of its production by seventy or seventy-two translators, each of whom "was shut up in a separate cell until he had produced his copy, and that the several copies so made, on being compared, were found to agree *verbatim* with each other," page 94. In one instance he speaks of "the Hebrew and Greek *versions* of the bible," page 109, and uniformly places the Greek version on an equality at least with the Hebrew original. In astronomy his blunders are really astonishing, seeing that he has taken Sir John Herschell's excellent treatise as his guide. Thus he informs us that "the sun is estimated to be 1000 times larger than the earth," page 20, and on the same page quotes Herschell's treatise, from which he might have also learned, that "in linear magnitude it exceeds the earth in the proportion of 111½ to 1, and in bulk in that of 1,384,472 to 1,"—Herschell, page 192. We are further informed that the calculation of the velocity of light is "proved to be so perfectly accurate as to enable astronomers *by its means* not only to describe (!) the ordinary revolutions of the heavenly bodies, but even to predict the tortuous (!) motions of a comet for many years before its appearance," page 23. In chemistry our author is equally original. Most chemists will be surprised to learn that gases are "now admitted to be the elements of all metallic, as well as rocky substances," page 166; and that as the heat at the

earth's centre is intense, "we may fairly assume that the metallic bases are fused and converted into oxygen, or any other gases of which they may be composed, at some distance from this centre," page 148. We cannot help wondering how it is that granite should be so enduring when we are informed that felspar, one of its constituents, "is fusible at a heat of 120 or 130 degrees," page 161; so that if we put a piece of granite into boiling water, we may expect that the felspar will be dissolved and the rock crumble to pieces! His notions of physiology are of the same crude kind. On the authority of Buffon he reduces the number of species of fourfooted animals to 200 or 250, page 120. He further states that "the present iguana of the Ganges may be considered to have descended" from the fossil iguanodon, the latter however "being 100 feet in length, or twenty times that of its present representative," page 256. In both these statements he is unconsciously advocating Lamarck's theory of development and change of species. Again we are informed that the organs of the fossil reptiles "were fitted to the consumption of the large portion of carbonic acid gas then prevailing in the atmosphere," page 256, thus presenting the germ of a new theory of respiration. After these proofs of the extreme inaccuracy of our author's knowledge of the subjects on which he professes to treat, we shall not expect much satisfaction from his geological theory. It is briefly this.—The original creation is that which Moses describes as the work of the six days; but the greater part of the present crust of the earth formed then the bed of the ocean. During the interval between the creation and the deluge, the secondary strata were deposited in this ocean bed, and portions of them were successively left dry. Still further changes were effected by the deluge, though the author does not consider "that any great changes were wrought by its effects in the primary or secondary strata." The author gives a diagram to illustrate the supposed original disposition of land and water as contrasted with their present positions, according to which all the land was originally comprised within thirty degrees on each side of the equator. This theory seems to be framed in order to avoid the objections so powerfully urged against those who have maintained that the sea and land changed places at the deluge. But the author seems quite to have forgotten, in his zeal to maintain his view of one part of the Mosaic account, that his whole theory is opposed to another, viz., the very precise topographical description of the garden of Eden. According to our author's own diagram the site of the garden of Eden was originally part of the ocean bed. There could not, at that time, have been any such rivers as the Euphrates or the Tigris; the whole of Asia, north of twenty degrees N. lat., was then in the process of formation at the bottom of the ocean. This one circumstance is fatal to a theory expressly framed to preserve the literal interpretation of the Mosaic account. Why should we be called to reject the account of the site of Eden given by Moses in order that we may embrace a particular view of his account of the creation?

We are sorry to be obliged thus to censure a work written, we doubt not, with very good intentions; and we gladly turn to Mr. Wight's little book, which treats of the same subject in a very different manner. With equal reverence for the word of God, Mr. Wight possesses far more knowledge of the subject on which he undertakes to write. Taking the facts of geology as they are at present ascertained, he fairly meets the question, How are they to be reconciled with the Mosaic account? And though we should demur to some of his positions, he at least shows that a pious mind may receive and hold as true, with equal firmness, both the facts which are gathered from the works of God, and the statements of his word. For our own part, we prefer postponing the attempt to reconcile geology with the scriptures. We are perfectly satisfied that there can be no real contradiction between the works of God and his revealed will, and are therefore ready to believe whatever geology proves to us. But we think the science itself has not yet arrived at that state of maturity which will assure us that we have the true explanation of the Mosaic account, whatever may be the theory we adopt. And as, on the one hand, we strongly deprecate the attempt to impede the investigation of natural phenomena by forcing on nature our pre-conceived in-

terpretation of God's word, so, on the other, we are disinclined to submit the word of God, in the present state of geological science, to the interpretations which may seem best to accord with physical discoveries. Let the theologian and the geologist each pursue his own course, and in the end each will find that the works and the word of God are but different expressions of one and the same will. To any of our readers, however, who are anxious to know how the Mosaic account can be made to accord with geological discoveries, we cordially recommend Mr. Wight's book. They will find in it a clear summary of geological phenomena, and it will show them (what some seem almost inclined to doubt) that a geologist may be a devout believer in the bible.

Memoir of William Yates, D.D., of Calcutta. With an Abridgment of his Life of W. H. Pearce. By JAMES HOBY, *D.D.* London: 8vo. pp. viii. 480. Price 10s. 6d. cloth.

THE whole Christian church is bound to give a favourable reception to this volume. It is due to such a man as Dr. Yates, not only that he should be remembered by those who knew him, but that respectful inquiry should be made concerning him by others who are out of the circle in which he moved. A translator of the scriptures whose works are so highly appreciated as his by all competent judges, and whose exertions were so constant, so extensive, and so exhausting, has entitled himself to the notice of intelligent men of every class who are concerned for the glory of God and the best interests of man. The personal character of Dr. Yates too, demanded that he should be exhibited to survivors as a man deserving to be known, loved, and imitated. His unassuming modesty, transparent simplicity, stedfast integrity, and benevolent gentleness, adorned that self-consecration and devotedness to the service of Christ which every missionary is expected to exemplify. To profound learning he joined the somewhat unusual accompaniment of sound judgment in reference to public business; so that in cases of difficulty, his opinion respecting the course to be pursued was regarded by his colleagues with great deference. Dr. Hoby would have shown himself unworthy of the high honour which he had been long known to possess, of being Dr. Yates's most confidential friend, if he had not taken care that a faithful portraiture of the man and record of his deeds should be accessible to the public. We congratulate him on the completion of an undertaking which may have been laborious, but which will carry down his own name to posterity in such pleasing association, and will at the same time cherish in the minds of readers of present and future generations those holy principles which it is our duty and happiness to propagate. He has performed the task in a manner which will be satisfactory to the other friends of Dr. Yates. Though it was the life of a scholar that he had to write, in which many stirring incidents were not to be expected, we are happy to find that he has been able to make it interesting, and we can recommend it to our readers with great confidence.

Memoir of William Knibb, Missionary in Jamaica. By JOHN HOWARD HINTON, *M.A.* London: 8vo. pp. x. 562. Price 12s.

AMONG the evils that may be seen under the sun, and "common among men," illustrating the vanity of earthly honour, this is one, that a man who has done much for his species and deserved the grateful remembrance of posterity falls into the hands of a biographer unable to appreciate his character, or incompetent to tell the tale he undertakes to unfold. This posthumous calamity has not befallen William Knibb. Misunderstood, maligned, and vilified as he was through a large portion of his life by thousands, ample compensation is given to him in this volume, which will rectify mistakes that have been current among his contemporaries, and convey his name with honour to distant ages. None of his admirers will think that justice is not done to his magnanimity, disinterestedness, and heroism; while strangers will see that the narrative has been penned with much simplicity of purpose, and that there is in it an entire absence of inflated panegyric. The beautiful engraving from a photographic portrait with which the volume opens, is but a type of the equally faithful but more complete representa-

tion of the whole man that follows. It is William Knibb himself that Mr. Hinton has endeavoured to present to us, and he has been successful in delineating a noble-minded Christian, full of tenderness and benignity among those who needed his aid, and dauntless in the midst of danger when contending with their mighty oppressors.

It would be too much to expect that so large a volume should be without faults, or that a story of so diversified and exciting a character should afford no room for differences of opinion; and though it is an ungracious task, as soon as a friend has finished an arduous undertaking to call attention to blemishes, there are one or two matters in reference to which our position seems to require that we should supply some correctives. In his zeal for Mr. Knibb, and his anxiety not to digress into what was "beyond the record," as gentlemen of the legal profession say, we confess that we think that Mr. Hinton has occasionally lost sight of what was due to others. In some cases, it appears to us that the committee of the Baptist Missionary Society has scarcely received justice from his hands. For instance: Mr. Knibb, as is well known, was sent out as a schoolmaster. He was furnished with no certificate as a minister. Two years after his arrival on the island, it was found that without this, the Court of Common Council at Kingston would not permit him to preach. Mr. Hinton says, "It was no doubt of the utmost importance that a licence should be obtained for him, and an application was made to the committee of the Baptist Missionary Society for the necessary certificate. Can the world learn without a smile that so grave a body, and of such a denomination, hesitated—not long, indeed, but they did hesitate—to give Knibb the requisite document, because he had not been academically educated?" Now if *we* smile, it must be that so grave a member of the body as Mr. Hinton should believe that the committee did hesitate on this ground. The letters that follow show that Knibb and his friend Tinson so understood the matter; but without the plainest evidence to the contrary, we must maintain the opinion that they were mistaken. Who were the men who are supposed to have hesitated because Knibb "had not been academically educated?" Mr. Dyer, the secretary? He had not been academically educated himself. The Central Committee? We have referred to the list, and find that the majority of ministers upon it at that time had not been academically educated. Of the *London* members of the Central Committee, there were but two that *had* received an academical education; while there were Ivimey, Chin, Pritchard, Upton senior, and others, in whose presence no individual could have ventured to express hesitation on *this* account. There must have been a misunderstanding: the charge is incredible.

This is a trivial matter; but there is connected with it that which we regret exceedingly, and when the biographer perceives it, he will regret it as much as ourselves. It is quite unintentionally on the part of the author, we are sure, but the book will give to persons to whom the late Mr. Dyer was not known a very unfavourable impression respecting him. This arises, not from any sentence or phrase in the narrative, but from his being brought forward so frequently as a defendant, in Mr. Knibb's correspondence, without any opportunity to speak for himself, or a single word being said on his behalf. He is so often placed before the reader in equivocal circumstances, that he gradually comes to be regarded as a suspicious character. Mr. Knibb had occasion to complain to Mr. Dyer, to urge upon him facts and opinions that were startling, and sometimes to remonstrate with him, as the official representative of the society, when Mr. Dyer was, as Mr. Hinton would readily admit, nothing but the exponent of the committee, and the committee nothing but the exponents of the religious public. There was no man living at the time more thoroughly anti-slavery in mind and heart than Mr. Dyer. There is no man living now to whom the interests of the oppressed and afflicted might be entrusted with greater confidence than they might have been formerly to him. Cautious he was, but caution was needed in those days and any wise man would have assumed a cautious style in corresponding with Knibb, whose temperament required no provocatives or stimulants. The fact is, that we were all very much in the dark about slavery, till the destruction of the chapels and the declarations of the

Colonial Unionists enlightened us. When Knibb went to Jamaica, the most kind-hearted men were seeking to mitigate slavery, not to destroy it. Thomas Clarkson himself, but a short time before, in a private parlour where none but friends of the negro were present, declared in the hearing of the writer of this article, that he should deprecate the immediate emancipation of the slaves, believing that if they had their freedom they would run up into the mountains, and either starve or become freebooters. The society of which Clarkson, and Wilberforce, and Buxton were vice-presidents, when Knibb began his labours in Jamaica, was "The Society for the *Mitigation* and *Gradual* Abolition of Slavery throughout the British Dominions." John Dyer was as advanced an abolitionist as Thomas Clarkson: both were brought by degrees to the perception of truths which now seem to many to be self-evident and obvious. It grieved Knibb sometimes that Mr. Dyer seemed to have been giving ear to charges against him; the truth being that Mr. Dyer had to defend him day after day, and year after year, from all sorts of accusations, from the misapprehensions and doubts of friends as well as from the hostility of foes, that he needed to make inquiries and ask explanations, and that he sometimes found it difficult to defend courses into which his high-spirited client was prone to rush. If we have ever known any genuine philanthropists, one of the purest was John Dyer—the kind-hearted, candid, considerate, gentle, and persevering John Dyer: but the impression respecting him conveyed by this work to those who knew him not, will be, we fear, the reverse of this.

Even as early as the year 1823, before Knibb left his native land, the committee of the Baptist Missionary Society had taken a decided stand against slavery, in its most lenient and ostensibly benevolent form. A missionary had from motives of kindness purchased two domestics; the subject was laid before the committee, and their advice requested. It was in consequence resolved, "That in the opinion of the committee, if any circumstances would justify the purchase of negroes, Mr. Coultart was justified in the cases he has specified, but that, as the purchase or sale of slaves is decidedly opposed to the fundamental principles of the mission, it is the unanimous decision of the committee that missionaries ought not, under any circumstances whatever, to have anything to do with this odious traffic." It was further resolved that a communication should be made to Mr. Coultart, impressing upon him the necessity of taking immediate measures to procure the manumission of the persons referred to; and that the foregoing resolution be forwarded to each of the brethren in the island. These resolutions may be seen in the Minute Book of 1823, in Mr. Dyer's handwriting.

The most important events of William Knibb's early life having turned on his relation to his brother Thomas, his forerunner both at home and in Jamaica, a little more information respecting him might, we think, be advantageously given in future editions. Mr. Hinton seems to believe that Dr. Ryland was mistaken when he said, "William is a good lad, but not equal to Thomas:" he adduces it as a proof that men, even sagacious men, are shortsighted. Thomas was certainly not destined by Him who worketh all things after the counsel of his own will to do anything so important as that which William lived to perform; but we have no evidence that Dr. Ryland's opinion respecting them was incorrect. Be this as it may, we hope that when the work is reprinted, it will not be thought by the biographer too remote from his subject to tell that when Thomas died he left an infant only a few weeks old; that the mother brought him to England, but endured much hardship in her voyage, under which her constitution sank; that the orphan was deprived of both his parents before the first year of his existence closed; that William, his uncle, took a lively interest in his welfare, successfully pleaded his cause before the committee, and eventually took charge of him in Jamaica; and that under his uncle's guidance the young man became a schoolmaster and was occasionally engaged in preaching. When Knibb was last in England, he said to the writer, "There is not a more useful man than Thomas in the island."

Sorry should we be if any of the preceding observations should lead an individual to suppose that in our judgment Mr. Hinton has not done his work well, or that any other person would have done it better. The more

excellent the book, the more desirable it is that inadvertencies and defects should be pointed out; that the reader should be put on his guard against the reception of impressions which the author did not intend to convey, and that hints should be given which may be advantageously kept in mind during the perusal of the volume. We joyfully anticipate for it a large circulation, and a permanent place among our standard religious literature. Happy is it for hundreds of thousands that William Knibb lived. Happy will it be for many yet unborn that his biography has been so well written. We are not inclined to give extracts from a book which will find its way so generally into the hands of our readers as this, but the concluding page is so just in respect to Knibb, and so practically important, that we must commend it to universal attention.

"If there is one reflection which, more than others, presses itself on my mind in concluding this sketch, it is this:—Of how few and of what simple elements may an eminently useful character be formed! Knibb is now regarded as one of the great men of his age. But what was he? Let the reader invert this question, and ask how many things he *was not*. He was not a man of original genius. He was not a man of lofty intellect. He was not a man of literary taste. He was not a man of finished education. He was not a man of scientific attainments. He was not a metaphysician, not a philosopher, not a poet, not even a theologian. So many things that he was not, again I ask, what *was* he? He was kind, just, firm, active, and fearless. He had good sense, strong nerves, simple speech, a warm heart, and lively piety. What common-place qualities are these! Yet they made an extraordinary man. They made a man who, by active sympathy with its griefs, has left the world better than he found it; while too often men of genius and profundity, soaring listlessly above it, have after a passing look of pity or contempt, left it as it was. The latter may perhaps be compared to meteors, which beautify the night; while Knibb, and the class to which he belongs, may be said to resemble the sun, which cheers and animates the day. Happily for our race, for one who possesses the loftier qualities there are a thousand who possess the more useful; and the example of Knibb will have been exhibited in vain, if it do not at once suggest and encourage imitation.

"To God, the giver of all good, be the glory of what he was, and of what he accomplished!"

The Records of a Church of Christ, meeting in Broadmead, Bristol. 1640—1687. *Edited for the Hanserd Knollys Society, with an Historical Introduction, by Edward Bean Underhill.* London: 8vo. pp. 526.

If the Council of the Hanserd Knollys Society do not receive thanks by acclamation at the next annual meeting, their constituents will expose themselves to the suspicion of being deficient either in discernment or in gratitude. The thanks of a much larger body than the body of subscribers have been fairly earned by the publication of a work so thorough adapted to do good to the present generation as the handsome volume before us. What is wanted in our time is firm adherence to important principles. Correct thinking is more common now than it was two hundred years ago, and a disposition to deal justly with those who differ from us is more general than it was then; but the influence of fashion, and readiness to surrender convictions to the prospect of worldly advancement, are lamentably prevalent. We have occasionally met with noble instances of adherence to principle among the poorer classes of the community, but many of the ladies and gentlemen of the present age need to be taught what adherence to principle cost some of their ancestors. We rejoice that this volume will go into many genteel families, and we hope that where it goes it will be generally read. From the death of King Charles I. to the abdication of King James II. is of all periods in the history of dissent the most interesting; and this volume containing an account of a single church, and a very large proportion of it by one of the chief actors in the scene, has much of the charm of autobiography. The reader cannot help feeling before he gets half way through it as among old friends, for whose extrication from perils he is deeply concerned. The manœuvres of the persecutors and the ways in which they were often baffled, the instances in which they defeated themselves, and the expedients by which the good people defeated them, are highly amusing. One of the most common plans, when meetings for worship were in danger of interruption, was to agree at the commencement of the service on a psalm to be sung as soon as the informers or constables appeared. The approach of the unwelcome visitors

being notified, the whole congregation with one accord began singing; no one was found preaching, or praying, or parcelling out the lines, or in any respect acting as leader, but all were singing, and all continued to sing till the disappointed huntsmen being weary of their unprofitable occupation withdrew. In some cases a curtain parted off those who preached or prayed from the rest of the congregation, so that they might be heard and not seen, and when the officers arrived, suddenly retire. In other cases a convenient trap-door in the floor, allowed the sudden descent of the minister into an apartment below, so that the intruders, after having made their way through the crowd of women purposely placed so as to obstruct their entrance, might search the room in vain for the man whose voice they had heard while ascending the stairs. Yet, heavy fines and long imprisonments were of common occurrence; many died in jail, and others fell sacrifices to the ill treatment they received. Punishments which at first were confined to the teachers were afterwards inflicted on all who were present to hear, or to join in the worship. Wonderful constancy was displayed. With all due respect for our contemporaries, we fear that in some places the attendance at a church-meeting in our days would be small, if one of the minutes was likely to be as follows :—"And considering what is above, and that writs are daily expected to levy £20 a month, £240 per annum a man, upon us, for not coming to church, or imprison us if it be not paid, there being thirteen brethren present, we agreed to have circular meetings at five places, where the brethren were to exercise their gifts, and twice in a day, at nine in the morning, and at one in the afternoon," page 482.

In the internal arrangements of the church, many things will be observed differing materially from the usages of the churches now. Some of these we should be sorry to see revived, though there are others, the want of which is in some churches seriously felt. In addition to the pastor, we find frequent mention of "ruling elders;" and in addition to the deacons, there were "deaconesses," whose duties are explicitly described, and of whose election there are details. A great number of pastoral letters, and letters relating to matters of discipline, will also be found, all showing that with these people religion was a serious thing, and that a lovely spirit of docility accompanied their firmness and manly independence.

Of the Historical Introduction by Mr. Underhill, we need only say that it is a worthy continuation of that which was prefixed to the former volume of the Hanserd Knollys Society's publications, the "Tracts on Liberty of Conscience and Persecution." It relates to the reign of the true daughter of Henry VIII., whom we read of elsewhere as "Good Queen Elizabeth," and contains, among other things, memorials of baptists whom that tender-hearted lady burned at the stake, and of others to whom, in her clemency, she assigned the milder penalty of banishment. The last chapter contains a triumphant vindication of the position that the first Englishmen who argued for religious liberty "in the entire breadth of it" were baptists.

RECENT PUBLICATIONS
Approved.

An Analysis and Exposure of the New Government Scheme of Education; showing its Precise Nature, its Objectionable Character, and its Mischievous Tendencies. By JOHN MIDDLETON HARE, Author of "The Analytical Digest of Sir James Graham's Factories Education Bill." *London: 8vo. pp. 40. Price 1s.*

A Letter to the Most Noble the Marquis of Lansdowne, President of the Council, on the Government Plan of Education. With an Appendix, containing the Minutes of the Committee of Council on Education, in August and December, 1846, presented to both Houses of Parliament, Feb. 5, 1847. By EDWARD BAINES, jun. *London: 18mo. pp. 24. Price 2d.*

The Standard Edition of the Pictorial Bible. Edited by JOHN KITTO, D.D., F.S.A. With many hundred Woodcuts, and thirteen Engravings on Steel. To be Published in thirteen Monthly Parts, at Four Shillings; and fifty-two Weekly Numbers, at One Shilling. Part V. *London: 8vo. pp. 112.*

The Importance of Perseverance in Christian Efforts. The Substance of a Circular Letter addressed to the Ministers and Messengers and Churches of the Northamptonshire Association, assembled at Luton, on the 24th and 25th of May, 1825. By the Rev. JAMES CLARK. *Edinburgh: 8vo. pp. 23. Price 4d.*

A Glimpse of Heaven; or, The Home of the Just. A Sermon occasioned by the Death of the Rev. George Collison of Hackney, preached in Bethnal Green Meeting, on the 14th February, 1847. By JOSIAH VINEY. Published at the Request of the Congregation. *London: 12mo. pp. 23. Price 6d.*

The Eclectic Review. March. 1847. *London: 8vo. pp. 403. Price 2s. 6d.*

The Juvenile Missionary Herald for 1846. *London: 24mo. pp. 284. Price 1s. half bound.*

INTELLIGENCE.

AMERICA.

SYMPATHY FOR IRELAND.

The New York Recorder of Feb. 17th, contains the following paragraphs:—

"We have already apprised our readers that at a meeting of pastors and brethren, held on Monday, the 8th inst., the Rev. Dr. Dowling in the chair, and the Rev. H. Davis, secretary, the following preamble and resolutions were passed:—

"Whereas, affecting and imperative appeals for relief, from the suffering inhabitants of Ireland generally, and particularly from our baptist brethren, have been addressed to the favoured inhabitants of this country; therefore,

"Resolved, That in our view, immediate measures should be taken for obtaining money and provisions in answer to these appeals, and that we do most earnestly recommend collections and contributions in baptist churches and congregations.

"Resolved, That a committee be appointed to secure the services of trustees and a treasurer, known to the churches as responsible business men, to receive and disburse the money and provisions which may be gathered."

"In pursuance of this movement, William Colgate, Esq., No. 6, Dutch Street, has been appointed treasurer, and the following gentlemen have consented to act as trustees, viz., Ephraim Corning, John Bowen, Garrat N. Bleecker, Nathan C. Platt, and Palmer Townsend, Esqrs., and Captain Edward Richardson, all well known to our churches and worthy of all confidence as business men. A letter has been addressed to a gentleman in New Jersey, requesting him to serve as trustee, but he has not yet been heard from. We are happy to learn that the collection taken on Sunday last at the first baptist church, Brooklyn, amounted to 250 dollars. A collection will be taken on Sunday next at the South Baptist Church, Brooklyn. Indeed, we believe that collections will be quite general."

CANADA BAPTIST MISSIONARY SOCIETY.

The Montreal Register of Feb. 11 contains an account of the tenth annual meeting of this society, with the Report read on that occasion, of which the following is an abstract:—

General Missionary Operations.

Beginning with Canada West, where a wide field of usefulness presents itself, the committee first direct attention to Paris. Their esteemed friend, the Rev. N. Bosworth, F.R.A.S., labours there with his accustomed assiduity, and enjoys gratifying indications of the divine blessing. His ministry is attended by a numerous congregation. The Sunday school contains 100 children.

There are other stations in the same district which your committee would have willingly aided had they possessed the means. They were only able to vote a small grant to the Rev. J. Winterbotham of Brantford, whose active and self-denying efforts are rewarded with a pleasing degree of success. The church under his care is in a prosperous state. Connected with it is a large and efficient Sunday-school, which is provided with a good library.

At Drummondville the Rev. A. Cleghorn has been favoured with manifestations of divine goodness. It has pleased God to bless the preaching of the gospel, and the other efforts employed by his servant. A church has been formed, which now consists of twenty-seven members. Several persons have been baptized on profession of faith. A neat and commodious place of worship has been erected on a lot of ground kindly given for the purpose by James Buchanan, Esq., formerly Britannic Consul at New York, who also on the day of opening presented forty bibles for the use of the congregation, and takes a lively interest in the cause. The committee hope that baptists who visit Niagara Falls will encourage this infant church by their presence and aid.

The committee next advert with much pleasure to St. Catherine's, in which place the Rev. W. Hewson proclaims the glad tidings and otherwise labours, cheered by those tokens of mercy which animate the ministers of Christ, and sustain them under discouragements. The church over which he presides contains seventy-six members; there are forty-five children and nine teachers in the sabbath-school, and 150 volumes in its library. Two bible classes, comprising thirty-five young persons, enjoy the benefit of Mr. Hewson's constant instruction. Peace is experienced. May large prosperity be added!

The Rev. R. A. Fyfe, pastor of the church at Toronto, has communicated interesting information to your committee respecting the state of religion in that important city. Notwithstanding the inconvenient location of the baptist chapel, it is well filled with attentive hearers. "The church is very much united,

and is working well." There are many anxious inquirers in the congregation, several of whom have applied for fellowship. The Sunday-school is in a flourishing condition.

Brockville is a flourishing station. The Lord has graciously blessed the exertions of the assiduous pastor of that church, the Rev. R. Boyd. His ministry is much prized by the people. The congregation has gradually increased since the opening of the place of worship about two years and a half ago; should it continue to increase, a gallery will be soon required.

The Rev. Allan M'Lean labours at Osnabruck and Cornwall, and preaches occasionally in some neighbouring villages. Six persons have been added by baptism to the church at Cornwall since the last annual meeting.

In the rear of Chatham, the Rev. John King faithfully dispenses the word of life at four different places. He laments the low state of religion, and expresses a longing desire for greater usefulness. Yet he has not been unblessed, having baptized forty-one persons within the last three years.

The committee have much satisfaction in stating that the ministry of the Rev. D. Marsh at Quebec continues to be attended with encouraging results. Several additions have been made to the church, which is now in a state of entire peace and harmony. A commodious place of worship is much wanted, the inconveniences connected with the building now occupied being such as materially to interfere with the attendance.

In closing this part of the Report, the committee have to express the painful feelings by which they have been too often oppressed, arising from their inability to render the assistance which deserving cases required. Applications for aid have been repeatedly laid before them, to which they have been compelled to return negative answers; though fully aware that in many instances small amounts of pecuniary help would suffice to establish new churches or resuscitate decaying ones. If the brethren in England (to whose liberality this society is much indebted) could examine for themselves the state of the country, they would not only be thankful that the money sent to Canada has been so profitably expended, but they would resolve to place augmented resources at the disposal of the committee, in the firm persuasion, that by a judicious apportionment of the united fund the best results would follow.

Tuscarora Indians.

In the last Report the members of the society were informed that the Six Nations of Indians had been induced to solicit a reservation of land for their exclusive use, and that the lot occupied by the Rev. W. H. Landon was situated in that reservation. As it had been deemed expedient to comply with their request, Lord Cathcart proposed, instead of disturbing the arrangement, to recommend to the Indians to make a grant of land, within their own boundaries, and in the vincity of the baptist chapel, on which the Educational Institute so long projected and so ardently desired by the members of the baptist congregation and their neighbours might be erected. This effort, too, failed of success in consequence of the machinations of bigoted white men, whose employers in England, it is hoped, will take a right view of their conduct and prevent a repetition of proceedings so disgraceful. The result was, that Mr. Landon's property was surrendered and the plans formed by your committee frustrated. Their regret on this account was removed, however, when they learned that George Vardon, Esq., of the Indian department, who visited the tribes in Canada West last fall, had succeeded in persuading them to appropriate certain lands to the establishment of manual labour schools, to be conducted under the superintendence of government, and on entirely liberal principles, in regard to religion. Should this arrangement be carried into effect, one of the schools will be erected on the land lately held by Mr. Landon, and its advantages will be enjoyed by the children connected with the congregation under the care of this society. But recent information of an unsatisfactory kind has been received, which leads your committee to apprehend that efforts employed by the foes of religious equality may yet prove successful, and that the benevolent intentions of the government may be defeated. Should these fears be realised, it will be the duty of the committee for the ensuing year to take such steps as shall tend to secure the important object which their predecessors had sought but in vain to accomplish.

Your committee regret to state that the Rev. W. H. Landon, whose labours had proved so acceptable and useful to the Indians, relinquished his engagement with the society in October last. He is now residing at Woodstock. Previous to his removal, a severe attack of fever had prostrated his strength, and rendered change of air necessary. Besides this, the time for giving up his house and land was drawing near, and a convenient location was difficult to be obtained. Under these circumstances he judged it best to retire, at least for a season. Mr. B. H. Carryer, whose kind assistance had been frequently enjoyed, consented to conduct the religious services of the Indians till some permanent arrangement could be made. A letter recently received from him contains the pleasing intelligence that the state of the church exhibits signs of spiritual prosperity.

The College.

Nineteen students have enjoyed the advantages of the institution at different times

during the past year, and sixteen are still in connexion with it, of whom twelve, supported by the society, are under preparation for the Christian ministry. The course of studies includes Latin, Greek, Hebrew, Syriac, theology, ecclesiastical history, logic, mathematics, and natural and moral philosophy.

The friends of the institution are particularly requested to bear in mind its twofold object. It is partly designed for general education, which may be obtained at a reasonable rate by any young persons of good moral character, not being under fourteen years of age, who may wish to enjoy the advantages offered them. The baptists of this province, it may be reasonably expected, will patronize the institution by placing their sons beneath its roof; and Christians of other denominations, finding that there is no interference with the religious opinions of general students, will not hesitate to do the same.

The other and more important object for which the college has been erected, that is, the instruction and training of pious young men for the Christian ministry, will surely be appreciated by the churches of Canada. To them the committee confidently look for support in this great enterprise, and they trust that their friends throughout the province will aid them, not only by liberal contributions, but also by encouraging young Christians of strong minds and fervent piety to consecrate themselves to the work of the Lord.

The Swiss Mission.

The usual services and efforts have been continued during the year at Grande Ligne and its immediate neighbourhood, and your committee rejoice to say that they have been attended with very encouraging success. If in some cases it has been necessary to exercise discipline and remove the disorderly, agreeably to the laws of the Saviour, the vacant places have been filled up with new converts whom divine grace has rescued from the destructive errors of Rome. The committee record, with much thankfulness, the accession of twelve members to the church since the last annual meeting of the society.

The mission family consists at present of thirty-six persons, including Madame Feller, the missionaries, and twenty-three pupils, most of whom, it is hoped, will be engaged in the work of God as colporteurs or school teachers.

Eloi Roy traverses a large district around Henryville, and performs the work of a colporteur with indefatigable diligence. Some of the fruits of his labours are already found in the church at Grande Ligne.

The church at St. Pie has been encouraged by the addition of thirteen members, all of whom, with one exception, have been brought out of the errors and superstitions of Romanism.

The number of labourers employed during the year as missionaries, colporteurs, or school teachers (not including their wives, unless they are actually engaged in the work) is twenty-four; the number of stations and sub-stations, eleven. Upwards of 200 children have received instruction. About one hundred and seventy persons are united in church fellowship at Grande Ligne and St. Pie.

It is obvious that this society could not have taken up the burden alone. The confidence with which aid was looked for from the father-land has been, indeed, somewhat disappointed in consequence of the unusual deficiency of the funds of the parent society; yet the committee report with gratitude the exertions of English ladies (for which they are chiefly indebted to Mrs. [Dr.] Davis), from whom three cases were received last fall, containing useful and fancy articles, by the sale of which the sum of £110 currency has been already realized. It is not, surely, too much to expect that the energies of British Christians will be aroused on behalf of the work when its extent and importance are fully known.

The committee have also to state that Madame Feller, accompanied by Madame Normandeau, visited the United States in October last, and received from friends in New York, Boston, Providence, Philadelphia, and other places, the sum of 1100 dollars.

It is further the pleasing duty of the committee to report that the Rev. J. M. Cramp, one of your secretaries, performed a tour in Nova Scotia and New Brunswick in June and July last, and obtained contributions for the Swiss Mission to the amount of £174 10s. 9d. currency. The churches in the Lower Provinces evinced a lively interest in the work, and they will respond, on some future occasion, to another appeal.

Publications.

The committee have pleasure in informing the friends of the society that the Montreal Register is evidently gaining increased esteem and confidence in the denomination.

In the Swiss Mission Register the proceedings of the Grande Ligne mission are reported. This paper is distributed gratuitously among the subscribers to the society.

Conclusion.

The entire receipts for the year 1846 were £2742 14s. 1d., including the following items:—grants from the parent society in England, £482 5s. 7d.; contributions from friends in Great Britain, £48 11s. 1d.; in Canada, £606 6s. 9d.; in the United States, £508; in Nova Scotia and New Brunswick, £174 10s. 9d. The entire expenditure was £3691 0s. 5d. The amount received from the Swiss Missions was £1323 6s.; the

amount expended, £1772 2s. 8d. The debt of the society, on the 31st of December last, on the missionary account, was £948 6s. 4d.

ASIA.

CHINESE HOSTILITY.

Dr. Devan, writing to the American Baptist Missionary Union from Canton, July 10, 1846, says, "We, as you are aware, have always regarded ourselves, as well as all foreigners, as standing over a mine of gunpowder, which any spark of popular excitement may explode; for there is a deep-rooted hatred against foreigners existing in the minds of this people, which is ready for, and delights in, any injury they can inflict upon us. The officers of government (years gone by) planted this spirit among the people, and the infection has so perfectly succeeded, that even the smaller children are taught to bestow upon us abusive epithets, and make motions with their tiny hands indicative of decapitation.

"On Saturday last (4th of July), Mrs. Devan and myself went out in a boat and landed on the shore, about twenty-five minutes' rowing distance from my house. We walked to an eminence about one-eighth of a mile inland, and Mrs. Devan and myself were endeavouring to get a breath of fresh air, when I saw from a neighbouring village crowds of men and lads rapidly running towards us and exciting each other with loud savage yells. I had distributed tracts and spoken of Christ to all passers by, some of whom had endeavoured to get us to approach the village, while others—perhaps more friendly—advised us to return. However it may be, I called out to Mrs. Devan, from whom I was separated some dozen rods, 'To your boat! to your boat!' She ran towards it, and I lagged behind to cover her retreat. She reached a path leading thither just as about fifty men and boys made their appearance, running at the top of their speed, some few hundred feet in the rear. When I found that she was secure, I turned round and preached the gospel as well as I could to the rabble, and distributed tracts. They listened, but, on finishing, I had sufficient evidence of their ill feeling in the insolence they exhibited. I learned, two or three days afterwards, that we were seen by the American Chargé d'Affaires, and were considered by him as in a hazardous position, from the well-known bitter feeling entertained by that people against foreigners. It was but a short time previous that an English gentleman was cruelly injured by those people. I merely mention the above circumstances in connexion with the following, to show you the extent of Chinese ill feeling towards us.

"On the evening of Wednesday, July 8, after prayer with the Chinese, one of them told me that a mob was breaking into the windows of a foreigner's hong and were smashing every thing. A missionary of the American Board of Commissioners for Foreign Missions was sitting in my house at the time; he, fully aware of the fearful character of a Canton mob, immediately, by a round-about away, started for his home in the factories. Mrs. Devan and myself were now alone, she being the only foreign female not under the protection of American or English guns. I had given orders to watch my front door for the approach of the mob towards us, and had returned to where my wife was sitting, when we heard the frequent report of fire-arms. We at once knew that the difficulties were increasing, for Chinese do not use fire-arms in their mobs, and that the foreigners must have been driven to their use. We knelt in prayer, and committed ourselves into the hands of Him who sent us hither, with a petition that he would continue to do with us just as he thought best for his cause. About 10, P. M., an American gentleman sent a note, to ask if we were safe, or wanted assistance. I had just sent an answer, declining help, when another note arrived from him, saying that an armed party of American gentlemen had been organized, who were ready to fight their way to us and escort us to the factories. While we expressed our heartfelt thanks for their kindness, we declined it for three reasons. 1st. It would expose the lives of those gentlemen. 2nd. It would attract the attention of the people to our comparatively obscure dwelling, and so much more, probably, draw down the mob on us. 3rd. We really felt safer than if we were in the factories themselves, because I had every thing prepared for a flight over the roofs of the houses to the boats. But above all that quieted us was that passage in Isaiah, 'Thou wilt keep him in perfect peace whose mind is stayed on thee.' Those few words imparted a greater feeling of security than if we stood in the midst of my brave and generous fellow countrymen in their hongs. Just before retiring to our bed-room for the night, I sent a messenger out to learn the state of matters. He returned, saying, that three Chinese were killed, and also one foreigner,—all shot by foreigners firing into the mob; but that the mob had greatly dispersed, foreigners and a few Chinese soldiers having possession of the streets. I overheard the Chinese around me congratulating themselves most heartily on the fact that a foreigner had been killed. It seemed to be quite a satisfaction, nay, a matter of delight, if I may judge from the hearty laugh that accompanied the declaration."

VISIT TO FUNGHWA.

Dr. Macgowan, writing from Ningpo, June 14, 1846, says, "As a general rule, we have

thought missionary operations in Ningpo might be best carried on by concentrating our labours in a few places within the city proper, so that but few excursions have been made into the country. It is only when health requires a change of air that we quit our posts. A few weeks since, accompanied by Mrs. Macgowan, her two scholars, and Ching, I visited the district of Funghwá, whose inhabitants are considered by the Chinese as rude, ignorant, and cruel. Among the people of this district and city, infanticide is very common. It is said that commonly but one female child is suffered to live in a family; those in better circumstances preserve two. Opium smoking, the curse of China, prevails more extensively at Funghwá than in other districts of this department. The morning after we started found us before the village of Náptú, where a fresh water canal from Funghwá city (about seven miles distant), meets a tide water canal from the river. The tide had forsaken the canal, leaving us in the mud at the mercy of the unfriendly villagers. Our attempts at concealment were useless. It was soon hinted abroad that foreigners were in the boat. The report spread from village to village, and in a short time the population for several miles around were brought together. The women, for the most part, posted themselves in a cypress grove. A bridge was chosen by the men in gowns, or the literati and shop-keepers, while the populace generally crowded the shore in some places up to their knees in mud. Ching went out to distribute tracts and to address the multitude. His books disappeared at once; but there seemed no disposition on the part of the people to listen to his remarks. They demanded to see the foreigner. As we were far beyond the limits assigned to strangers, I did not make my appearance until urged by Ching. They received me with a shout, and gave marked attention to what I told them of the gospel; their dialect, however, differs from that of Ningpo a few shades, so that I was not well understood. It was known that I declaimed against their idol worship; but the foreigner's God, and his mode of worship, were still an enigma. A deputation was accordingly sent to the village temple for the tutelar idol. It was a gaudy image, having been recently re-gilded, about ten feet in height. The poor people now expected to witness a demonstration of our mode of worship. 'Let us see how foreigners worship Poosa; we want to attend to our own affairs; let him come quickly.' To this demand the women gave a noisy response. Ching now addressed them at some length; he was evidently understood by the greater part of the audience; but the party in possession of the idol thought we wanted to get possession of it, and offered to dispose of it for about half a dollar, and fell in their demand one half. Ching wished me to purchase it for sending home. Had I done so, the result of our visit would have been unfavourable rather than otherwise. I declined it at any price. Having satisfied their curiosity by gazing at me for an hour, they became clamorous to see Mrs. Macgowan. As we were entirely in their power, it was thought best for her to appear. None had ever seen a foreign female; perfect silence reigned, except at the cypress grove, where sundry criticisms were passed, especially about the form and size of the feet; the women thought it a pity they had not been bandaged in childhood, as her complexion was so fair. Her hands were thought to be yellow until a glove was taken off, which they still considered a portion of the hand, a kind of outside skin. The men now filed off in different directions, and the women hobbled after them. Only the children and some riotous fellows, about thirty in number, remained. These gave us much apprehension, as it was evident they were bent on plunder. 'There is but one red-haired devil on board, why fear him?' With such exhortations they got under the boat and commenced dragging her on the bank; but a few flourishes of a cane made them scamper like school-boys. They renewed the attempt several times; Ching and myself reasoned and expostulated, but in vain. Nothing but the cane was heeded. As the tide came in, they threw water into the boat, tore off the mat-covering, and annoyed us in so many ways that we were glad to quit the unfriendly place at the earliest possible moment. Our return was by a broad canal, which, like a great portion of the canals of China, was formerly a rivulet. Nothing could exceed the beauty of the valley through which we passed. It seemed like a splendid park, studded with hamlets, temples, and groves of cypress, enclosing the tumuli of the dead. On one of the mountains which bounded the river was a graceful pagoda, designed to avert all noxious influences from the neighbouring plains. The husbandmen were actively employed; some in reaping the ripened wheat (middle of May), others in sowing cotton, or transplanting rice, whilst at the door of almost every house the women were occupied with their spinning-wheels, or 'grinding at the mill.' At short intervals tasteful stone bridges were thrown across the canal; these were always crowded with women, to look at us as we passed,—the men and boys kept running in advance of the boat, to get a sight of us also, and to throw, occasionally, a flower at Mrs. Macgowan. We had exchanged the Funghwá district for the district of Ningpo, and were no longer treated as strangers and enemies.

JAPAN.

The Friend of India says that Japan still continues to be hermetically sealed to the

European world. The Overland Friend of China informs us that the attempt made by the Americans to establish commercial intercourse with this country has totally failed. Commodore Biddle, in the eighty gun ship Columbus, accompanied by the corvette Vincennes, recently visited Jeddo. The two ships were immediately surrounded by hundreds of armed boats, and were not only forbidden to communicate with the shore, but with each other. The letter sent to the emperor by the president of the United States was received by the officials, but no answer was given, and it was simply intimated to the strangers that they must immediately take their departure and never return.

THE KARENS.

In the American Baptist Missionary Magazine for October last, the following extracts of a letter from Maulmain is very properly headed, "Interesting Intelligence:"—"I have heard one item of intelligence to-day which cannot fail to interest you. A large company of Karens arrived here to-day from Rangoon, saying that one of the ordained native preachers from Sandoway came over last month and baptized 372 Karens at one time, who had long been worshippers of the true God, and been waiting for the ordinance.

"We have cause for rejoicing, and, at the same time, for weeping. For rejoicing, in that the converts to the truth are being multiplied; and for weeping, that there are so few to watch over these converts and teach them the way of God more perfectly.

"May God teach them by his Holy Spirit, and shield them from temptation! The number of Karens baptized within the present year in the regions of Sandoway, Rangoon, Tavoy, Mergui, Amherst, and Maulmain, is about 1200.

"About forty young men have reached Maulmain from Rangoon, to attend school; and last Saturday we hear that a company of sixty-four, men, women, and children, arrived at Chetthingsville from there, expecting, most of them, to settle in these provinces, and most of them will attend our school this season; so will all who will come from this region. We must have a larger school than last year."

DR. JUDSON.

We rejoice to learn that the Rev. Dr. Judson has retured from America to Maulmain in the Faneuil Hall, in good health. The return of one who has laboured with such energy and zeal in the missionary field for thirty-four years, to the scene of his labours, is a subject of sincere congratulation, and we trust his life may long be spared to labour among the heathen, with even greater success than he has already experienced.—*Friend of India, Dec.* 31, 1846.

DR. YATES'S INTRODUCTION TO THE BENGALEE LANGUAGE.

We quote from the Hurkaru the following notice of the last work of the late Rev. Dr. Yates:—"We have heard it stated on good authority that the last work of the late Rev. Dr. Yates is now in the Baptist Mission Press. It is styled, 'The Introduction to the Bengalee Language,' and will consist of two parts, the first of which will contain the grammar of the Bengalee language, together with various examples of the different kinds of style used in the language; and the second part a copious selection from standard Bengalee works. This work, it is expected, will supply the deficiency which has long been felt by all classes of Bengalee readers."—*Friend of India.*

ORIENTAL PUBLICATIONS.

We observe advertisements in the Calcutta papers of a Dictionary of the Sanscrit Language, by W. Yates, D.D.,—A Hindusthani Dictionary, by W. Yates, M.D.,—A Hindee Dictionary, by the Rev. J. T. Thompson of Delhi,—and "A Translation of the late Rev. Dr. Carey's Bengalee Grammar into the Bengalee Language, with a few necessary alterations."

OPIUM SMOKING.

The "Englishman" states that numbers of opium smoking establishments are being set up in various parts of Calcutta; which is an additional proof, if any was wanted, that this vice, as well as that of drinking, is making great havoc among the natives.

OVERLAND MAIL.

Up to the time of our going to press, says the Friend of India, Jan. 6, no overland mail had arrived, though it is now forty-three days since it is supposed to have left London. The detention is again, we suppose, it is added, on the other side of Alexandria.

EUROPE.

GREECE.

An agent of the American Baptist Missionary Union, Mr. Buel, who resides at Piræus, meets with some encouragement here though he has to encounter serious obstructions. "In my last letter," he says, "you were briefly informed of the attempt of the authorities here, to suppress our humble labours on the sabbath, by forbidding us to continue teaching our sabbath school and bible classes, without a formal licence from the minister of education. Since then enough has transpired to show that this illiberal and illegal proceeding was instigated by the

jealousy of priests, the envy of some of the school teachers, and by hatred of the truth, which is instantly kindled among some of all classes whenever truth appears arrayed against the superstitious faith and customs of the people. It is interesting to observe how much the sabbath school,—that humble institution,—is suspected and dreaded by those around us, who are aware that the scriptures afford little support to a multitude of the practices and dogmas of the Greek church. These good churchmen are, therefore, particularly alarmed and incensed to hear the boys calling out to each other, as soon as church service on a Sunday is over, 'Come, let us go now to Mr. Buel's, and hear the gospel explained.' 'That will not do here,' said a gentleman to me, 'and I advise you not to teach the scriptures, if you wish to live in peace and quiet.' However, the children continue to come, and we continue to teach them. They say, 'The demarch has no right to prevent us, when our parents allow us to come.' In this thing certainly the children are wiser in their generation than some of their superiors."

MODERN GREEK TRANSLATION.

Respecting a translation of the New Testament prepared under the auspices of the British and Foreign Bible Society, Mr. Buel says, "I recently took occasion to show to one of the translators of this version of the scriptures in Modern Greek, commonly called the Bambas translation,—printed in Athens in the spring of 1844,—a list of corrections on some sixteen passages in the New Testament, touching the baptismal question. In four of these passages, Matt. vii. 4, 8; Mark vi. 14; and Luke xi. 38, *baptizo*, and its cognate words, and in the remaining instances, the accompanying *preposition*, or other words in regimen, are so translated as to conceal or pervert the true meaning of this much abused word, and to entail upon it a signification which it is utterly impossible for it to bear either in the ancient or the modern Greek. I was not surprised to learn that the native Greek translators had reluctantly submitted to these changes, 'after a good deal of debate' with the superintendent or agent of the British and Foreign Bible Society, one year ago deceased. 'They, at last, deferred to his wishes, as he appeared to be strenuous for a dogma of his church!' This translator has marked, for his amended edition, several of these passages, restoring, for elegance' sake, if not for conscience' sake also, the original text. And if allowed, he will restore it in the others. The chief reason for translating *baptizo* at all was, that the word is now appropriated to express an ecclesiastical ceremony, and naturally suggests that ceremony. And as the passages at Mark vii. 4, and Luke xi. 38, have no reference to the ordinance of baptism, a different word was sought for. The impropriety of this was quickly admitted; for if the original word had been left untouched, the reader would instantly see from the connexion, that Christian baptism is not alluded to. He never mistakes the meaning of those passages in the original, and why should he mistake it when the ancient word is retained in the translation? Any possible translation of *baptizo*, in Greek, must be a mistranslation, for there is no equivalent word for it in the language. The verb *louo* (*to wash*), said of the body, would have more nearly 'conformed to the English;' but what shall we say of *nipto* (*to wash*), spoken of the hands and face? A year or two will elapse ere the revised edition will be printed. In the meanwhile, I have no doubt that the British and Foreign Bible Society will listen to the united request of baptists and pædobaptists at Athens, that the original text be restored.

PERSECUTION OF BAPTISTS IN FRANCE.

If we now extend our vision to the affairs of the protestant church in France, we shall there find more than one subject of complaint and uneasiness. Neither the priests of Rome, nor even the civil magistrates, seem able to accustom themselves to the simplest consequences of religious liberty. We are always hearing of prosecutions, instances of petty tyranny, and modes of action which peril our most sacred rites. No sooner is the contest ended on one point, than it recommences, next day, on another. In vain do we invoke the constitutional charter, which says in its fifth article, "Every one professes his religion with equal freedom, and obtains for his worship the same protection." The *procureurs du roi*, who have received orders to do their utmost to win the good graces of the popish clergy, are ever inventing some fresh subtilty against the provisions, thus clear and explicit, of this article. The freedom promised by the charter is mutilated at the will of the government, and the protection guaranteed to various communions is transformed into judicial processes, whenever men in power are prompted, from political considerations, to institute them. How long will this state of things continue? Alas! the various parties which divide public opinion in France take very little interest in religious liberty, and we have yet to maintain a long series of contests ere we shall obtain full possession of all our rights. . . .

First, there is the Laon process. Here, the parties who experienced the rigour with which the law is administered, were baptists. The principal defendant bears the name of Lepoix; the second is called Ireneus Foulon. These two men, and those who were cited with them before the court, astonished the judges and the audience by their grave

deportment, their plain and serious language, and their noble intrepidity. The crowd who had assembled in court expected to meet two ignorant fanatics, without intelligence or ability; they were speedily undeceived. M. Lepoix is really a remarkable man; he pleaded his own cause with as much propriety as courage. The president of the tribunal having asked him whether he had obtained authority from government to celebrate worship, M. Lepoix replied, that he had not even sought to obtain it, because he knew beforehand that it would be refused, but that he claimed the liberty promised in article 5 of the charter. The president reproached him with not having studied in a theological institution, with possessing no legal diploma, with indulging in a dangerous spirit of proselytism, with carrying discord into families, &c., &c. What do all these accusations signify? Are they not so many disgraceful evasions, which only prove that our magistrates are ignorant of the most elementary principles of religious liberty? Suppose that M. Lepoix had not studied divinity in an official seminary, and that he possessed no legal diploma, what mattered it to the civil power? Does the charter say that it is necessary to conform to certain rules before being allowed to proclaim the gospel? Besides, whither will these extravagant requirements lead us? As there is no baptist seminary legally recognised in France, it would follow that the baptist communion could have no preachers; in other words, that it would be virtually annihilated. And then, what is this prosecution, prompted by the dangers of proselytism and divisions in families? Unquestionably the proconsuls of ancient Rome might have alleged the same charges against the apostles, and in the sixteenth century the judges might have brought the same accusations against our reformers; for the apostles and reformers also made proselytes; they also occasioned divisions in the domestic circle. All this is positively worthless, then, in point of law. It should have been proved that M. Lepoix and his friends had committed some illegal or immoral acts; then there would have been some ground for the process. But not a single fact of that kind has been alleged. It is religious liberty, then, that has been attacked in the persons of these baptists. The judges, evidently perplexed, deferred their decision; but it is probable that M. Lepoix will be condemned. He will submit to this unjust persecution with patient firmness; and I doubt not that his example will give courage to others.—*Evangelical Christendom.*

NEW CHURCH.

NOTTINGHAM.

A considerable number of friends having recently seceded from the baptist church assembling in George Street, Nottingham, and being desirous of establishing a new baptist interest in that town, have formed themselves into a separate church, meeting at present for worship in a commodious room in Clinton Street, where they assembled for the first time on Lord's day, Feb. 28. In the afternoon of that day the ordinance of the Lord's supper was administered to the members of the church, to the number of seventy, by the Rev. John Brown of Northampton. They have taken a lease of premises in Spaniel Row, hitherto occupied as the Friends' meeting-house, upon which they hope to enter in the course of a few weeks.

ORDINATIONS.

NEWPORT, PEMBROKESHIRE.

Mr. Lot Lee of Pontypool College, having accepted a unanimous invitation from the baptist church at this place, was set apart to the pastoral office over the same on Feb. 2, 1847.

THORPE-LE-SOKEN, ESSEX.

Mr. Edwin Cherry, who has been supplying lately at the baptist chapel in the village of Thorpe-le-Soken, having accepted a unanimous invitation from the church, commenced his pastoral labours there on Lord's day, March 14th, 1847.

HORSFORTH, YORKSHIRE.

Mr. George Mitchell, late of Horton College, but now of Edinburgh University, having accepted a unanimous invitation from the baptist church, Horsforth, to become their pastor, will commence his stated labours there on the first Lord's day in April.

SHEERNESS.

The name of the pastor of the church at Sheerness, whose settlement was mentioned in our last is, we are informed, not Flim, but Slim.

RECENT DEATHS.

REV. W. WILLIAMS.

After sustaining the pastoral office in the baptist church meeting in Grafton Street, Soho, more than thirty years, Mr. Williams entered into rest in the last week of January, 1847, in the seventy-fourth year of his age.

DR. GEORGE BOMPAS.

February 26, 1847, aged fifty-eight, died of angina pectoris, George G. Bompas, Esq., M.D., of Fishponds, near Bristol. Dr. Bompas was possessed of considerable scien-

tific attainments, especially in his own branch of the profession—the relief of mental disease. He was of mild and amiable deportment, a model of a Christian gentleman; often thought by those who knew him like the apostle John; unaffected piety, suavity of manner, and great benevolence distinguished him; and all his actions were influenced by a feeling of deep responsibility. These characteristics were especially manifested in the performance of his professional duties, and although not an implicit follower of what is called the non-restraint system, from a conviction of its being in the main erroneous, his judicious and gentle management of the patients entrusted to his care effected the successful restoration of the mental powers in a very remarkable degree. He had formerly under his care the great Robert Hall, and the eminent musical composer, Dr. Calcott. His death has excited a great sensation. A patient, through God's mercy and his instrumentality restored to health, was heard to exclaim, "The world has lost a friend and benefactor." He was a very active and useful member of the baptist denomination in the west of England, and will long be missed. May his mantle descend on his talented son who succeeds him!

MR. J. MARSHALL.

Few men in a private sphere have commanded a larger measure of esteem in life, and have been more generally regretted in death, than Mr. Jonathan Marshall, who died, after a short illness, at his residence, Shotley Field, December 9th, 1846, in the fifty-fourth year of his age. For many years he was an honoured and a useful member, and for a considerable period a deacon, of the church at Rowley and Broomley; and when in 1842 the church became "two bands," he was the main pillar of the church at Shotley and Rowley till his death. He was an ornament to the church of Christ, and "adorned the doctrine of God his Saviour." If one feature of his character was more prominent than another, it was integrity. He was eminently a man of principle. Rejecting the control of prejudice, impulse, and expediency, he made it his constant endeavour to ascertain what was right, and having discovered the path of duty, he trod it with a firm step and a determined heart, regardless of consequences. He had a large, kind, generous heart, that delighted in doing good to his fellow creatures. He was a lover of truth; a lover of hospitality; a lover of good men. The cause of the Redeemer lay near his heart, and he was deeply interested in the welfare of the church, especially that portion of it with which he was more immediately connected. His liberality to every good cause and to the poor, according to his means, was great. His family and numerous friends mourn him, and not they alone. The church at Shotley has sustained a great loss in his removal to the upper sanctuary, and indeed all in the neighbourhood, rich and poor, lament him; for the universal testimony is, "He was a good man." His strength had been much wasted by a slow fever which preyed upon him; but no serious apprehensions were entertained till ten or twelve days before his death, when typhoid symptoms manifested themselves, and even for some time after this a fatal termination was not feared; but a violent hemorrhage taking place, his already enfeebled frame was so much reduced that his medical attendants pronounced his case hopeless. The day preceding his death was peculiarly affecting. His beloved wife was also ill of fever at the same time. He saw his children one by one, and some few friends, and as his strength permitted, gave suitable counsel and admonition. Yet, in the midst of all this, he was calm and composed, for he rested on the Rock of ages. He expressed a wish to be restored for the sake of his family and the church, yet felt quite resigned and acquiescent. "I am in the hands of a covenant-keeping God," he said, "who is faithful to his promises, and will do with me what is right; I am willing to live or die, as he may determine." When the medical man left him at night he said, "Doctor, what do you think of me now?" "There is no hope for you," was the reply. Fixing his mild eye on him, he peacefully said, "Thank you; thank you." He gradually sank until between two or three in the morning, when, in obedience to the summons of the great King, "Friend, come up higher," he entered upon nobler service and joys in the "better land."

MR. THOMAS WORGER.

This esteemed friend, who was a deacon of the baptist church, Kensington, from its formation, was removed to his heavenly rest on the evening of the 26th of February, 1847. It was principally through his means and efforts that the chapel was erected, though it has since been considerably enlarged during the pastorate of the Rev. John Broad, now of Hitchin. It may be truly said of our departed friend, that he delighted in the prosperity of Zion, and the Lord whom he served was graciously pleased continually to uphold him. He was enabled to maintain an honourable and consistent course throughout a somewhat long life; and when the time of his departure was at hand, he had the privilege of knowing that he had not laboured in vain or spent his strength for nought. Under that roof which he had been instrumental in raising, many souls had been born to God, some of whom have preceded him to the heavenly world. Those who knew the deceased are aware of the humble

and peaceable spirit by which he was characterized. He was equally remarkable for his zeal for the cause of God and the good of souls; when these could be promoted he was always ready, to the utmost of his ability, in his endeavour to advance the Divine glory and the best interests of his fellow men. During his last illness his mind was eminently supported by the great truths and promises of the gospel, and many proofs he gave of his internal enjoyment of their divine reality. On one occasion he was reminded of the infinite value of the precious blood of Christ, and affectionately exhorted to think much of it. "Oh, yes," he replied, "that is all my hope." On another, when asked how he felt, he replied, "Very weak." The answer was, "But you have an almighty Saviour." "Yes," he replied, "and one who has power to bestow. He says, 'I give unto them eternal life;' he has power to give it." "And they shall never perish," was the reply, "neither shall any pluck them out of my hand." "This is my trust," he added, "and I leave myself in the Lord's hand." The love of God, as manifested in the gift of his beloved Son, was a subject peculiarly delightful to our departed friend. Often have his tears flowed and his tongue faltered when referring to such subjects; and could many of his remarks be re-called, which memory cannot accurately regain, abundant evidence would be afforded of his having lived and died in the enjoyment of that spirituality of mind which is life and peace, and of his uniform dependence on that grace which reigns through righteousness unto eternal life, by Jesus Christ our Lord.

MR. JOHN HEWES.

Died, at Princes' Risborough, on Saturday morning, Feb. 27, 1847, in the sixty-ninth year of his age, Mr. John Hewes, senior deacon of the baptist church in that town. He had been a useful and honourable member nearly forty-six years, having joined the church in 1801; and a deacon almost forty-four years, having been chosen to that office in 1803. He had given out the hymns, led the singing in the public worship, and been the superintendent of the sabbath school nearly as long. These offices were held, not merely nominally for the sake of office, but practically, the obligations they involved being attended to with pleasure, and the duties connected with them diligently, faithfully, and perseveringly discharged. His attendance upon the means of grace was constant and regular; seldom was he known to be absent from any service; he was almost uniformly present on week evenings in time to begin the service by leading the singing. His knowledge of the word of God was very extensive, as was evident to all who heard his prayers, which were always full of appropriate scripture language, fervent in feeling, and rich in experimental godliness, manifesting a considerable acquaintance with the deceitfulness of the human heart, and with the practical truths of the gospel. In sentiment he was a moderate Calvinist, and was always pleased when Christ was freely preached to all, and when obedience to the precepts of the gospel was enforced in the public ministry of the word. He was no sectarian, but wished well to all Christian bodies, and could pray for, and rejoice in, their prosperity. Feeling a deep concern for the salvation of sinners, he was always ready to take an active part in any special services held to promote the revival of true religion; at which times the prayers he offered were fervent, and the addresses he gave generally founded upon some passage of scripture, were powerful, calculated to arouse the careless to a feeling of their guilt and danger. He was greatly concerned for the young, especially for the children of the sabbath-school, seldom forgetting them and their teachers in his prayers. He rendered assistance, both by his judicious advice and pecuniary contributions, to several of the societies existing in the town for benevolent purposes. He was a member of the Benevolent Society, of the Reading Society, of the Young Men's Mutual Improvement Society, and also a staunch friend and supporter of the British school, which was often favoured with his visits and advice. When there were no meetings in the chapel, he would frequently attend and conduct village prayer-meetings, and deliver at them suitable addresses founded upon some passage of scripture, or read some short extracts from the magazine which he thought might give interest to the meeting, making his own remarks, and giving warning or encouragement to the young. In this way our brother spent all the time he could spare from the engagements of business, seeking to promote the temporal and spiritual interests of his fellow men. He was remarkably healthful, and had a great fear of disease and death; but his end was so sudden that he could not have much pain or agony. During the week in which he died he was remarkably well and cheerful. He spent much of his spare time in visiting his friends in the town and villages. On the Thursday evening he attended a village prayer-meeting, at which he delivered an address founded upon 2 Tim. iv. 7, 8, "I have fought a good fight," &c. No one present thought that his course was so nearly finished as was afterwards seen. On Friday, the following day, being with him a leisure day, he visited several of the members, and of his old acquaintances in the town, and was observed to be unusually pleasant. In the evening he made necessary arrangements for attending Aylesbury market next day, and after having taken a very hearty supper and attended to family worship, he retired to rest

in his usual good health, and nothing more was heard of him till next morning about half-past four o'clock, when his grandson, sleeping in an adjoining room, heard an unusual noise, and immediately called Mr. Benjamin Hewes, son of the deceased, who, going into the room, found his father expiring, beyond the possibility of speaking, in an unconscious state, and in a few minutes the spirit had taken its mysterious flight into the realms of bliss and purity to dwell with that Saviour whom he loved and served in this world. He is supposed to have died of apoplexy. He was interred on the Wednesday following, when from four to five hundred persons were present to witness the committal of his remains to the silent tomb. The sabbath after, Mr. John Dawson, his pastor, improved his death from 2 Tim. iv. 7, 8, "I have fought a good fight," &c., the passage from which the deceased had delivered his address at the last prayer-meeting he attended.

The editor having been for some years, at the commencement of his ministry, pastor of the church to which Mr. Hewes belonged, trusts that he may be excused if he adds a sentence expressive of his esteem for the deceased as a friend, and his inestimable worth as a deacon. On one occasion, about thirty years ago, the pastor being unwell, Mr. Hewes delivered a sermon from the pulpit—an admirable deacon's sermon—the text being, as all who heard it felt, one of the most appropriate that he could have chosen. It was this:—"I have set my affection upon the house of my God."

MRS. HARMAN.

The letter which brought the preceding intelligence announces also the death of another aged member of the church at Risborough—Mrs. Mary Harman. She resided for many years at Saunderton, about two miles from the town, and her hospitality will cause her to be remembered by those ministers who were accustomed to visit the neighbourhood when she was in the prime of life.

MRS. EDMINSON.

Died, early in the morning of March 20, in the fifty-sixth year of her age, Ann, the wife of the Rev. Robert Edminson, now of Cambridge, and for several years the pastor of the church assembling at Bratton, near Trowbridge, Wilts.

REV. J. HEMMING, M.A.

Died, March 8, 1847, at Kimbolton, Hunts, the Rev. John Hemming, A.M., for nearly thirty years the pastor of the baptist church in that place. Throughout his short illness, and in the immediate prospect of death, all was peace and joy, and in humble reliance on that Saviour whom he had faithfully preached to others, he calmly passed through the valley of the shadow of death, and his emancipated spirit entered on that rest which remaineth for the people of God.

MISCELLANEA.

NATIONAL EDUCATION.

In our last number reference was made to the measures adopted by the Educational Committee of the Privy Council, and to the "Analysis and Exposure of the New Government Scheme of Education," by Mr. Hare, which was on the point of appearing. As many of our readers will wish for further information on the subject, and it is important that all should be made acquainted with the nature and tendencies of the plan, we will avail ourselves of that pamphlet to give a general view of the intentions which the highest interests of the country demand that we should make every effort to frustrate. The following is an abridgment of Mr. Hare's Analysis:—

"The proposed plan is based upon general resolutions adopted by the committee on August 25th, 1846. These resolutions relate to—

"1. The inspection of schools.

"2. The appointment of school apprentices.

"3. The qualification of schoolmasters.

"4. The state of instruction in schools.

"5. The proportion to be observed between local contributions and government grants.

"6. The selection of training masters.

"7. Their recompence by annual grants.

"8. The bestowment of retiring pensions on schoolmasters and mistresses.

"9. The annual distribution of small gratuities to deserving schoolmasters.

"On the subject of Inspection, it is affirmed to be desirable that each school under the inspection of the Privy Council should be inspected annually; that, with the then existing number of inspectors, this could not be effected oftener than once in two years; that their lordships are unwilling, at once, to make so large an addition to their inspecting staff as would accomplish the desired end, and restrict themselves, for the present, to the appointment of three additional inspectors. Since the date of the minute, four new inspectors have been appointed, of whom all are clergymen.

"The regulations concerning School apprentices are as follow:—

"Their appointment is to originate in an application to the committee of council from the trustees or managers of any school under inspection.

"Such applications are to be referred to

the inspector, and entertained if he report favourably of the competency of the master or mistress, of the furniture, books, and apparatus of the school, of the class arrangements and manner of teaching, of the discipline, and of the prospect of the master's or mistress's salary, and other expenses, being provided for during the period of apprenticeship.

"The term of apprenticeship is to be five years, but to be shortened in cases of superior merit, which is also to be considered in the pecuniary awards.

"Candidates for apprenticeship must be at least thirteen years of age, free from bodily infirmity, read well, write well, write correctly from dictation, be versed in the first four rules of arithmetic, simple and compound, and in weights and measures, be acquainted with the parts of speech, have an elementary knowledge of geography, and be able to teach a junior class to the inspector's satisfaction. Girls must be able to sew neatly and to knit.

"Apprentices, at the end of the fifth year, are to be examined by the inspector in—the composition of an essay on the art of teaching; the rudiments of algebra or practice of land-surveying and levelling; syntax, etymology, and prosody; the use of the globes, geography of the British empire and Europe, as connected with outlines of English history (girls, in the historical geography of Great Britain); ability to give a gallery lesson, and conduct the instruction of the first class in any subject selected by the inspector.

"Special provisions are made with regard to Religion and to the religious character of the schools in which apprentices are placed. These it is desirable to transcribe exactly from the minutes.

"As to candidates for apprenticeship,—'In schools connected with the church of England, the clergyman and managers, and in other schools the managers, must certify that the moral character of the candidates and of their families justifies an expectation that the instruction and training of the school will be seconded by their own efforts and by the example of their parents. If this cannot be certified of the family, the apprentice will be required to board in some approved household.

"'In schools connected with the church of England, they will be required to repeat the catechism, and to show that they understand its meaning, and are acquainted with the outline of scripture history. The parochial clergyman will assist in this part of the examination.

"'In other schools, the state of the religious knowledge will be certified by the managers.'

"Well-conducted apprentices and monitors are to receive the following *stipends* irrespectively of any sum received from the school or any other source:—

	Apprentice.	Monitor.
At the end of the 1st year	£10 0 0	£5 0 0
" 2nd "	12 10 0	7 10 0
" 3rd "	15 0 0	10 0 0
" 4th "	17 10 0	12 10 0
" 5th "	20 0 0	——

"These stipends will be liable to be withdrawn on the report of the inspector, on proof of the continued ill-health of the apprentices or monitors, or of misconduct, want of punctuality, diligence, or skill, on failure in their examination, or in default of the required certificates.

"Inspectors, in conjunction with principals of Normal schools under inspection, are to submit to the lord president from among successful apprentices those who, upon competition in a public examination to be annually held in each district, may be found most proficient in their studies and skilful in the art of teaching; and the committee of council will award, for as many as they may think fit, an exhibition of £20 or £25, to one of the Normal schools under inspection; such persons to be denominated 'Queen's Scholars.' The exhibition is to be liable to be withdrawn, if the principal be dissatisfied with the conduct, attainments, or skill of the 'Queen's Scholars.' As further incentives to such as may not display the highest qualifications for the office of schoolmaster, but whose conduct and attainments may be satisfactory, opportunities are to be afforded of obtaining employment in the Public Service.

"For the further encouragement of Normal training schools, and persons under training, the committee of council will award to every Normal school subject to inspection, a grant for every student trained therein, concerning whose character and conduct the principal shall give a favourable report, and concerning whose attainments, skill in teaching, and general aptitude for the vocation of a schoolmaster, it shall appear at the close of each of the three years of training, that a certain standard of merit has been attained,—£20 at the close of the first year, £25 of the second, and £30 of the third.

"A retiring pension will be granted by the committee of council to any schoolmaster or mistress rendered incapable by age or infirmity, and who for fifteen years shall have conducted a normal or elementary school which shall have been under inspection seven years. The amount will be determined by the inspector's report, but will in no case exceed two-thirds of the average emoluments annually received by the applicant."

It is easy to perceive that the measures proposed, if carried into effect, will create for the ministers of the crown such an amount of patronage, and confer on the clergy of the established church such an increase of power and influence, as will be fraught with danger

to both civil and religious liberty. In this opinion dissenters generally concur, and in many places throughout the country, active measures are being taken to induce our legislators to interpose, and obtain an abandonment of the plan. The resolutions of several public bodies are subjoined, as illustrating the evils pertaining to the scheme, and showing the feeling of intelligent friends of free education respecting it.

THE BAPTIST UNION.

At a meeting of the committee of the Baptist Union, held at the Baptist Mission House, London, February 26th, 1847, the Rev. William Groser in the chair, the following resolutions were passed unanimously:—

1. That, looking on the proposed measure of Government exclusively as a measure for the promotion of Popular Education, and without entering into the question of the utility of the scholastic plans to which it refers, this Committee regard it as altogether unnecessary, no case having been made out, or really existing, for grants of public money in aid of voluntary contributions.

2. That, while the scholastic plans which the Government propose to aid might be both safe and expedient as sustained by voluntary contributions, supplies of money from the public purse have, in the judgment of this Committee, a tendency to render them unproductive of good, and fertile of mischief.

3. That, consequently, all moneys from the public purse expended on the scholastic plans in question must, in the opinion of this Committee, be considered as worse than an absolute waste; a matter the more serious when it is recollected that the amount can scarcely be less, when the Government measure shall be carried out, than from one to two millions sterling per annum, and that this large sum is to be extracted from an industrious and over-taxed people.

4. That, in the judgment of this Committee, the proposition of the Government is not to be looked upon as an Educational measure exclusively, but that it has direct and powerful bearings on the great questions of civil and religious liberty, in virtue of which it may be pronounced to be one of the most important and most injurious measures brought forward by any Government for a long series of years.

5. That, in the judgment of this Committee, any body of persons who should have to distribute in School gratuities, the sum of one or two millions sterling per annum, would acquire thereby an influence highly undesirable and pernicious; but that such influence is never so pernicious, or so strongly to be deprecated, as when it is in the hands of the Government, by whom it may at any time, and must in the end be applied to political and party purposes.

6. That since the effect of the Government proposition would be to increase to an enormous extent ministerial patronage, already excessive, and to render a very large number of persons dependent on the Government for their advancement in youth and their comfort in age, its execution must, in the opinion of this Committee, exert an influence directly hostile to Civil Liberty, and have a tendency to nourish political servility; and that, since the persons thus rendered dependent on the Government would be to a great extent the teachers of youth, it would become, not merely a powerful engine, but the most powerful engine which could have been devised, for diffusing political venality and corruption throughout the community.

7. That, in the opinion of this Committee, the proposition of the Government is not less hostile to Religious Liberty; since, in carrying out the measure, the Government will, in a large number of schools, both define and enforce religious instruction, and in all will make inquisition into the performance of "religious duties."

8. That, in the opinion of this Committee, the proposition of the Government must be characterized in its operation by extreme partiality and flagrant injustice; inasmuch as many schools will not accept the grants thus offered, and all such schools will be placed in circumstances of unrighteous and severe disadvantage.

9. That, in the opinion of this Committee, the proposition of the Government is peculiarly offensive to Protestant Dissenters of every class, since it involves nothing less than a new tax for ecclesiastical purposes, and will thus prove an aggravation of those grievances, the redress of which they have so long and so justly demanded.

10. That, in the opinion of this Committee, the offensiveness of this measure is aggravated by the unconstitutional manner of its introduction; which appears to indicate a wish to withhold it from public discussion, and to establish surreptitiously a system of pecuniary inducements by means of which the entire education of the country may at length be added to the public burdens, and subjected to Government influence.

11. That, in the opinion of this Committee, the striking advance towards such an issue which would be effected by the Government measure, and the facility and certainty with which other advances would subsequently be made, afford demonstrative proof of the impropriety of Government interference with Education in any manner, and of the necessity that it should be left absolutely free.

In a circular issued by the committee, it is added,—"With respect to the kind of opposition to be presented to the measure, we need scarcely remind you that one most important, effectual, and indispensable mode is to address a letter to the representatives for your borough or county, signed by electors, stating to them the objections entertained, and requesting their co-operation in parliament. To this should, of course, be added, petitions from congregations and schools to the House of Commons, as a general guide in the preparation of which a form will be appended below. Petitions may be sent by post, free of charge, if enclosed in a wrapper open at both ends, and written on, *Petition to Parliament*. The best course will be to forward all petitions to the members for the borough or county in which you reside, with a letter requesting their support; but, when this may be deemed objectionable, they may be addressed to the Central Education Committee, King's Head Tavern, Poultry, London, the secretary of which, Mr. Hare, will attend to their presentation.

EDWARD STEANE, J. H. HINTON, } *Secs.*

THE BAPTIST BOARD.

At a meeting of the members of the Board of Baptist Ministers residing in and about the cities of London and Westminster, held at the Mission House, Moorgate street, the following resolutions were passed unanimously:

I. That whilst the members of this Board, in common with ministers of other denominations, have proved themselves true friends of popular education, when based on right principles, and are ready to co-operate in the use of all proper means for the further diffusion of Scriptural and useful knowledge, they are constrained to offer the most strenuous opposition to the present scheme, for the following reasons; –

1. Because, considering the vast increase of schools of every description, designed for the children of the poor, and the improved quality of the instruction afforded in them—together with the fact, that the number of children educated has trebled during the last twenty-eight years — there exists no adequate cause for such an extensive scheme of government interference.

2. Because, were the emergency in this respect as great as it has been represented to be, it is not the province of Government to educate the people.

3. Because the present scheme, while professing to confer a boon on the people, will, in fact, augment the power of the Clergy, increase the patronage of Government, and by an unprecedented system of grants, gratuities, pensions, and places, dependent chiefly upon the favourable report of Government Inspectors and Parochial Clergymen, reduce the educators of the people, and, through them, the people themselves, to a state of political subserviency, and extinguish the spirit of freedom to which, under God, we are indebted for the invaluable blessings of civil and religious liberty.

4. Because the Government scheme, blending religious with secular instruction, and requiring proficiency in both on the part of those teachers and pupils who partake of the emoluments of the State, does in effect enforce the spiritual as well as the secular education of the youth of this country, institute a new religious establishment, and endow the most opposite creeds.

5. Because the contemplated interference of Government, though professedly designed to stimulate, will check voluntary effort, and endanger the important results already achieved by it.

6. Because long experience and observation justify the apprehension, that the ultimate effect of bringing the education of the country under state control will be to deteriorate its character, especially in a religious view; and to afford the opportunity, under the shadow of the Committee of Council, to a new set of abuses to grow up, which it will be exceedingly difficult to prevent or to eradicate.

7. Because, in the opinion of this Board, the way in which this important change is introduced, at the sole discretion of the Committee of Council, without Parliamentary discussion and enactment, is contrary to the spirit of the British Constitution.

II. That a petition be drawn up on the basis of the foregoing resolution, praying that the House of Commons will not make any grant of money towards carrying the Minutes of Council into effect, and that they will address the Crown to revoke the powers given to the Committee of Council on Education.

III. That brethren Hoby and Groser be a deputation from this Board to the Central Committee, to aid in opposing the measure.

IV. That these resolutions be advertized in the *Patriot* and *Nonconformist* newspapers.

(Signed) F. A. COX, D.D., LL.D., Chairman.
W. GROSER, Secretary.

March 9th, 1847.

MINISTERS OF THE THREE DENOMINATIONS.

An extraordinary meeting of the general body of Protestant Dissenting Ministers of the Three Denominations, residing in and about the cities of London and Westminster, was held in the Congregational Library, Blomfield Street, on Tuesday, the 10th of March, and by adjournment, on the 16th, convened by requisition, "to take into consideration the Educational Measures now before Parliament, as developed in the Minutes of the Committee of Council, dated August and December last." Rev. Robert Redpath, A.M., in the chair.

After mature consideration of the entire scheme, as set out in the Minutes of Council, the following resolutions were adopted:—

1. That the members of this body, in common with their brethren throughout the empire, have always endeavoured by money and labour to advance the education of the people; and that they did so, even when the mental improvement of the labouring classes was regarded with repugnance and alarm by many who occupied exalted positions in Church and State.

2. That having long cherished the conviction that the moral and social improvement of the people of this country greatly depends on their continued progress in knowledge and intelligence, many members of this body witnessed with approval the offer of Government, to aid in the erection of schools, and to promote, so far, the advance of general secular education.

3. That, nevertheless, they have been deeply concerned to discover, in the educational plans of successive Governments, that they admit principles and contemplate proceedings which, in the judgment of this body, are inimical to revealed Truth, to social justice, and to that independence of character which has ever been the boast and safeguard of the English people.

4. That the detection of these latent evils has led the members of this body gravely to question, whether any Government can interfere in the education of the people, but at the hazard of sacrificing higher and more enduring interests. A perusal of the recent Minutes of the Committee of Privy Council on Education has confirmed these suspicions, and compelled them to appear as the determined opponents of the elaborate scheme of patronage and pensions contained therein.

5. That, on so grave a question, the members of this body cannot stoop to the mere cavils of party, but are constrained by what they deem great principles to oppose the Government plan of education: for they object, as free Englishmen, to its unconstitutional origin and servile tendencies; as Evangelical Christians, to its latitudinarian aspect, confounding all distinctions between truth and error; and as Protestant Dissenters, to its appropriation of national money for any religious purposes whatsoever.

6. That petitions to both houses of Parliament, based upon and embodying these resolutions, be prepared and signed, and that a deputation be appointed to wait upon Lord John Russell, to convey to him the sentiments of this body on the proposed educational measures of Government.

ROBERT REDPATH, Chairman.
THOMAS JAMES, Secretary.

Congregational Library, March 16, 1847.

RESIGNATIONS.

The Rev. Jonathan George has resigned the pastoral charge of the baptist church at Harlington, near Hounslow.

The Rev. W. Welch informs us that he has dissolved his pastoral relation to the baptist church in King Street, Cheltenham.

The Rev. J. Lister has resigned his office as pastor of the church meeting in Myrtle Street, Liverpool, after having discharged its duties effectively more than forty-three years.

CORRESPONDENCE.

ON THE NECESSITY OF A CRITICAL AND STANDARD EDITION OF THE PILGRIM'S PROGRESS.

To the Editor of the Baptist Magazine.

DEAR SIR,—While the innumerable editions that have issued from the press in this and other lands of the immortal allegory of John Bunyan afford a testimony of the highest kind to the wonderful powers of his gifted mind, there have resulted from the absence of a recognized standard, great and singular variations from the text as left by the author himself. Till the recent discovery of the existence of his first editions of both parts, no means existed of giving a text pure and free from alteration. It therefore appeared most suitable that a baptist society should present to the world the work of this great baptist writer in all its integrity; which the Hanserd Knollys Society is able to do by the kind permission of the owners of the unique copies of these invaluable books. Many thousand variations have been already discovered from the text as left by Bunyan, and the two communications below, which I have the pleasure of forwarding to you, will afford curious examples of the nature of the adulterations to which the work has been subjected. The first is from the editor of the proposed edition, George Offor, Esq.; and the second from the Rev. Joseph A. Warne of Frankford, near Philadelphia, United States, contained in a letter to our treasurer, Charles Jones, Esq.

Mr. Offor says, "Grievous errors have crept into this popular work, and the public have never yet read the Pilgrim's Progress as John Bunyan sent it forth, with new additions and improvements and with some omissions in the ten or eleven impressions printed in his life time, all of which will be exhibited in our new edition. I trust that when this is known, all our subscribers will with peculiar satisfaction receive the forthcoming volume. An accurate collation of the book in common use, with those published by its author, has excited my extreme surprise that so many droll and singular errors have never yet been detected and exposed. I give you the following specimens:—The editions considered as most correct were those published by the aid of a subscription, and known as having Sturt's plates; these were printed from time to time in a handsome 8vo. volume, about eight editions between the years 1728 and 1775, all of them playing at follow-my-leader. Where Christian says of Talkative, "The *brute* in his kind serves God far better than he," they have it, "The *brewer*," &c., an alteration which in these days of temperance cannot for one moment be tolerated. In all these editions, where James is catechised by Prudence in the house called Beautiful, he is asked, "How doth God the Son save thee?" but, omitting the answer and the next question of the work of the Holy Spirit in salvation, he is represented as saying, "By his illumination, by his renovation, and by his preservation," thus ascribing to the Saviour the work of the Holy Spirit. Mr. Mason, in his first edition of the Pilgrim, with Notes, expresses his surprise that Bunyan could have fallen into so serious an error, but at the end of the volume apologises for having been himself misled by the copy from which he printed. In later editions, particularly the splendid one by Southey, and that odd oblong book by the Arts Union, a very droll error is perpetuated. Christian narrates to Hopeful the experience of Little-Faith, when in the prospect of death he was attacked by the three sturdy rogues, Faint-heart, Mistrust, and Guilt. Hopeful swaggers, and Christian points out to him the power of these enemies by the experience of David, of Heman, of Hezekiah, and of Peter. *Heman*, of the eighty-eighth Psalm, by a typographical error, was soon changed to *Haman*. But in Southey's, in the Arts Union, and many other editions, the editors, sagely considering that *Hamàn* was an exalted sinner, but not a godly 'champion in his day,' altered the name to *Mordecai!!!* and thus it appears in many thousand copies. In the conversation between Faithful and Talkative about the difference between an outcry against sin and an abhorrence of sin, what could induce the editor of the Tract Society's edition to change the word "holy" for "chaste?" or why did he omit a line in the six line stanza over the stile leading to Doubting Castle? When Christian and Ignorance are talking of a man's opinion of himself, Bunyan says, 'When *our* thoughts of our hearts;' why spoil the passage by altering it to, '*the* thoughts of our hearts?' Or where Hopeful gives Christian an account of his conversion, Bunyan represents him as saying, "I have committed sin enough in one *duty* to send me to hell,' why alter it to 'one *day*?' &c. That Southey or the Arts' Union should have made blunders is not so surprising, but we expected better things of the Religious Tract Society. These are only a sample of the whole volume, and if instead of the application of a few months, the half of my sexagenarian existence had been devoted to restoring the text of this inimitable volume to its pristine purity, instead of regretting the sacrifice, I should consider it the greatest honour that could have been conferred upon my humble name. My hope is to send the

pilgrims forth exactly as they came from the pen of the author, even to minute accuracy of punctuation, the use of capitals and italics; and I am delighted to find that the pilgrims look much the best in their original dress, and that even in these little points the printer must have followed the autograph of the author."

Mr. Warne says, "There is another matter of interest to your Society, and to the denomination in America, to which I beg to call your attention. I do not positively know whether you intend to re-publish all the writings of baptists who lived and are well-nigh forgotten, or only such of their works as are not generally known. If the former be your intention, of course the Pilgrim's Progress will be among your books; and I earnestly hope it may. Not that we have no copies of that work in this country; but we have, I fear, very few correct and faithful copies. I have examined three editions, one by the American Tract Society, one by the Presbyterian Board of Publication, and one by our own Baptist Publication Society, and I can almost venture to risk my right-hand that they are all wrong; and wrong on the very point which makes the Pilgrim's Progress a baptist book. I read that book in childhood and youth, and in my Christian infancy, till I almost knew it by heart. I feel confident that all its details, especially those of its allegory proper, are correctly registered in my memory; and there it is clearly recorded, that when Christian had reached the house called Beautiful, on the top of the Hill Difficulty, after conversation with the porter and Prudence, Piety and Charity, *before* he supped with the family, he was washed to cleanse him from the filth (or 'defilement,' but I think it is 'filth') he had contracted in his journey:—in plain English, before he entered the church, after examination had of his conversion, *he was baptised.* But these three editions contain nothing like it; they tell us that after conversation had with Christian by the above-named persons, 'they gave him something to drink,' and occupied the time till supper was ready in conversation. Now you will perceive, from the narration of these facts, what it is which I desire of your society, viz., that if possible they will print from editions of the respective works which were issued under the eyes of the authors themselves, that we may be certain of having what they say, and not what others of different sentiments put into their mouths."

It will be seen that Mr. Warne writes in ignorance of the fact that the reprint he urges had been already determined upon.

I remain, dear sir,
Yours most truly,
EDW. B. UNDERHILL,
Hon. Sec.

London, March 17, 1847.

EDITORIAL POSTSCRIPT.

The annual meeting of the Baptist Union of Great Britain and Ireland is to be held this year at Norwich, on the 29th of June and following days.

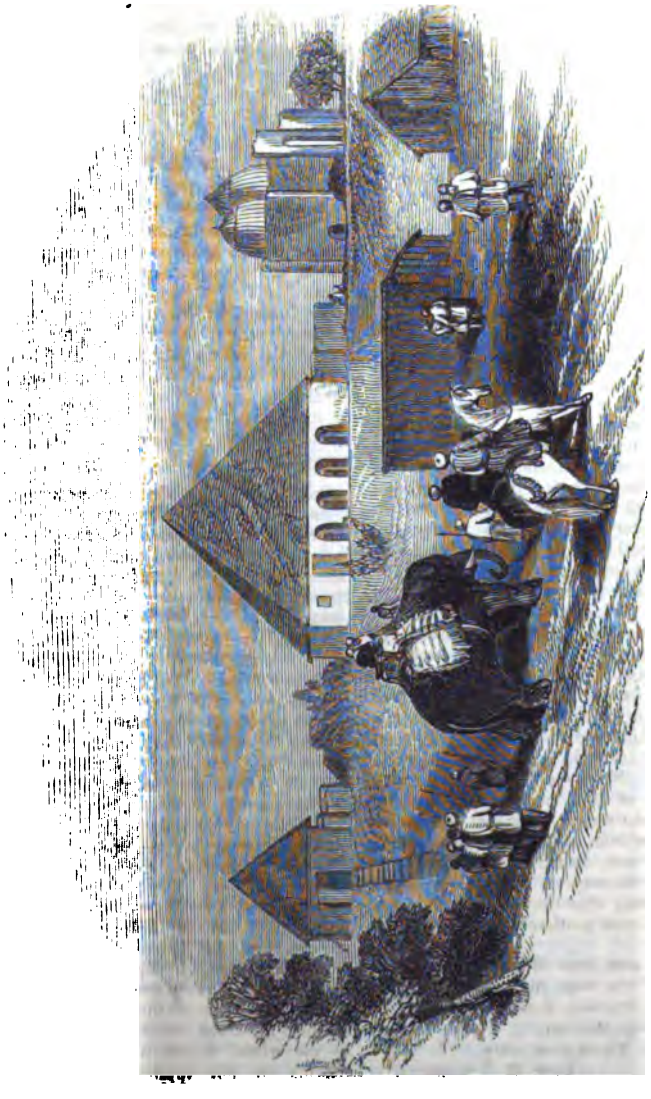
An advertisement on the wrapper of our number for February announced the appointment of Mr. Blair, one of the evangelists of the Baptist Union of Scotland, to visit the south, and solicit aid on behalf of the operations of our northern brethren. His non-arrival has been occasioned, we are informed, by the dangerous illness of Mrs. Blair; and it is probable that the task that had been assigned to him will be performed by one of the secretaries of the Union, Mr. Henderson of Galashiels.

"Something Wrong." Some verses under this title appeared in our last, which were taken avowedly from an American journal, and were supposed to be of American origin. We have since received a small volume containing them, published last year in London, entitled, "The Struggle of Freedom, and other Poems, by M. C. Cooke." Why the American editor should not have acknowledged the source whence he derived them we know not; but we think the author is entitled to say, that whatever may have led to it, when an appropriation of this sort is made covertly, "There must be something wrong."

Our brethren in Calcutta have commenced a new periodical entitled "The Oriental Baptist." In the first number we are gratified to see, with some original pieces, some taken with due acknowledgment from the Baptist Magazine, especially the introductory essay to the course of Family Bible Reading, and the Family Bible Reading for January, which it is the design of the conductors of the work to continue. In the tables of the rising and setting of the sun, which of course are altered to suit the meridian of Calcutta, it is curious to observe that on the first day of January the sun rises at forty-two minutes after six, and on the last day of the month, so slow is the progress, only one minute earlier. It sets at the commencement of the month at twenty-six minutes after five, and at forty-six minutes after five on the 31st.

Our friend Mr. Acworth, the respected president of Horton College, Bradford, has received from the University of Glasgow, in which he studied, the degree of LL.D. The degree of D.D. conferred by an American college a little more than four years ago, he declined to accept, for reasons which he gave to the world in our pages; but as those reasons are not applicable to the present case, his friends will address him, we presume, by his new title, without hesitation.

THE MISSIONARY HERALD.



MISSION-HOUSE, CHAPEL, AND ADJACENT MOSQUE, MUTTRA, HINDOSTHAN.

ASIA.

CALCUTTA.

Our most recent letters from the metropolis of British India were written on the twenty-first of January. Mr. Wenger had just recovered from a severe illness, and had been called to endure family afflictions. Mr. Pearce had recently returned from a long trip up the Hooghly and Jellinghee rivers, and then down the main stream of the Ganges, whence he struck off for Barisal. The chief object was the benefit of his health and that of Mrs. Pearce; but he and two native preachers embraced very numerous opportunities for preaching and distributing books, and spent three days among the Barisal converts. Messrs. Leslie and Page had attended the Saugor mela: in conjunction with some missionaries of other societies they preached from ten till five, on two successive days, to very attentive crowds—several hundreds of people at a time. The Calcutta Missionary Herald is discontinued as a separate publication, being superseded by the Oriental Baptist, which will include such intelligence as the Herald was accustomed to contain, with other articles such as are usually found in magazines. A periodical in the Bengali language was commenced also on the first of January, each number to consist of twenty-four pages, designed principally for the benefit of native Christians.

The following pleasant narrative is furnished by Mr. Pearce:—

I am happy to say that a case of some interest has come to my knowledge recently, of our tracts being made, under the divine blessing, the means of the conversion of an individual, who is now a member of one of the baptist churches in the south. Having heard the particulars of this happy event from the man's own lips, I requested him to put the account to paper, which he has done, and from the original now before me I give you the details. He says, "When I was young I learned to read in the village school, and afterwards was fond of reading the Hindu shastras. When I was about seventeen years of age, my uncle one day having received from some one a copy of the tract called Satya-Asray (the True Refuge), brought and gave it to me. I was much pleased with the printed character, and tried to read it. As I read on, the dialogue form excited my interest further, and I thought I will see what this is all about, and who has the best of the arguments, the old or the young man. As I proceeded, the old man seemed to me to leave the young man without any answer, as he showed the vanity of debtas, holy places, washing in the Ganges, &c. He further proved that our God Krishna had caused King Judhistir to assert a falsehood. It then occurred to me, that if Krishna were truly God, he would not encourage lying. I concluded, therefore, that he was neither God nor a saviour, and afterwards I learned from the tract that Jesus Christ had given his life for me, and is the only true Saviour.

"A little while after this some eight or ten of our neighbours came to our house, at a time when I was reading the Mahabharat. Seeing me reading, some one requested me to read a little to them. I asked them what they would like to hear. They replied, 'Read about the battle in which Droun was killed.' On finishing the story, I observed to them that Krishna was the occasion of Droun's death, by inducing King Judhistir to assert a falsehood; and, remembering what I had read in the True Refuge, I added, if Krishna were God, how could he encourage lying? and some other remarks against Krishna. On this they remarked, 'This man talks like a Christian, how did he learn all this?' My uncle then confessed that he had given me a Christian book some little while before. They then said, 'Take care, and do not allow him to read it any more, otherwise he will be ensnared, and become a Christian.' Alarmed, therefore, at what the neighbours said, my uncle shortly after, without my knowledge, took the tract from the place where I was accustomed to keep it, and destroyed it. Finding the tract was gone, I was much concerned to know how I should get another. A few days after, however, two native Christian preachers came to our village, when I inquired of them if they could supply me with the tract Satya-Asray; they replied they had no copies of the tract which I asked for, but they could give me Satya Dharmma Prakash, Mukti Mimangsa, and the Bhrum Nasuk. I took those three books with joy, and hid

them carefully, that no one might see them. These books I read in the middle of the day, and at night when nobody observed me, and was soon fully convinced by them that the Hindu shastras were false; for I saw that the debtas were fallen beings, and sought only the gratification of their evil passions. Besides, they represented Bramha, Vishnu, and Shiba to be each a god, and yet one and the same. But these were ever at variance, as the stories in the shastras show, how then can they be one and the only true God? Neither did they ever do any thing for the salvation of men. I further recollected that God is omniscient; but each of these three debtas performed actions which the others were not cognisant of. This is another proof that they are not God. I also learned from these tracts, that the Hindu shastras contained many contradictory statements, from which I inferred that they could not come from God, but were the work of men. Feeling this, I began to say to my relatives, 'The Christian religion is true, let us embrace it.' At this some of them chided me, saying it was false. My father, however, replied, 'This religion is true, it is not false!' My father was well disposed toward the Christian religion. Having heard of the Holy Scriptures, I thought that I should like to procure a copy of them, and read it. One of the Christian preachers before mentioned, soon supplied me with the New Testament. I read it secretly. Here I saw that Jesus Christ was set forth as the only Saviour, and that he gave his life for our redemption. My mind now became convinced that the bible was true and genuine. By means of another book, I learned the ten commandments, and from the same book I also learned that all mankind are descended from the same original parents, named Adam and Eve, and that consequently our various Hindu castes are of human origin. From this time I began to visit frequently the native Christian preachers mentioned before, and also to go on the Lord's day and sit by the door of the chapel, and listen to the preaching, &c. As I heard, I felt that this is the true way to worship God, and I thought that I should like to worship him thus also. With these impressions I took the opportunity one day to say to my father, and my uncle, who was my father's elder brother, 'Come, do let us embrace the Christian religion.' My father replied, 'Yes, in time we must all come into this way;' but my uncle made answer, 'If you do become a Christian, I will take all that you have, and drive you from this place.' Alarmed at his threat (for he being at the head of the family had the power to execute it), I remained quiet for a little while. Some days after, I ventured again to visit my Christian friends, and there received from one of them a little book called the Child's First Reading Book; this I read at home, and on coming to the fourteenth lesson I found these words, 'The child who fears God, and strives to keep all his commandments, will certainly be blessed of him should even his parents forsake him, or for any reason turn against him. God indeed will never forsake him.' By these words I was greatly comforted. Soon after this my uncle was taken ill and died, and when his funeral obsequies (shraddha) were performed, I felt that all hindrance to my professing Christianity was removed, and I determined therefore to cast in my lot with Christians, which I did by giving up my caste on 28th Srabon, 1249, i. e., about two years since."

Here follow some rather long details of his interviews with the Christians for this purpose, which it is unnecessary to give; suffice it to say, that he was baptized at Luckyantipore during the rains of last year, and united himself with the baptist church there, much to the satisfaction and joy of the Christian people at that place. He is still living, and by his uprightness, simplicity of manners, affection to Christian people, desire of knowledge, and zeal for the gospel, is manifestly a most pleasing monument of the sovereign grace of God in the gospel of his dear Son.

It is lamentable to add that the young man's father, of whom he makes favourable mention, was induced by his neighbours, about the time of the uncle's death, to undertake a pilgrimage to Gaya, and has never since been heard of.

BARISAL.

Extracts from Mr. Bareiro's letters appear in the Oriental Baptist, which give an encouraging view of the state of mind of many around him.

I returned from Dhan-doba the day before yesterday (Nov. 25th) after an absence of twelve days, which were spent in instructing the new and old converts, who, I am happy to say, have manifestly undergone a good change, as their conduct shows. There is a feeling of love and a spirit of prayer among them. Our labour in this respect has not been in vain; evidences of divine faith show themselves, and prove that they are treading the right way to heaven. In addition to this delightful work, we were engaged likewise in preaching to the

inquirers, of whom fifty-eight put on the Lord by baptism on the last Lord's day, the 22nd instant. The smallness of the number, compared with the number admitted in last October, gave us time to visit the houses of those brethren and sisters who live within an hour's journey, by water, and considerably less when it is dry, from Dhan-doba, and quietly to pursue our work. The brethren and some sisters who live at a distance came on Saturday, as they were previously informed by the brethren (who were sent by me to the villages), so that their number, with those who lived near, was about a hundred.

Striking Cases.

Among the occurrences while I was out, I might mention three which struck us with wonder and praise, as showing that God was verily with us. A man showed the greatest animosity to his wife, and threatened to kill her if she embraced the Christian faith, and every one who encouraged and abetted her. In this strait she came to us, not knowing that her husband was closely following her. When he came up he protested against her conduct, which, he said, proceeded not from a sense of good, but from evil, as he was certain that some of the converts had poisoned her mind with a design to ruin him. His ferociousness drew all the brethren and sisters around him while I was seated in the midst advising him to desist from his conduct. He said, why did she not inform him of her intentions, and then after a lapse of time they would both join us? We observed, that we had nothing to do with him, but with his wife, as she appeared to have a sense of eternal danger. The woman fell at his feet, entreating him, with us, to forgive any conduct in her that might have appeared amiss to him. He would not. I then prayed for him, and desired him to take his wife with him, which he did after a great deal of further bickering and noise. I did this that the man might not raise any evil story against the place or the brethren. The next morning he came to me bathed in tears of repentance, confessing his sins, and expressing the most earnest desire to join us. As there was no doubt of the sincerity of his sorrow, for he said that he had not had a wink of sleep on account of his sins, or of his faith in the Saviour, we admitted him, his wife, and his mother-in-law, who, with her daughter, had satisfied us before as to their faith.

An old hearer, whose affections were alienated from us by worldly prudence, came one night and began accusing some of the brethren as the cause of the distress he was then in with his wife, as they had branded him to every one with the epithet of being a Christian, and in this style he continued, grew warmer and warmer every hour, almost the whole night. Next morning I called him before all, and remonstrated with him. This had a very good effect, he settled down in calmness of temper, saw his danger, and, together with his wife, embraced Christ as his only Saviour.

The advice of a dying father, an old hearer of ours, to embrace Christ as the only Saviour, given to a lad of about fourteen years of age, had such an effect on him and his mother, that he came with some of the candidates and offered himself to join us, which he did, as we could not keep him out when we saw the grace in him. His mother, who is a believer, could not come, as there was no one, where she was, to guard her house.

You will be glad to hear that the example of contributing after communion, which we as a whole church set to them on the first Sunday of this month, has had a very good effect. It was nearly three rupees this time, and has been of great assistance to the poor of the flock. They are all now acquainted with the object, and admire it, and are willing to contribute their small mites toward it.

Discussions among Brahmans.

Dec. 1st, 1846. I forgot in my last to inform you that when I was last out, a high caste brahman came to me to request from me a tract which pointedly alluded to the "devtas" and their incapacity to save, as for want of such information he was not able to carry on a discussion in favour of Christianity which was carried on at a meeting of brahmans held to consider the truth of the Christian religion in consequence of my recent baptisms. This man told me that he maintained that Ram could not save others, or he could easily have prevented Ravan from eloping with his wife, Sita, which he did not. I handed him the tract called the "Settlement of the Question of Salvation."

Ridiculous Reports.

The brahmans and landholders are fabricating ridiculous reports in reference to the late conversions, such as that the Company Bahadur was trying to convert these people only to send them to colonize settlements belonging to them, or to fight their battles. Another report gives out that I baptized the 115 persons by putting them in water up to their waists, pouring the blood of fowls over the head, and giving each a piece of beef to eat! Others give out that the converts will be shipped to the Sunderbunds to manufacture salt, and that they have been all branded with red hot iron in certain parts of the body. Immediately after the baptism there was a report raised that the landholders had waylaid me, sunk my boat, and placed me in jail! I need not say that these reports are made up merely to deter people from embracing Christianity, now that the landholders, with the brahmans, have failed in their threats and ill usage.

CHITTAGONG.

Mr. Fink is at present at Serampore, having proceeded thither under medical advice, in consequence of the severity of a disease with which he has been attacked periodically during the last ten years, arising apparently from the unhealthy nature of the district in which he resides. At the meeting of the Association of Baptist Churches, held at Serampore in December last, he read a report, of which he has transmitted a copy, giving an account of missionary operations at Chittagong during the preceding year.

We have had the happiness of adding seven souls by baptism, and we have a hope of a few more, who, we sincerely trust, will give themselves up soon to the Lord. We have not excluded any. We have to record the removal of two persons by death, who died in the faith of the gospel. We had in our last report thirty-nine members. We dismissed two to Serampore church. We have now forty-two members, showing an increase of only three during the year. We have two schools. The one at Chandgao contains about fifty boys. The attendance during the rains is very irregular, and this is owing to the inundation of the surrounding lands. The town school contains about thirty boys, who are taught English. The blessed scriptures are introduced in both the schools. We have preaching daily to the heathens, who flock to hear us. There are two meeting-houses in the town for Bengalí preaching; one of them has lately fallen into ruins by a storm. There Hindoos and Mohammedans attend in numbers to hear the blessed gospel preached to them every day. The word of life is also preached on the roads, the ghauts, and all the markets of Chittagong, near and distant. The people around pay much attention to the gospel, and light and knowledge are spreading in every direction. At Chandgao our native brethren have meetings every day, and all our members, both men and women, are improving in divine things. The people, who seemed so much embittered against us, appear friendly, and they show less of that persecuting spirit, and gladly attend to listen to the word.

Saroda, the widow mentioned in our report some years ago, has at length left all her relations and friends, and at once decided for Christianity, much to our joy and encouragement. She has three children with her, who all attend to instructions daily. She has also three other sons advanced in years, who have left her, but we entertain hopes of them, as they love their mother.

We feel confident that the good attempted among the villagers will spring up at a future period to the glory of redeeming grace.

We have also regular services in the chapel on week-days, namely, twice on every sabbath in English and twice in Bengalí, among the members of the church and others who attend. Also we have service on Thursday evenings in English. On Tuesdays and Saturdays we have again Bengalí services for our native Christians.

We have extensively carried the gospel all over the Chittagong district; visited the melas at Sittakund, Kattalyah Khal, and Soorjokhola, and whenever we have known people to assemble, we have made it our constant and happy duty to carry the gospel thither. Scriptures and tracts have also been distributed extensively, yet demand for them increases. We have applications for large books, and many have evinced much scriptural knowledge when interrogated; and these prove that they have not made an improper use of our gifts. There are few Roman catholics who love to hear of a crucified Saviour residing at Chandgao, but they are afraid to show themselves to us regularly. Such is their dread of the priest whose influence is paramount.

AGRA.

From this city Mr. Dannenberg, who labours in connexion with Mr. Williams and Mr. Makepeace, writes as follows:—

The heat is so overpowering here, as that it is dangerous either for man or beast to be out after nine o'clock in the morning. I have never felt the heat so much in my former station, as I have felt it this year in Agra. The thermometer, in the shade, is from 130 to 140, and more, Farenheit. Thanks be to God, my poor labours have not been in vain in this station. A Hindu, by caste a Rajput or Brahman, has been arrested in his sinful career, and I trust brought to a saving knowledge of the Saviour. He had some seven or eight years ago heard the gospel preached by brother Thompson in Delhi,

being at the same time in the service of Sikandar Sahib. Shortly after this he left his employer, and became a faqir, wandering from one place to another, seeking rest for his soul; he spent some time in the jungles, after which he came to Matura, the famous holy place of the Hindoos, but not being satisfied, he left, and passing through Agra, heard me preach in the Tirpoliya, where he entered into discussion, and opposed me, but being defeated, he quietly left us. He was, however, deeply impressed by what he had heard, and came the next day to our native preachers to inquire more concerning the truth. On another occasion, when I was engaged in addressing a crowd in the market-place, he passed by, and hearing a man opposing me, he came forward, took my part, and confuted the opponent. The following day he came to me, saying, "that he had been deeply impressed, and was convinced of the truth of Christianity; that our books were true, and that his were false, and the invention of man; that he had been practising austerities for many years, and had also visited several famous places of pilgrimage, but his mind was not at ease; he now believed Christ Jesus to be such a Saviour as he needed, and had sought for. I explained to him the way of salvation by Christ more fully, and he was so much struck by what he heard, that he at once, without hesitation, gave up his shasters, or sacred books, to me, and accepted in return a New Testament. He soon after renounced caste, and has ever since continued with our native brethren, and appears to be a genuine convert. He is of a very willing disposition, reads his Testament very diligently, and I trust that "the love of Christ constraineth" him, and that he is daily "growing in grace and in knowledge of the Redeemer." For two months past he has accompanied the native preachers and myself on our preaching excursions, and will be baptized (D.V.) on the first sabbath of next month. Pray for him, dear brother, that he may be kept through faith unto salvation, and become a "shining light" to his benighted countrymen. The Lord has also blessed our humble labours in the villages. A Hindu in the village of Sainya has also been added to the church, and I have good reason to think him sincere. He has been tried much on account of the religion of Christ, but he has come out of the fire as gold well purified. Since the 5th of October last my labours have been chiefly directed to the district which we have particularly under our cultivation. This district, which has been allotted to brother Makepeace and myself, has not been cultivated so much as that which is under brother Williams's care. In some of the villages we have been very kindly received, and have much encouragement; but I am sorry to say that we have also many opponents. But we have the promise that the gospel shall conquer, and be victorious over all its enemies, and therefore are encouraged to go forward in the name of the Lord, "who wills that all men should be saved." There is a very interesting Hindu in Sainya, who has for some months been thinking seriously about his soul, and inquiring after the way to eternal life. We trust that he will soon confess Christ openly. He is very regular in his attendance at the prayer-meetings.

In the month of November I made a tour in connexion with brother Makepeace, to Bhuteshwar, distant about fifty-five miles from Agra. It is a famous bathing-place of the Hindus, and we visited it at the period of its great annual mela. It is kept in commemoration of the marriage of Mehadewo, or "the great god," one of the most obscene of the heathen deities. When we arrived but few people were collected, but as the great day drew nigh crowds were pouring in for the purpose of bathing and making offerings to the idol. What a painful thing it is to see man, created at first in the likeness of his Maker, bowing before a lifeless stone! Alas, how much is his understanding darkened! Yes, it is a heart-rending sight to see them rush for a drop of Ganges water for the purification of their hearts. In that place is a temple in which there are figures of Mahadewo, his wife Parwatti, and their son Mahes, cut out of stone. I have seen the poor Hindus gazing on them with the deepest adoration and astonishment, bowing down and making their offerings before them; and more sad to think, that they bring their little children with them, who are taught to do the same, and when leaving the temple they, with their children, cry out, "Bam Mahadewo! bam Mahadewo!" Seeing all this, a missionary in India may lose all his courage, and well might he say, "Who is sufficient" for such a work as to put down the kingdom of Satan, who is leading these poor people captive at his will? But "the Lord is with us," who has said, "I will do it." Had the missionary not the word of God on his side, had he not his promises, which give him vigour to prosecute his work, and had he no grace, which does support him, he would soon throw down his arms and abandon the field. At the end of the fair a very interesting man, of high caste, came to me expressing his belief in what he had heard, and seemed much affected. He visited our tent for three nights, and the day he was leaving the fair he came, assuring us of his sincerity, promising that he would not forget what had been declared to him, of the truth of which he was quite convinced. We had more hearers than we were able to address. We preached as long as our voices could be heard; we also distributed many books, which were gladly received, and returned home quite fatigued and exhausted. May the Spirit of God, accompany the word which has been preached in much

weakness, with demonstration and power, and many, many thousands come forward to declare themselves on the Lord's side!

We have just returned from another excursion to Gwalior. I had cherished a desire for some months past to visit that place, as we had been meeting with many of the inhabitants of that city, who seemed very favorably disposed, and desirous of reading our books. We left home on the 28th of December, 1846, and returned on the 14th of January, 1847. It took us five days to reach Gwalior. We preached in all the villages through which we passed, and many heard the gospel with great attention. On the 3rd we began to preach in the city of Gwalior. Many hundreds heard from our lips the gospel of Jesus Christ, and sometimes my congregation consisted of more than four hundred persons, who listened with the utmost attention. We had but very few objectors. Many seemed struck with the truth, and were obliged to say that their gods were not the true God, and their religion not divine. We preached for three days in the city, and also distributed many hundreds of gospels and tracts!

On the 6th we went to the Lashkar, where the raja lives, and his troops are situated. This place is larger than that portion of Gwalior denominated the city. On the morning of the day on which we commenced our preaching I went a little before my native preacher, who was bringing scriptures; I took as many as I could put in my pockets, and soon reached a large open place, where I began to read a part of the fifth chapter of Matthew, for the purpose of collecting a crowd, and in less than five minutes I was surrounded with not less than from three hundred to four hundred people, who heard very attentively. All were serious, and many seemed to feel the power of the truth. After having preached as long as I was able, I distributed the books I had with me, and returned to look for my native preacher. I soon found him, and took our stand in the principal street. We had splendid congregations, and preached till we were quite exhausted, and then distributed a large number of books. We continued for three days our preaching in the Lashkar, and were kindly received, and had as many hearers as could conveniently stand in the street. May God bless our poor and humble labours, and may they not be in vain.

BENARES.

In the Benares Recorder of the 24th of November, 1846, we observe the following statement:—

An examination of the English and Vernacular Schools, connected with the Baptist Mission at Benares, took place on Saturday morning last, at the house of Rev. G. Small, one of the missionaries. We were present on the occasion, and were much interested by the very satisfactory exhibition made. The number of scholars being greater than could be all accommodated at once in the hall, the different bazar schools were first examined one by one, giving place to each other in succession; and then the several classes of the principal school (in Bengalitolah) stepped forward and gave pleasing proofs of their attainments in general, but especially religious knowledge, through the medium of the English, Urdu, Hindi, and Bengali tongues, all of which are taught at that institution.

We have been favoured with a statement of the number of boys attending the several schools, along with a list of the studies completed during the year by the highest class of the English department in the last-named school, which may serve as a specimen of the system there pursued:—

Bengalitolah Central School.

English department	30
Bengali ditto	51
Urdu ditto	13
Hindi ditto	29
	123

Bazar Schools.

1. Sudder bazar, Secrole, English, and Urdu departments	21
Urdu and Persian ditto	26
2. Hindi ditto, about	35
Total	82
3. Chowhatta, Rajghat, Hindi, and Urdu, about	45
Grand total of scholars in attendance	250

Studies completed by the first class of Bengalitolah School.

1. Holy Bible, all Genesis in Bengali, and about half in English, by most of the boys. *Matthew*, the whole: translating from English into Bengali and Urdu, and half of Sermon on the Mount by heart.
2. Catechism (Keach's), first fifty questions.
3. English Instructor, No. 3, to page 115.
4. Ditto, ditto, No. 4, to page 25.
5. Geography (Clift's), all Asia.
6. Grammar (Lennie's), to 16th rule of syntax.
7. Arithmetic, to simple rule of three.
8. Composition and dictation, spelling, &c.
9. Poetry, several pieces committed to memory.

From this outline of studies, as well a from the general intelligence and proficiency exhibited by the scholars (especially of the higher classes), we think there is much ground for congratulating the missionaries on the success of their labours, and for encouragement to the public to continue and extend their liberality in aid of such educational schemes.

ANNIVERSARY SERVICES.

A Meeting for SPECIAL PRAYER will be held in the Library of the Mission House on the morning of Thursday, April 22nd, at eleven o'clock.

ANNUAL SERMONS, APRIL 22nd & 28th.

The Committee have pleasure in announcing that a sermon on behalf of the Society will be preached (D.V.) by the Rev. T. WINTER, of Bristol, at Surrey Chapel on the evening of Thursday, April 22nd. Service to commence at half-past six.

A sermon will also be delivered (D.V.) at the Poultry Chapel on Wednesday morning, April 28th, service to commence at eleven. The Rev. JOSIAS WILSON of the Presbyterian Church, River Terrace, had kindly engaged to preach, but serious illness having disabled him, the name of the preacher cannot be announced at present.

SERMONS, LORD'S DAY, APRIL 25th.

The following are the arrangements (so far as completed) for April 25th. The afternoon services marked thus * are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young	... ...	Rev. W. Young
Alie Street, Little	Rev. P. Dickerson	Rev. P. Dickerson	... ...
Austin Street, Shoreditch	Rev. F. Tucker	W. H. Watson, Esq.*	Rev. B. Godwin, D.D
Battersea	Rev. Dr. Godwin	... ...	Rev. S. Higgs
Blandford Street	Rev. W. B. Bowes	... ...	Rev. T. Winter
Bow	Rev. Jas. Edwards	... ...	Rev. B. Evans
Brentford, New	Rev. T. Smith	... ...	Rev. W. B. Bowes
Brixton Hill (Salem Chapel)	Rev. W. Fraser	... ...	Rev. T. Wheeler
Brompton	... ...	... ...	... ...
Camberwell	Rev. J. P. Hewlett	Rev. J. Branch*	Rev. R. Roff
Chelsea, Paradise Chapel	Rev. E. Carey	... ...	Rev. T. Swan
Church Street, Blackfriars	Rev. G. Cole	... ...	Rev. I. Lord
Clapham	Rev. C. E. Birt, M.A.	... ...	Rev. Jas. Edwards
Cumberland St., Curtain Road	(In May.)	... ...	... ...
Deptford, Lower Road	Rev. J. Kingsford	... ...	Rev. J. Kingsford
Devonshire Square	Rev. J. H. Hinton, M.A	Rev. J. Curwen*	... ...
Eagle Street	Rev. T. Swan	Rev. J. Russell*	Rev. T. F. Newman
Gravesend	Rev. F. Trestrail	... ...	Rev. F. Trestrail
Greenwich, London Street	... ...	... ...	... ...
Greenwich, Lewisham Road	Rev. Josh. Russell	... ...	Rev. E. Edwards
Hackney	Rev. D. Katterns	... ...	Rev. D. Katterns

PLACES.	MORNING.	AFTERNOON.	EVENING.
Hammersmith	Rev. J. Sprigg, M.A.	Rev. S. Higgs*	Rev. J. Stock
Hampstead, First Church	(April 18.)	... ...	... ...
Hatcham	... ...	... ...	... ...
Henrietta Street	Rev. Dr. Hoby	... ...	Rev. C. E. Birt, M.A.
Highgate	... ...	... ...	... ...
Homerton	Rev. D. Curtis	... ...	Rev. D. Curtis
Hoxton, Buttesland Street	Rev. J. Cox	... ...	... ...
Islington Green	Rev. E. S. Pryce, B.A.	... ...	Rev. J. Bennett, D.D.
John Street, Bedford Row	Rev. J. H. Evans	... ...	... ...
Kennington, Charles Street	(In May.)	... ...	... ...
Kensington	... ...	... ...	... ...
Keppel Street	Rev. T. F. Newman	... ...	Rev. J. Sprigg, M.A.
Lambeth, Regent Street	Rev. T. Winter	Rev. J. Bird*	Rev. W. Fraser
Mason's Court, Shoreditch	Rev. W. H. Elliott	... ...	Rev. J. Peacock
Maze Pond	Rev. J. Acworth, LL.D.	Rev. W. Fraser*	Rev. E. Carey
Mill Yard, Goodman's Fields	Rev. W. H. Black	... ...	... ...
New Park Street	Rev. C. Elven	... ...	Rev. C. Elven
Poplar	Rev. T. Wheeler	... ...	Rev. J. P. Hewlett
Potter's Bar	Rev. R. Ware	... ...	Rev. R. Ware
Prescot Street, Little	Rev. C. Stovel	... ...	Rev. C. Stovel
Romney Street, Westminster	... ...	... ...	... ...
Salter's Hall	Rev. R. Roff	... ...	Rev. J. M. Daniell
Shacklewell	Rev. B. Godwin, D.D.	... ...	Rev. J. Cox
Shakespear's Walk	Rev. T. Moore	... ...	Rev. G. W. Fishbourne
Shouldham Street, Paddington	Rev. J. Stock	Rev. I. Soule*	Rev. F. Tucker
Spencer Place, Goswell Road	... ...	... ...	... ...
Tottenham	Rev. W. H. Murch, DD	... ...	Rev. R. Allac[illegible]
Trinity Chapel, Borough	... ...	... ...	... ...
Vernon Chapel, Bagnigge Wells Road	Rev. O. Clarke	... ...	Rev. J. Acworth, LL.D.
Walworth, Horsley Street	Rev. W. Miall	... ...	Rev. W. Miall
Lion Street, Walworth	Rev. J. M. Daniell	... ...	Rev. G. Clayton
Waterloo Road	... ...	... ...	Rev. J. Branch
Wild Street, Little	... ...	... ...	... ...
Woolwich, Queen Street	Rev. John Cox	... ...	Rev. John Cox

Collections will be made after the above services.

JUVENILE MEETING, APRIL 26th.

The annual meeting of the young friends of the Society will be held on Monday, April 26th, at Finsbury Chapel. The chair will be taken at two o'clock in the afternoon.

ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 27th.

Preparatory to the public meeting at Exeter Hall, a General Meeting of the members of the Society will be held at the Mission House, Moorgate Street, on the morning of Tuesday, the 27th of April, for the election of the Committee for the ensuing year, and the transaction of other business. The chair will be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

ANNUAL PUBLIC MEETING, APRIL 29th.

The annual public meeting of the Society will be held in Exeter Hall, Strand, on Thursday, the 29th of April: the chair will be taken by Joseph Tritton, Esq., of London, at ten o'clock. Tickets for the meeting may be obtained at the Mission House in Moorgate Street, or at the vestries of the various chapels.

ACCOMMODATIONS.

Ministers and others who intend coming to town to the meetings, and are desirous of being received into the house of some friend, are requested to send an intimation of their wish to the Secretary of the Baptist Missionary Society, not later than the tenth of April. He will have much pleasure in making the necessary arrangements.

WEST INDIES.

HAITI.

Mr. and Mrs. Webley have arrived safely at Jacmel. An account of their voyage and first impressions is given in a letter, dated February 22nd, 1847.

You will be pleased to know that Mrs. Webley and myself have now completed our voyage, and are arrived at our destination. This it was our happiness to do on the 12th instant. Our voyage was characterized by much mercy, and not unfrequently by imminent peril. Indeed, upon three occasions we expected to find a grave beneath the waters of the Atlantic. Upon one of these we were seated in the cabin reading, with all our sails spread to a steady breeze, when a terrific storm came on almost instantaneously. Here, for nearly an hour, we quite despaired of ever reaching Jacmel, for our captain and his crew told us they had never witnessed anything at all resembling it. You will readily conceive of our position, with all our sails out, the result of which was, that the entire of the forepart of the vessel was buried in the wave by the storm. Our heavenly Father, however, whom

we trust has a great work for us to accomplish here, heard the prayers of our beloved friends in England, and brought us out of danger. Our voyage to Barbadoes was completed in five weeks precisely, as we left the Downs on the 25th of December and arrived there on the 29th of January. This was occasioned by adverse winds and calms, otherwise we should have performed it in much less time. During this part of our voyage I held a service on board four sabbaths out of the six. On the other two sabbaths I was prevented from doing so by storms and a very rough sea.

I am happy to state that the sailors and passengers upon these occasions were very attentive, and I cannot but hope that some good effects will follow these services.

Upon our arrival at Barbadoes we proceeded, immediately upon our landing, to the house of the Rev. Mr. Ranial, the Wesleyan missionary at Bridge Town. Here we found Mrs. Ranial and the Rev. Mr. Brown, another Wesleyan missionary, from whom we experienced excessive kindness; and, after a pressing invitation, remained with them till we again set sail for Haiti. Here too we heard of Mr. Angus and Mr. Birrell, who were also kindly entertained by these friends during their stay at Barbadoes.

Here also I preached at both the Wesleyan chapels on the sabbath, and again on the Wednesday and Thursday following. I had also engaged to preach for them again on the next sabbath, in the morning, and for the Moravian missionary in the evening; but our stay was not prolonged so as to admit of this, as we again embarked for Haiti on the Saturday previous.

Upon my landing here I found the people anxiously expecting my coming, who appeared gratified to find in me the successor of their beloved Mr. Francies. "The righteous shall be had in everlasting remembrance;" and certainly he will be remembered here as long as there shall be a people to do so, for you have only to mention his name and you at once awaken their tenderest sympathies. Nor is this surprising when we consider the varied circumstances which tended to endear him to all who knew him here. His fervent piety, his restless anxiety for the promotion of their welfare, and the entire consecration of his person to their best interests—all these aided in securing for him the fond affection of the people. But that which undoubtedly greatly contributed to this end was the happy choice of the time for his coming amongst them. At that time "wars, and rumours of wars," were spreading on every hand, and nothing was presented to the expectations of the people but certain destruction. Mr. Francies thought that these reports would retard the progress of the gospel, but in the sequel it has been shown that they rather tended to prepare their minds for its reception. For, at such a time, with no prospect of comfort or happiness in this life, they received with avidity a religion which promised them these here, and opened up the hope of these in a far higher measure hereafter.

The four inquirers, of whom Mrs. Francies spoke in her last letter, still remain stedfast. I have had the great pleasure, too, of adding three more to their number. To some of these I hope soon to administer the solemn rite of believer's baptism. We have, too, several others who are seriously disposed, and of whom we hope that they are not far from the kingdom of God. Our congregations also, which have been declining of late, I am told are somewhat better since my arrival, as many of those who had promised to return when a missionary came, have fulfilled those promises. Our sabbath school now varies from twelve to thirty children. Our day school has been considerably on the increase of late, as we have now forty-eight children on the books. The English class has very materially decreased since the decease of dear Mr. Francies, but these, I hope, will again revive as soon as I can make arrangements for attending to it myself. At present, however, my time is so wholly absorbed with French, that I have had little opportunity for forming plans of operation. You will confess with me, that I have no small task to perform every week in preparing three French discourses and six French prayers. Yet this I am compelled to do, as so few of the people understand English. If I were to act otherwise, perhaps I should soon have the more painful task of preaching to empty seats.

Eliacine is indeed a lovely specimen of a true Christian, and will be of great service to your mission. Frequently she is found conversing with and endeavouring to instruct, and sometimes praying with, those around her. On the sabbath, after the morning service, seven or eight adult persons stay back for these purposes, and for instruction from other sources.

We are all, I am happy to say, tolerably well. Miss Clark has been ill for some weeks, but her health is now again almost restored. Miss Harris and Mrs. Francies have occasionally been unwell, though not seriously ill, and are now convalescent. At present we all reside at the mission-house, and are all happy in our delightful employment. Respecting Miss Harris and Miss Clark, Mr. Birrell will lay before you some statistical accounts.

NEW PROVIDENCE, BAHAMAS.

Mr. Capern, writing from Nassau, Feb. 12th, speaks of the attendance on public worship as increasing. He says,

Our sabbath-schools are well attended, and some of the teachers feel a pleasure in their work, and are, I believe, truly concerned for the spiritual and eternal welfare of their classes. In both schools there are every Sunday contributions for Africa. Once a month they both unite, on the Sunday afternoon, and addresses are delivered by the teachers. At some of those meetings seven or eight shillings sterling are given by the children for Africa. On Christmas day we had a juvenile missionary meeting, and collected £1 5s. sterling.

As a specimen of the interest felt by some of the children in the welfare of Africa take the following: a little girl had three cents to put into the mission-box. With a view to create an interest in the mind of another little girl who had nothing to give, she gave her a part of her own, that she might have her name set down as a contributor when the box was brought round.

It is encouraging, too, to think that our financial statement is somewhat better than it was in the preceding year. I am afraid however now, that our income for general purposes will be less this year, in consequence of the money which is being raised for building a new chapel on the site of the old one. The people have set their minds on this object, and during the year they hope to accomplish it.

TURKS' ISLAND, BAHAMAS.

Mr. Littlewood having been disabled by long-continued affliction, Mr. Rycroft has been appointed to this island. He writes as follows, from Grand Cay, Jan. 16th:—

You will have learned before this that I left Nassau for this station on the 26th of December. Our voyage was a long and dangerous one. We could but feel thankful to God for journeying mercies when we passed the wrecks that lay on these reef-bound islands. One vessel only left Nassau a few days before us. Stress of weather obliged us, when we could, to make harbour. This at Bird Rock gave me an opportunity of seeing our friends on Crooked Island. It was cheering to my mind to find our brethren progressing toward perfection—endeavouring to edify each other, and to lead their neighbours to Jesus' feet.

On the eighth ultimo we came in sight of this island. Our usual signal, a white flag, filled the hearts of our people here with gladness. We looked upon them anxiously and prayerfully, and with the hope that our residence amongst them, through the divine blessing, shall be for their advancement in the things of God, and for the salvation of many who, alas, blindly stray from God, purity, and happiness. Here I find abundance of work in connexion with our great and God-glorifying object. May it ever be ours, as missionaries of the cross, to enter into the feelings of Him who in the days of his humiliation, and now on the throne of his glory, could have compassion on the ignorant, and on them that are out of the way.

JAMAICA.

The intelligence brought by the last mail, which arrived on the 22nd of March, leads to a confident hope that our friends, Messrs. Angus and Birrell, are on their homeward voyage. They were both well on the 20th of February, and intended to embark for England on the 8th of March. They may therefore be expected in London about the 6th of April.

FOREIGN LETTERS RECEIVED.

Africa	Clarence	Clarke, J.	May 21.
America	Boston	Peck, S.	February 6.
	Montreal	Cramp, J. M.	Jan. 28, Feb. 24.

Asia	Agra	Dannenberg, J. C. A.	January 21.
		Williams, R.	January 21.
	Benares	Small, G.	January 5.
	Calcutta	Thomas, J.	January 7.
		Wenger, J.	January 21.
	Colombo	Davies, J.	January 16 and 21.
		Lewis, C. B.	January 15.
	Delhi	Thompson, J. J.	January 19.
	Howrah	Morgan, T.	January 5.
	Intally	Pearce, G.	January 21.
	Kandy	Allen, J.	January 12 (2 letters).
	Matura	Dawson, C. C.	January 15.
	Muttra	Phillips, T.	January 20.
	Patna	Beddy, H.	January 15.
	Samarang	Brückner, G.	September 8.
	Serampore	Fink, J. C.	January 4.
Bahamas	Nassau	Capern, H.	February 12.
	Turk's Island	Rycroft, W. K.	January 16 and 27.
Brittany	Morlaix	Jenkins, J.	February 18.
Honduras	Belize	Henderson, A.	January 13.
		Kingdon, J.	January 19.
Trinidad	Port of Spain	Cowen, G.	January 29.
		Law, J.	February 6.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

R. V., New Park Street, for a parcel of magazines;
Mrs. S. Hobson, Lambeth, for a parcel, for *Africa;*
Friend unknown, for a parcel of magazines;
F. Westley, Esq., for a parcel of Magazines and numbers of the "Patriot;"
Miss Kilvington, Ilford, for a parcel of magazines, for *Dr. Prince, Western Africa;*
Ladies of Mission School, Walthamstow, for a parcel of magazines;
E. C., New Park Street, for a parcel of magazines;
Friend unknown, for a parcel of magazines;
Mrs. Clements and Miss Sargeant, Leytonstone, for a box of clothing for *Belize*, and a box of clothing for *Nassau;*
Mr. T. Allan, Hackney, for a parcel of magazines;
Miss Springett, Earl's Colne, for a parcel of magazines;
Mrs. A. Cropper, Dingle Bank, for a box of clothing and school materials, for *Trinidad;*
British and Foreign School Society, for two cases of school materials, for *Rev. J. Hume, Jamaica;*
Friends at Paradise Chapel, Chelsea, by Mrs. Archer, for a parcel of clothing, for *Rev. J. Clarke, Western Africa;*
Master J. J. Hartley, for a copy book, for *Western Africa.*

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of February, 1847.

	£	s.	d.
Annual Subscriptions.			
Clarke, Rev. O.	1	1	0
Dallas, Mrs. C. H., Tunbridge Wells	1	1	0
Francis, Mr., Wellington Street	1	1	0
Jacobson, Miss, for *Colonies*	1	0	0
Prance, Mr. C. C., Gray's Inn Square	1	1	0
Sherwin and Cope, Messrs.	1	1	0
Donations.			
Arnold, Mrs., box by	0	5	10
Beddome, R. B., Esq., Nicholas Lane	20	0	0
Millar, W. H., Esq., Cowley Road	5	5	0
Morrell, C., Esq., Sloane Street	2	0	0
Tattnell's, Mrs., Children, for *Dove*		9	6

	£	s.	d.
Thomas, Master Fred., by Mrs. Thomas Gurney	0	15	6
Legacy.			
Yeo, Mr., late of Hatherleigh, Devon, by Rev. W. Aitchison	6	0	0
London and Middlesex Auxiliaries.			
Brentford, New—			
Watkins, Mr. C.	3	0	0
Chelsea—			
Contributions, by Miss Gillam, for *Dove*	0	10	0
Harlington—			
Overberg House Missionary Society (moiety)	3	15	0
Islington Green—			
Contributions, for *Dove*	7	2	3
Maze Pond, on account	25	0	0
Contributions, for *Mule for Trinidad Mission*	12	0	0
Prescot Street—			
Contributions, for *Dove*	0	3	0
Regent Street, Lambeth—			
Juvenile Society, on account	35	0	0
Salters' Hall—			
Sunday School, for *Dove*	4	9	7
Walworth, South Street, Sunday School—			
Contributions, for *Hayti Schools*	1	0	0
Do., for *Brown's Town Schools*	1	5	1
Walworth, Horsley Street—			
Contributions, for *Dove*	0	10	0
Bedfordshire.			
Bedford—			
Young friends, by Rev. T. King, for *Dove*	0	16	6
Biggleswade—			
Contributions, by Miss Ellen Foster, for *Dove*	0	16	0
Luton—			
Contributions, by Misses Tranter, for *Dove*	1	4	0
Roxton—			
Contributions, by Master Barringer, for *Dove*	0	17	0
Toddington—			
Collections	3	1	2
Contributions	3	13	10
Berkshire.			
Newbury—			
Collections	13	3	0
Contributions	24	2	3
Do., Sunday Schools	4	11	4
Windsor—			
Collection	8	16	0
Contributions	5	1	6
Do., Sunday School, for *Dove*	1	2	0
	14	19	6
Acknowledged before	9	0	0
	5	19	6

	£	s.	d.
Wokingham—			
Contributions	5	18	4
Do., Juvenile Society	1	5	5
Buckinghamshire.			
Amersham—			
Collection	17	2	0
Contributions	31	18	9
Do., by Master J. G. Morten, for *Dove*	1	2	0
	50	2	9
Acknowledged before, and expenses	47	7	0
	2	15	9
Buckingham—			
Contributions, by Misses Bennett, for *Dove*	2	4	0
Chesham—			
Contributions, by Miss Fox and Master W. H. Payne, for *Dove*	1	0	0
Long Crendon—			
Contributions, by Master F. Dodwell, for *Dove*	0	10	0
Westcott—			
Contributions, by Mr. T. Homan	0	4	0
Cambridgeshire.			
Cambridge—			
Contributions	65	3	3
Do., Juvenile Society	8	16	0
Do., Sunday School Oakington, for *Dove*	0	6	9
Soham—			
Contributions, by Samuel Brown, for *Dove*	1	1	9
Cornwall.			
Chacewater—			
Contributions	2	0	0
Falmouth—			
Collections	13	13	7
Contributions	18	7	2
Do., Sunday School	0	15	0
Do., Juvenile, for *Patna Orphan Refuge*	4	0	0
Do., for *Jamaica Schools*	1	13	0
Flushing—			
Contributions	0	13	3
Marazion—			
Collection	0	10	0
Contributions	0	15	0
Penzance—			
Collections	11	10	0
Contributions	5	9	6
Redruth—			
Collections	7	2	9
Contributions	11	17	10
St. Austle	24	18	0
Truro—			
Collections	10	0	0
Contributions	14	1	11
Do., Sunday School	0	1	7
Do., for *Schools*	1	0	0
Do., for *Translations*	1	0	0
	129	8	6
Acknowledged before, and expenses	71	12	0
	57	16	6

	£	s.	d.
Cumberland.			
Whitehaven—			
Contributions, by Mr. J. Nelson, for *Dove*	2	12	9
Devonshire.			
North Devon Auxiliary, by Rev. W. Aitchison	35	0	0
Chudleigh—			
Contributions, by Miss A. Bray, for *Dove*	0	4	0
Devonport—			
Morice Square—			
Collections	13	3	6
Contributions	16	4	0
Do., by Miss Jane Westcott, Saltash	1	9	2
Pembroke Street—			
Collection	3	1	7
Collected by the late Rev. T. Willcocks	5	5	0
Newton Abbott—			
Contributions, by Mr. W. Doke, for *Dove*	0	12	8
Paington—			
Contributions, by Mr. C. Troward, for *Dove*	1	5	0
Tavistock—			
Contributions, by Miss Angas	6	0	0
Do., for *Africa*	2	0	0
Durham.			
Houghton le Spring—			
Contributions, by Master Earle and Miss Bee	0	16	8
Wolsingham—			
Contributions, for *Dove*	1	0	0
Essex.			
Ashdon—			
Contributions, for *Dove*	0	16	0
Ilford, Turret Place—			
Contributions, for *Dove*	0	12	0
Loughton—			
Contributions (half year)	5	5	1
Do., for *Dove*	2	13	6
Waltham Abbey—			
Proceeds of Lecture	3	1	0
Gloucestershire.			
Lechlade—			
Contributions, by S. Breeze, for *Dove*	0	16	0
Stow on the Wold—			
Contributions, for *Dove*	1	1	4
Hampshire.			
Alton—			
Contributions	1	0	0
Portsea and Gosport Auxiliary, on account	60	0	0
Portsea, White Row—			
Sunday School, for *Dove*	1	0	0
Romsey—			
Contributions, for *Dove*	0	15	4
Southampton, Portland Chapel—			
Collection	4	10	0
Contributions, for *Dove*	0	10	6

	£	s.	d.
HEREFORDSHIRE.			
Ross—			
Contributions, by Miss Smith, for *Dove*	0	4	8
HERTFORDSHIRE.			
Hertford—			
Contributions, for *Dove*	1	3	6
Markyate Street—			
Contributions, for *Dove*	0	11	1
St. Albans—			
Collections	14	1	0
Contributions	12	7	6
Do., Juvenile Society	9	7	4
Do., for *Dove*	2	6	4
	38	2	2
Acknowledged before and expenses	22	0	2
	16	2	0
HUNTINGDONSHIRE.			
HUNTINGDONSHIRE, by Mr. T. Coote, on account	30	0	0
KENT.			
Ashford—			
Contributions	6	16	6
Do., for *Dove*	0	17	6
Chatham, Zion Chapel	23	13	7
Tenterden—			
Contributions, for *Dove*	1	10	0
LANCASHIRE.			
Inskip—			
Contributions	1	1	0
Do., for *Dove*	1	6	0
Little Moor End, Oswaldtwisle—			
Sunday School, for *Dove*	1	1	0
Liverpool, Pembroke Chapel—			
Sunday School, half yearly subscription, for *Patna Orphan Refuge*	4	0	0
Manchester—			
Union Chapel—			
Sunday School, for *Intally*	10	0	0
Do, for *Dove*	2	0	0
York Street—			
Sunday School, for *Dove*	1	17	7
Rochdale—			
Kelsall, H., Esq., for *Jamaica Theological Institution*	10	0	0
LEICESTERSHIRE.			
Foxton—			
Contributions, for *Dove*	0	13	6
LINCOLNSHIRE.			
Limber—			
Contributions	2	3	0
Lincoln—			
Collections	12	10	3
Contributions	17	14	7
Do., Sunday School	2	12	6
Do., do., Waddington	0	15	6

	£	s.	d.
NORFOLK.			
NORFOLK, by T. Goldart, Esq., balance	70	11	0
Downham Market—			
Sunday School, for *Dove*	0	15	4
Salehouse—			
Contributions, for *Dove*	0	12	6
NORTHAMPTONSHIRE.			
Lower Heyford—			
Contributions, by Miss M. Hore	0	13	6
Middleton Cheney—			
Contributions, for *Dove*	1	0	1
NORTHUMBERLAND.			
Hexham, by Mr. H. Temperley	2	10	0
NOTTINGHAMSHIRE.			
Collingham—			
Collections, &c.	8	10	7
Contributions	25	12	1
Do., Sunday School	0	6	7
Do., for *Intally*	5	0	0
OXFORDSHIRE.			
Bicester—			
Contributions	2	11	6
SHROPSHIRE.			
Bridgnorth—			
Collections	13	6	9
Contributions	7	0	2
Do., Juvenile Society	8	17	6
Shifnal—			
Collection	1	12	0
Contributions	2	0	0
Do., Sunday School, for *Dove*	2	3	0
SOMERSETSHIRE.			
Keynsham—			
Sunday School, for *Dove*	1	5	0
Do., *Patna Orphan Refuge*	0	10	0
Do., for *Ceylon School*	0	15	0
SUFFOLK.			
Ipswich, Turret Green—			
Collection	6	16	0
Sprigg, Rev. J....A.S.	1	1	0
WARWICKSHIRE.			
Birmingham Auxiliary—			
Collection, Public Meeting	18	5	6
Cannon Street—			
Collections	23	13	0
Contributions	59	16	4
Do., Sun. School	1	14	1
Do., for *Dove*	1	9	4
Do., for *Africa*	19	16	4
Bond Street—			
Collections	18	0	0
Contributions	33	10	6
Do., for *Africa*	2	1	0
Do., Sun. School	16	0	0
Do., do., Potter Street	1	0	9
Mount Zion—			
Sunday Schools	0	18	0
New Hall Street—			
Collections	4	6	6
Juvenile Society, for *Dove*	0	13	0

	£	s.	d.
Heneage Street—			
Collections	16	16	2
Contributions	1	15	0
Do., Sun. School Girls	7	8	6
Do., do., for *Dove*	1	0	0
Do., Bible Class, for *Dove*	6	10	8
Livery Street—			
Collections	10	0	0
Darkhouse—			
Collections	6	18	0
Contributions	7	17	11
Stourbridge—			
Contributions	1	0	0
West Bromwich—			
Collections	10	5	7
	270	16	2
Acknowledged before, and expenses	234	4	0
	36	12	2
Henley in Arden—			
Contributions, for *Dove*	0	18	0
Leamington—			
Juvenile Contributions, for *Dove*	1	1	6
Woodhouse, Mr. E.	0	10	0
WESTMORELAND.			
Crosby Garrett—			
Contributions, for *Dove*	2	17	0
WILTSHIRE.			
Damerham and Rockbourne—			
Contributions	5	0	0
Do, for *Dove*	1	0	0
Devizes—			
Contributions, by Miss J. K. Anstie, for *Dove*	3	0	0
WORCESTERSHIRE.			
Shipston on Stour—			
Contributions	1	0	11
Do., for *Dove*	1	15	7
YORKSHIRE.			
Beverley—			
Sunday School, for *Dove*	1	0	0
Bradford, 1st Church—			
Contributions	13	4	0
Hull—			
Contributions, for *Dove*	0	6	0
Lockwood—			
Contributions....F.E.	10	1	0
Malton—			
Sunday School, for *Dove*	1	0	0
Ripon—			
Earl, Francis, Esq., M.D.	6	6	6
NORTH WALES.			
ANGLESEA.			
Holyhead—			
Collection, &c.	9	6	9
Contributions	1	10	4
Do., Sunday School	0	4	2
CARNARVONSHIRE.			
Carnarvon—			
Collections	8	16	2
Contributions	1	5	0

	£	s.	d.
DENBIGHSHIRE.			
Llangollen, &c., by Rev. E. S. Jones	13	1	0
MERIONETHSHIRE.			
Pandy'r Chapel—			
Collection	0	12	9
Contributions	2	19	0
Do., for *Dove*	1	2	10
SOUTH WALES.			
SOUTH WALES, on account, by Rev. B. Price	20	0	0
CARMARTHENSHIRE.			
Llandovery	2	0	0
MONMOUTHSHIRE.			
Abergavenny—			
Contributions, for *Dove*	1	8	0

	£	s.	d.
PEMBROKESHIRE.			
Middle Mill, by Rev. W. Reynolds	34	0	0
RADNORSHIRE.			
Presteign—			
Jones, Mr. T.	0	10	0
SCOTLAND.			
Aberchirder—			
Contributions, for *Dove*	0	8	6
Anstruther—			
Contributions, for *do.*	0	10	0
Burray—			
Contributions, for *do.*	2	10	0
Dunfermline—			
Contributions, for *do.*	2	1	9
Irvine—			
Contributions, for *do.*	1	9	9
Kirkaldy—			
Contributions, for *do.*	0	10	0

	£	s.	d.
FOREIGN.			
Graham's Town—			
Contributions	53	15	6

The Contributions from Cottenham, Cambridgeshire, in the October Herald, should have been entered thus:—

Cottenham—			
Collection	18	14	6
Sunday School, First Church	1	10	0

The Contributions from Glasgow acknowledged in the Herald for March, should have been specified as follows:—

For general purposes	124	13	6
Translations	20	0	0
Jamaica Schools	0	5	0
	150	0	0

CONTRIBUTIONS,

Received on account of the DEBT of the Baptist Missionary Society, up to March 18, 1847,—*Continued from last Herald.*

	£	s.	d.
CORNWALL.			
Falmouth	8	13	0
ESSEX.			
Colchester	5	3	6
Ilford, by Miss Rose	0	14	0
GLOUCESTERSHIRE.			
Thornbury	0	8	0
HUNTINGDONSHIRE.			
Spaldwick—			
Barnard, Mr. J.	0	10	0
LANCASHIRE.			
Inskip, by Rev. B. Evans	0	12	0
Liverpool, Soho Street	3	6	0

	£	s.	d.
LINCOLNSHIRE.			
Lincoln	1	10	6
NORTHAMPTONSHIRE.			
Clipstone, balance	0	11	0
SUSSEX.			
Lewes, by Mr. J. Hammond	2	2	0
WARWICKSHIRE.			
Birmingham, Cannon Street	25	5	0
Henley in Arden	0	8	0
YORKSHIRE.			
Sheffield, Townhead St.	6	6	0

	£	s.	d.
SOUTH WALES.			
CARMARTHENSHIRE.			
Fynnon Henry	2	12	9
GLAMORGANSHIRE			
Neath, Tabernacle	0	12	0
MONMOUTHSHIRE.			
Abergavenny, by Misses E. and S. Evans	1	6	0
Darrenfelen	4	15	0
FOREIGN.			
Graham's Town	3	9	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

THE

BAPTIST MAGAZINE.

MAY, 1847.

MEMOIR OF THE LATE REV. JAMES HARGREAVES.

BY THE REV. PHILIP J. SAFFERY.

Continued from page 201.

During the residence of Mr. Hargreaves at Ogden, he was compelled to add to his scanty income from the church, which never in any year reached £40, by keeping a school. His early disadvantages which would have disqualified a less conscientious man, were compensated by his laborious and self-denying application to study. He thirsted for knowledge, and searched for it as for hidden treasure. The midnight hours were consumed in its pursuit, and he was never unequal to the trust he had undertaken to fulfil. It may be mentioned as a proof of his conscientiousness that the parents of the children placed under his care were always told that he considered the claims of the ministry to be supreme, and that should the duties of the school-room ever clash with the former, the latter must always give place to the higher obligations under which he was laid. By a wise economy and arrangement of his time, this collision was of rare occurrence. The blessing of God rested on all his efforts. His school prospered. His temporal circumstances improved, and he became a kind benefactor of the poor, as well as a liberal subscriber to various religious societies.

Mr. Hargreaves did not receive from his people in Ogden that general and cordial co-operation which is so essential to permanent ministerial success. A lethargy prevailed in the hearts of many, and in a few there was a spirit of ungenerous envy on account of his success in his school. The additions to the church were neither so large nor so frequent as he desired, and even hoped for. He became anxious and unsettled, and this state of feeling was increased by invitations which he received from Bradford and Rawden in Yorkshire, Pendle Hill in Lancashire, and Poole in Dorsetshire. Ultimately these invitations, though extremely flattering, were declined, chiefly from a fear of offending God by leaving Ogden. In the close of the year 1307, the church at Ogden

again revived. The congregation increased. Mr. Hargreaves felt greater freedom in preaching and increased earnestness in his work. Many were awakened, and some were baptized; but at this crisis an event occurred which was to him pregnant with perplexity and sorrow.

The Rev. Mr. Lyons, the pastor of the baptist church in George Street, Hull, became a unitarian, and resigned his charge. Mr. Hargreaves was invited to become his successor. Uncertain what was the path of duty in this case, his tears were his meat day and night. Hundreds of times with weeping eyes did he exclaim,—

> "O that the Lord would guide my feet
> In ways of righteousness;
> Make every path of duty straight
> And plain before my face!"

At length, in concurrence with the opinion of the Rev. Andrew Fuller, who visited Hull while Mr. Hargraves was supplying the pulpit in George Street, and with the urgent advice of the Rev. Dr. Steadman and the Rev. Mr. Littlewood, he accepted the invitation. On the 13th of November, 1808, on the completion of the fortieth year of his age, he preached his farewell sermon at Ogden. For some time the prospects of Mr. Hargreaves at Hull were very encouraging. The congregation was greatly increased, and like the apostle, he was "in labours more abundant." He visited all the members and endeavoured to ascertain the religious state and experience of each. This close examination of the church at length discovered to him a fact of which he was not previously cognizant,—that discipline had been long neglected, and that among the members there were conflicting sentiments, some holding Sabellian, and some even Socinian opinions. Without giving in detail the various trials and difficulties with which Mr. Hargreaves had to contend, and which painfully embittered this portion of his life, it will be enough to state that his efforts to restore purity to the faith and the discipline of the church terminated in his resigning his connexion with it, amidst the profound regret of the majority of its members. It was, perhaps, more than a coincidence, and it was, at all events, a remarkable fact, reflecting the highest credit on the character and past labours of Mr. Hargreaves, that he received an invitation from the church at Ogden to return and resume the pastoral oversight, which was read and signed, not only the same day, but the very same hour, in which he resigned his charge at Hull. The intimation of God's will appeared to him too plain to admit of doubt or of delay, and on the 2nd of July, 1809, he appeared again as the pastor of the church in the pulpit at Ogden, surrounded by old and increasingly attached friends. He always regarded his trials at Hull as the rod of the Almighty on account of his leaving Ogden. How far this opinion was justified by all the facts of the case it is, perhaps, not for us to determine. The congregation at Ogden had greatly suffered during the absence of Mr. Hargreaves, but it now began to improve, and the church also increased in numbers. Although obliged to recommence his school, which soon became as large and as prosperous as before, he was engaged more than ever in preaching "the glorious gospel of the blessed God" in neighbouring towns and villages; and numerous were the applications he received to preach for religious institutions and on public occasions. His labours at this period of his life were really astonishing. While he refused no call that was made upon his time and strength for the cause of Christ, yet in the discharge of the duties of his school he lived in all good conscience before God. Among our

churches in Lancashire which have been laid under lasting obligations to Mr. Hargreaves is that in Oldham, which to a great extent originated with him, and on behalf of which, to collect for the debt on the chapel, he took several long, wearisome, and painful journeys. One of these was to London in March, 1821. It is probable that his exertions for Oldham, and more especially his journey to London, led at last to his removal from Ogden. The church, suffering possibly from his frequent absence, again wore a discouraging aspect. Some of the senior members, between whom and himself a cordial sympathy existed, were removed by death. Churches in the neighbourhood seemed to give expression to his own unexpressed feelings and to anticipate his final decision by sending him invitations. Among the most urgent of these was one from Accrington. But previously to his going to the metropolis with the Oldham chapel case, one of the members of the church in Little Wild Street, London, visited him in Lancashire, and pressed his supplying them on probation. To this he consented, and although he had many inducements to decide in favour of Accrington, he at length yielded to the call of the church in Little Wild Street, and entered on his labours there on the second Lord's day in January, 1822. This removal was not undertaken until after much prayer, and was accompanied by deep solicitude and many heart-rending pangs. In his new sphere of labour he had to struggle against many difficulties within the church, and prejudices against it without. "If ever," he said, "I laboured for God, it was here." With great care he prepared for the pulpit. With a wise and holy sagacity he formed plans for the revival of the church and for the habitual exercise of a just and affectionate discipline. By his unremitting kindness he brought back to the fellowship of the gospel alienated hearts, and through the influence of his conciliatory spirit he gathered around himself the warmest sympathies, and around his flock the renewed affection, of his ministerial brethren. The attendance increased, and between fifty and sixty members, the fruits of his ministry, were added to the church. But amidst all this outward prosperity, a worm was at its root; and on the 31st of June, 1828, he sent in his resignation to the church. His farewell sermons were preached on the 28th of September, in the same year.

During the connexion of Mr. Hargreaves with the church in Wild Street, the London Baptist Building Fund was formed, principally through his influence, and he became its first secretary, an office which he sustained with great credit to himself and advantage to the denomination until his removal to Waltham Abbey. His sentiments on war have already been noticed. In the year 1816, a society was formed for "the Promotion of Permanent and Universal Peace." Of this society he became a member in 1818, and on his removal to London he was immediately added to its committee. On the resignation of Thomas Bell, Esq., as its secretary, he was urged to take the vacant office, with which request he complied, and held it, though latterly in conjunction with the Rev. Mr. Jefferson, until his death. The sense which the committe of that noble and Christian institution entertain of his great services in its cause will be best expressed by the following extract from their minutes, dated September the 19th, 1845:—"That the committee of the London Peace Society receive the information of the decease of their venerable friend and valuable secretary, the Rev. James Hargreaves, with feelings of submission to the divine will;—they are thankful

that it has pleased the Supreme Disposer of all events to spare him to a good old age, and to enable him to maintain a consistent character through a long life, and to consecrate the energies of his mind and heart to the cause of sacred truth and the glory of the divine Redeemer;—they would especially express their thankfulness that he was permitted to witness the advancing progress of those pacific principles of Christianity to which he was so ardently attached, and for the diffusion of which he had so long and so disinterestedly laboured;—they cherish the recollection of their past intercourse with him with great satisfaction, and feel that to his enlightened judgment, his great prudence, his catholic spirit, and his firm, yet conciliatory manner, they have often been greatly indebted;—and they would, in conclusion, affectionately commend his bereaved and aged widow, and his devoted and attentive niece, to the kind sympathy and care of that God who comforteth them that are cast down, praying that they may be graciously sustained by his divine power, preserved in peace to the close of their life on earth, and finally be re-united to him whom they have so long loved and watched in the regions of everlasting joy and peace above."

Upon the resignation of his charge at Wild Street, Mr. Hargreaves had several invitations to other places. His own impression at this time was that his work as a pastor was done, and that although he might occasionally supply a vacant pulpit, it was now his duty to retire from the office which he had so long sustained. He was led, however, to see that he had mistaken the will of his heavenly Master. On the 11th of January, 1829, he accepted the invitation of the church in Waltham Abbey to be their pastor, and his public recognition took place on the 4th of May in that year, just one hundred years from the opening of the chapel, in which the worship of God was then conducted.

In his own brief memorial of the past, he says, "On coming to Waltham Abbey I felt a very strong and prevailing desire to discharge my duty, so as to keep my conscience clear from guilt, and so as should best promote the cause of God, the happiness of the church, and the welfare of the town;" and for more than sixteen years did he watch for souls there as one that must give an account.

His last sermon was preached from Romans iii. 24, "Being justified freely by his grace through the redemption that is in Christ Jesus." Mrs. Hargreaves, on the return of her husband from the pulpit on the Lord's day, often said to him, to ascertain his state of feeling, "Well, how have you preached to-day?" and his almost invariable reply, with a smile, was, "I have preached as well as I could." On the occasion of his last sermon, when the same question was proposed, he replied with great earnestness and solemnity, "If ever I have preached the gospel in my life, I have preached it this morning." This was on the 8th of June, 1845. He was then too unwell to take the evening service. On the following day at a Bible Society meeting he became seriously ill, and for seven or eight weeks remained in a very critical state. For a short time he revived; but a relapse, the fatal termination of which was at the last somewhat rapid and unexpected, closed his long, and useful, and honourable life on the 16th of September, 1845, in the seventy-seventh year of his age.

In the former part of his illness his sufferings were so acute that conversation with him was forbidden. He had a desire to recover, "not," he said, "that I am afraid to die, but I think I can do something more yet for my Lord." He

was often engaged in prayer, and yet lamented that on account of pain he could not pray more. On being reminded that the Lord knew his frame, and remembered that he was dust, he replied, "Yes, he does, and though I cannot pray much, I feel the spirit of prayer upon me;" and then he added, "I am a guilty sinner, but the blood and righteousness of Christ are my only foundation. Behold, God is my salvation."

About a week before his death, having been left alone for a little while, he remarked to his niece, on her return to him, "Well, while you have been gone I have been trying to examine myself, and to ascertain whether I love Jesus Christ, and I think I do love him.—I do love him.—Yes, I do love him; and that is of more importance to me than to see my pardon sealed on parchment, for if I love Christ I cannot be lost!"

As his end approached, he was perfectly conscious of it. Taking the hand of the beloved companion of his earthly pilgrimage, he said, with a heavenly sweetness and composure, "Farewell, farewell!" and presently he "slept in Jesus."

He was buried on the 23rd of September, in a vault beneath the north porch of the chapel, and on the following Lord's day evening, a funeral sermon was preached to his mourning church and congregation by the writer of this brief memoir, from Heb. xi. 21.

ON SPIRITUAL POVERTY.

BY THE REV. J. J. DAVIES.

"Blessed are the poor in spirit."

Such are the characters whom our Lord, in the first place, pronounces blessed,—the poor in spirit! Who would have expected this? How different from the language of the world; even of the professedly Christian world! A man prospers in business, he spreads himself out like a green bay-tree, he has more than heart can wish; and though it is evident that he has his portion in this life, yet we exclaim, How fortunate! What a prosperous, what a happy man! But God's thoughts are not as our thoughts; neither are his ways like our ways. Jesus says, "Woe to you rich, for you have received your consolation;" but, "blessed be ye poor, for yours is the kingdom of heaven!" And this he illustrates by a very affecting parable. There was a certain rich man, clothed in purple and fine linen, and who fared sumptuously every day." He was not guilty of dissipation or intemperance, of infidelity or irreligion; but he set his heart on his treasures; he sought satisfaction in the abundance of his possessions; he felt that he had enough here, and he had no thought of hereafter. But there is nothing permanent on earth—he died; and "in hell he opened his eyes, being in torment;" and when he pleaded for some alleviation of his wretchedness, he received this reply, "Remember that thou in thy life time receivedst thy good things."—"Woe unto you rich, for you have received your consolation!" There was at the same time a poor man, not only straightened in his circumstances, but also afflicted in his person, for want had induced disease. Covered with wounds, unmollified, and all exposed, he might be seen daily sitting at the

gate of the rich man, thankful for the crumbs which fell from his table. Life, doubtless, sometimes appeared long to him, and painful; but the last of his wearisome days and comfortless nights came at length—he, too, died; and angels, who are ministering spirits sent forth to minister to the heirs of salvation, conveyed his emancipated spirit to the abodes of the blessed: in life he had received his evil things, but now he is comforted. "Blessed be ye poor, for yours is the kingdom of heaven."

In attempting some illustration of this first of the beatitudes, we shall endeavour, in the first place, to ascertain the character described by our Lord,—"the poor in spirit." There are two interpretations of this phrase to which it may be proper briefly to advert before we notice that which appears to us to be correct. Some have interpreted it of poverty *literally*, and others of *voluntary* poverty. A word or two on each.

As to the first interpretation, that by "the poor in spirit" we are to understand the poor literally, it should be remarked, that poverty is not, in itself, a blessing. No man can be pronounced blessed, nor can it be said that he is in the way to blessedness, simply because he is poor. Many moral evils are often found to grow up in connexion with a state of great poverty. It is a soil in which many vices become rank and luxuriant. We often find there, not only a spirit of envy, censoriousness, and discontent, but also of avarice and pride. The scriptures, especially those of the New Testament, attach no importance to mere outward circumstances as such. Our situation in life is nothing, and it avails nothing to our best interests, apart from the state of mind which we cherish in it. This remark should be borne in mind in the interpretation of our Lord's words in the sermon on the plain, when he speaks, not of the poor in spirit, but simply of the poor with whom he contrasts the rich, saying, "Blessed be ye poor, ... woe unto you rich." In this passage it is evident, from the uniform tenor of scripture, as well as from the experience of every day, that our Lord does not and cannot refer to the outward condition, apart from the state of mind which is cultivated in it. Not the poor simply, but those who, while poor in estate, are rich in faith, and patience, and piety, are blessed; not the rich merely, but those who trust in uncertain riches, are the miserable.

But yet it must be confessed that we are much the creatures of circumstances. These frequently exert a prodigious influence on our characters. Hence it is that riches are so often represented in scripture as attended with great moral danger. Through the blindness of the human mind they have a powerful tendency to induce affection for them, and confidence in them. When riches increase, men find it hard not to set their hearts upon them; when they abound, it is difficult not to trust in them.

The gospel, too, as it wears a benevolent aspect towards mankind in general, does so especially towards the afflicted; and poverty is an affliction. Jesus mentions it as one of the evidences of his Messiahship, that to the poor the gospel was preached. And the apostle Paul states the fact in the following striking language:—"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence."

It is of importance, however, to remark once more, that wealth is a talent; it is a talent with which some are especially entrusted; and it would prove a great blessing to themselves, as well as the means of extensive good to others, if they felt the responsibility connected with it, and laboured, as wise and faithful stewards, to employ it for His honour who had committed it to their trust. And on the other hand, poverty, though in itself an affliction, is no real evil to men if while poor they are content with such things as they have; if they are patient, submissive, resigned to their lot as that which supreme wisdom and goodness have assigned them; if they are neither ambitious of great things themselves, nor envious of those who possess them; if, through their afflictive lot on earth, they are the more assiduous in laying up for themselves treasures in heaven; and if the abundance of their joy and their deep poverty abound unto the riches of Christian liberality, so that to their power, and beyond it, they are willing of themselves to do what they can for God and for man, and frequently do more than the best of their richer brethren—giving even all they have.

But there is a second interpretation to be noticed; it is, that by the poor in spirit we are to understand those who are poor, not of necessity, but voluntarily; those who choose to be poor for the kingdom of heaven's sake; as many of the primitive Christians did, who not only took joyfully the spoiling of their goods when the ruthless hand of persecution confiscated and destroyed them, but who also, having possessions of houses or lands, sold them and brought the prices of the things which were sold and laid them down at the apostles' feet, so that distribution was made to every one according as he had need; and as the young ruler would have done, had he obeyed the Lord's command when he said to him, "Go and sell all that thou hast, and give unto the poor, and thou shalt have treasure in heaven." Respecting this interpretation, I would remark that voluntary poverty is in itself no virtue; that it is laudable only in proportion to the purity of the motive in which it originates, and the excellence of the end which it is designed to promote. If men voluntarily submit to poverty and want from a spirit of pride and vain glory, if they do it under the influence of disappointment and vexation, or if they do it in a Pharisaic spirit, to be seen of their fellow men, to establish their own righteousness, and to merit the kingdom of God, it is a vain oblation, a worthless sacrifice; no true enjoyment can be connected with it, no real blessedness can flow from it. But if it be done to dry up some of the most prolific sources of pride, ostentation, and vanity, to cut off the occasion of luxury and conformity to the world, and solemnly to devote all to the service of God and to the good of men, it is a sacrifice acceptable to God through Jesus Christ. Circumstances may occur to render this desirable, and even necessary; but to do it uncalled would indicate a state of moral unsoundness. We are required to cultivate and improve our talents (and wealth is a talent), as well as to consecrate them to the service of God. We should use them as stewards, not as proprietors, and render them subservient to the divine glory and the best interests of our fellow creatures. It is when we act thus that we act nobly; it is then that our life is a continual sacrifice, sending up clouds of sweetest fragrance which ascend even to our Father's throne.

These interpretations are frequently adopted by certain classes of religionists; but they are evidently not correct. What, then, is the true interpretation? Our Lord, I conceive, is speaking of a *state of mind*, not of any outward condition; and that state of mind appears

to me to be a consciousness of spiritual destitution. The poor in spirit are those who are sensible of their inward spiritual poverty; not those simply who are spiritually poor, but those who are conscious of their spiritual poverty, who are truly and deeply sensible of their inward destitution and wretchedness. The state of mind described in this passage is the opposite of that attributed to the church in Laodicea,—"Thou sayest I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Spiritual poverty includes destitution of knowledge; and he who is poor in spirit is conscious of his ignorance; he is sensible how little he knows as he ought to know. He may have thought far more highly of himself than he ought to have done; he may have leaned to his own understanding; he may have been spoiled, and well nigh ruined, by philosophy and vain deceit; he may have been far too knowing to receive the simple verities of the gospel, "the truth as it is in Jesus." But it is otherwise now; he is poor in spirit; he is conscious of his inward destitution; he is sensible of his ignorance, especially of the things which belong to his peace. Hence he has become, in spirit, in docility, a little child. As a little child, he receives the kingdom of God. As a child he sits at the feet of the great Teacher; he listens with delight to the gracious words which proceed out of his lips, and feeds upon them; he yields his understanding, his conscience, and his heart to the government of Jesus Christ, and feels himself safe and happy under his guidance. He still frequently laments his ignorance; and while anxious to learn, he deplores the little progress which he makes in the knowledge of his Lord and Saviour Jesus Christ.

Spiritual poverty includes, also, destitution of wisdom—of the wisdom which is profitable to direct; and he who is poor in spirit is sensible, not only of his ignorance, but also of his folly. He cannot glory in his wisdom, nor trust to his own heart. He feels that he lacks wisdom, and that he knows not what is best for him. He feels his entire dependence on God for guidance in the path of life and peace. He acknowledges him in all his ways, and trusts to him to direct his steps. He seeks especially to be made wise unto salvation, and rejoices in the assurance that Christ is made unto us wisdom from God, as well as righteousness, and sanctification and redemption.

Spiritual poverty includes, further, destitution of righteousness and inward strength; and he who is poor in spirit is conscious of his guilt and depravity. He feels that he has nothing to recommend him to the favour of his God; his very righteousness is polluted, his best obedience is defective and defiled; he is conscious that he has no worthiness of his own to plead before God, but that, on the contrary, his demerits are infinite. He feels also his proneness to err; his tendencies to depart from God. He often realizes the truth of the apostle's declaration, "To will is present with me, but how to perform that which is good I find not." He feels that he is not sufficient of himself even to think anything as of himself; that there is no health, no strength in him. He feels that in him,—that is, in his flesh,—there dwelleth no good thing. He feels that if he has righteousness wherein to stand before God, it is that of another, not his own; that if he has inward strength and grace it is communicated by Him whose grace is sufficient for his people, and whose strength is made perfect in their weakness; that if he has peace and joy it is in believing the testimony of God who has promised that he will never leave or

forsake those who put their trust in him.

Such are the characters whom our Lord first pronounces blessed—the poor in spirit; they are those who are sensible of their spiritual poverty, who are conscious of their destitution of the highest knowledge, of the best wisdom, of righteousness, and of inward strength; and who, sensible of their own wretchedness and unworthiness, are glad to avail themselves of His grace in whom all fulness dwells.

These characters are exceedingly humble before God; they feel that they are not worthy of the least of all the mercies, and of all the truth, which he has shown unto them. They also esteem others better than themselves; while they look upon themselves as the chief of sinners, they feel that they are less than the least of all saints.

This state of mind does not depend on outward circumstances; it is compatible with affluence and ease on the one hand, and with poverty and want on the other; but it is incompatible either with a spirit of complacency in wealth, or of discontent in poverty. In Job we have a beautiful instance of genuine poverty of spirit, in the midst of the greatest abundance and of the deepest distress.

EVANGELISTIC LABOURS.

BY THE REV. ISAAC DAVIES.

About two years ago, the pastor of a village congregation, lamenting the spiritual destitution of several populous districts in the vicinity, said, in the course of his address one Lord's day morning, "Young men! the villagers around are perishing; go and preach to them the gospel." A young man who had not long become a member of the church was present and heard the appeal, and, under the blessing of God, it was enough. In the afternoon of the same day he went forth and came to a hamlet about three miles distant, whose inhabitants lived in total darkness and without any means of religious instruction. Old and young, they were alike ignorant of the way of life. They were addicted to the lowest vices and most ridiculous sports. The sabbath day, as is usual under such circumstances, was spent, with here and there an exception, in folly and sin. But what could he do? His knowledge was scanty, his experience of spiritual life was recent, and his resources were limited. He had neither education, nor money, nor influence, and the people were ignorant, rude, and wicked. He deliberated. He thought that if they knew what he did, little as that was, their condition would be improved and their life more happy. He therefore resolved to tell them what he knew of Jesus Christ and what he felt of religion, and to labour in every way possible for their spiritual well-being. He saw several cottages untenanted; he therefore applied at once for the use of one of them, free of rent, for a school and preaching room, until such time as it would be required for a dwelling-house. The application was successful. He announced his intention in the neighbourhood, and fixed the time when he would commence his operations. Meanwhile, however, much had to be done; the house must be cleaned and aired, benches, rails, pulpit, books, &c., must be provided. And he stood alone. He was not sure of the sanction of any one. He mentioned the project to some who were ready for every good work, and they

commended and encouraged him; and soon the necessary aid was secured. In conjunction with one or two others whom he enlisted in the cause, he commenced operations. The materials were of course rough and unruly, for no kind hand had ever applied the chisel to remove any of the protuberances. That which would have deterred many was an additional motive for him to act; for he himself had been a rough and ungovernable lad. There was a prospect of usefulness, though a remote one, and, encouraged by this, the young men went on, the originator becoming the superintendent of the station, and taking with him each sabbath one or more to aid him both in teaching, and preaching the word. He did not meet with all the encouragement he might have expected; some of the people insulted and annoyed him and his fellow labourers greatly. On one occasion, on a dark night, they were stoned for some time, but happily escaped without much injury. Although a stone struck him, this young soldier of Jesus Christ was only the more determined to persevere: ignorance of God and of his word was the cause of that opposition which, therefore, served to deepen his impression of their claims, and to bring to light fresh materials for conquest. But that was not all. Christian friends blamed him. Elder brethren thought him forward, and even presumptuous, and predicted the certain failure of his scheme; yet, constrained by the love of Christ, and of precious souls for whom Christ died, he went on, notwithstanding every opposition.

The result of two years' self-denying labour is gratifying. In the school there are about ninety children and young persons in regular attendance, many of whom are able to read well, and some to write a little. They have established a small loan library, which, though it is by no means adequate to the growing desire of the school and congregation, is doing good. The behaviour and external appearance of the children, and, indeed, of the entire neighbourhood, are greatly improved; swearing, gambling, sabbath profanation, intemperance, and the like, are far less frequent than formerly. What a blessing, even in a temporal point of view, does the introduction of the gospel into that place appear! Generations yet unborn will call him blessed who had mercy on them in their low estate!

Could they have a school-room instead of the cottage, much more good would doubtless be done both in the school and congregation; for there can be no additions to either until a larger place of meeting be obtained. Through the preaching of these brethren, too, much good has been effected. Several are hopefully converted to God; eight have been baptized on a profession of faith and received into Christian fellowship by a neighbouring church, and there is a prospect of further additions ere long. A large district in that locality is regularly furnished with tracts, which in most cases are gratefully received. What will be the ultimate issue of these "works of faith and labours of love," we cannot conjecture; but surely enough has been realized to compel us to say to these servants of the Lord, Thank God and take courage.

Are there not young men in most of our churches who might "go and do likewise?" Dear brethren, this sketch is written in the hope that some of you will be induced by it to go forth in the name of the Lord to rescue your fellow creatures from ruin! Have compassion on the multitudes within your reach who perish every year "for lack of knowledge,"—that knowledge which you possess! The humble reception of the truths of the gospel has made you happy, and it would make them happy likewise; but how shall they believe in Him of whom they have not heard, and

how shall they hear without a preacher? Young and old appeal to your sympathies. By their miseries, dangers, and prospects they call for help. They say, in language which cannot be mistaken, "that the soul be without knowledge it is not good." Oh, covet "the blessing of them that are ready to perish." Serve the Lord with humility, zeal, and prayer. "Ye are not your own, for ye are bought with a price—(and oh, what a price!)—therefore glorify God with your body and your spirit, which are God's."

Swanwick.

PRIZE PAINTINGS OF OUR LORD'S BAPTISM.

THE paintings now placed in the large room near Hyde Park Corner, recently occupied by the Chinese Exhibition, relate to a subject in which our readers feel so much interest that it will afford pleasure to many of them, doubtless, to be furnished with some account of the collection. It will be remembered that about two years ago, Mr. Bell of South Shields, desiring to call public attention to scriptural views of baptism, offered a prize of one thousand pounds to the artist, British or foreign, who should produce within a given time the best oil painting of the immersion of our Lord in the river Jordan. It was required that the size of the work should be not less than twelve feet by ten, and not greater than fifteen feet by twelve, and that the two principal figures should be at least as large as life. In consequence of this liberal offer, several fine pictures have been sent in; the eligible premises already mentioned have been hired for their reception; and they are now open to the inspection of the public.

It is not the intention of this paper to offer any criticisms on these paintings as works of art, or even to intimate an opinion respecting their respective merits; but to give such a description as may induce persons who have opportunity to visit the exhibition to avail themselves of it, and enable friends at a distance to form some idea of its general character.

Historical accuracy, or conformity of the representation to the actual scene, has been aimed at in some degree by all the artists, but by some with greater determination and success than by others. Some have indeed so far done homage to custom as to introduce the slender cross which the pictorial representations of past centuries have made John the Baptist's distinctive sign; some have introduced emblematical figures; many have placed on the banks of the river persons who afterwards became prominent in the gospel history, as well as some of the Saviour's family connexions: among the former the two sisters of Lazarus, and two or three of the apostles are apparently the favorites. The greater number exhibit a visible dove.

In three of the pictures our Lord and the administrator of the ordinance are without any attendants, which was probably the fact. Nothing in scripture indicates that there were spectators, or that the descent of the Holy Ghost which John attested had been witnessed by others. This view of the case is defended by Mr. Fisk, one of the artists, who says, "The baptist and the Saviour are represented in the picture as *unaccompanied*—a view of the subject confirmed by able commentators, and apparently by scripture itself, since the baptist speaks (to those sent unto him) of Christ as one 'whom they know not;' yet if the miraculous evidences had been *publicly* given, they surely must have

known him, or a second miracle must have been wrought, closing the eyes and ears of all present except John himself." In describing his painting, this gentleman adds, "The Saviour is represented with the smooth unfurrowed face of youth, as an indication that his ministry is only now commenced, and that the sorrows and sufferings by which afterwards 'his visage was so marred more than any man, and his form more than the sons of men' had not yet begun. An attempt has also been made by the disposition of the figure of the Saviour and that of the baptist to elevate the former both in stature and *mental superiority* as much as possible, thereby to give an idea of the superior position that Jesus Christ had at that moment in prayerful dignity taken upon himself. On the opposite bank of the river is introduced a halt of a party of Bedouin Arabs, thereby to mark the locale of the picture. They are a wandering and distant flock, who, though a 'long way off,' are to be brought to the fold of 'the *true Shepherd*.' On the foreground a serpent is supposed to represent 'that old serpent, the devil,' fleeing from the face of Christ, who at this time must be considered as having commenced his holy mission. The scenery is in accordance with descriptions the artist has been obligingly favoured with by eastern travellers, also in tint, &c., &c., and the situation of the mountains of Moab, which form the extreme distance."

Our Lord and his harbinger are also alone in the production of Augustine Aglio, who says, "The picture is intended to represent when our Saviour, after being baptized by John, walked out of Jordan and subsequently retired into the wilderness, according to the scriptures, and particularly Mark i. 12, 'And immediately the Spirit driveth him into the wilderness.' He is represented walking out of the river on an opposite side from where the people came to be baptized by John, as more clearly to indicate retirement; he is also in the attitude natural to prayer; the hands are not crossed on his bosom, as that attitude is catholic and not Jewish, —is feminine and not belonging to man, who, according to ancient tradition, in prayer had their hands more extended towards heaven. John is looking up in astonishment, to bear witness to the opening of the heavens, the descent of the Holy Ghost in the shape of a dove, and hearing the voice which proclaimed Christ the Son of God, in whom He was well pleased."

Our Lord and John are represented as nearly naked in both these pictures, and in several others. This we regret, especially as these two have very high claims to admiration; though, in the former the beautiful figure of the Saviour is, in our view, too young and too feminine, and in the latter the triangular representation of Deity at the top of the painting is in our opinion objectionable.

The want of becoming dress is almost the only deduction from the excellence of the picture of Frank Howard. The faces of our Lord and his mother strike us as remarkably beautiful, though perhaps all the countenances are rather too English. The painter, describing his design, says, "Out of the clouds of night that are passing away before the dawn, of the new day opening upon the world,

'The great and glorious day of our Lord,'
'The day spring from on high that hath visited us,'

the Spirit of God descends upon Jesus Christ, to testify his mission as 'that light that cometh into the world to be a light to all people.' Andrew the fisherman, one of the disciples of John the Baptist, and afterwards one of the apostles of Jesus Christ, is represented covering his head, the action of obeisance or adoration in the east. 'Any man praying or prophesying having his head covered dishonoureth his head,' 1 Cor. ii. 3. It was Andrew that called Peter.

saying, 'Come, for we have found the Messias.' John, the son of Zebedee, also a disciple of the baptist, and afterwards the apostle whom Jesus loved, holds the garments of Christ; Zebedee, his father, whom there is every reason to believe to have been a disciple of the baptist, veils his eyes from the splendour of the glory and gazes on the scene with astonishment. The Virgin Mary, to whom this manifestation was but the corroboration of the annunciation of the angel, 'That holy thing that shall be born of thee shall be called the Son of God,' Luke i. 35. Martha, and her sister Mary, and Lazarus, and the soldier, afterwards distinguished as the good centurion, look on with various degrees of interest and excitement, while Zacharias, the father of John the Baptist, bursts into a hallelujah of praise of the Deity, of whom he had been so long a servant in the temple, at this consummation of his son's mission as the forerunner of the Saviour of the world. For the character of the scenery on this part of the banks of the Jordan the artist is indebted to the sketches and information of D. Roberts, Esq., R.A."

In H. B. Ziegler's picture the costume of the principal persons is excellent. He observes, "This picture has been arranged purposely to avoid anything figurative or emblematical; the dove is not introduced; the ray of light is intended as emanating from it in its descent. The point of time chosen is immediately after the immersion, when the Saviour has risen from the water and John is uttering the last words of administration. On the right hand of the Saviour are seen Peter and John; in the back-ground, intercepted by the ray of light, is the mother of Jesus; in the group immediately above St. John, are St. Andrew and Nicodemus; in the fore-ground, by the river, is Mary, looking down on the Saviour; her sister Martha, next the Pharisee on the opposite side of the picture, is looking upwards; behind the black man is Simon the Canaanite; in the foreground sits a Scribe with his wife and children; above him, leaning on a child, is Mary the mother of James; in the corner of the picture is Philip with the Saviour's clothes; the old man near the Pharisee is Joseph of Arimathea; in the distance is a toll-house, with figures fording the river."

Edward Robertson, who has also clothed the Saviour appropriately, describes his performance thus:—"To the extreme left of the picture is Joseph of Arimathea, 'a rich man, who was also one of his disciples.' Next to him, Mary the sister of Lazarus, pointing to the Saviour or to the marvellous event, speaking to her sister Martha. Next to Mary, a black slave, who may be supposed to belong to Joseph of Arimathea. The slave expresses his surprise with a degree of stupor which, perhaps, by a kind of prejudice we attach to that race. Next is John the evangelist, 'the beloved disciple,' in red. While he expresses surprise, his look, unlike that of the black, is, like Joseph of Arimathea, intelligent and mild. Next, to the right, and a contrast to the former, is the eager and sanguine Peter, with both hands raised. Under him is St. Matthew, who having, or being supposed to have witnessed the event, is directly recording it. Some of these individuals may or may not have been present; for although the express act of 'calling' them was an after act, we have no conclusive evidence that they could not have been present; on the contrary, there is some evidence that John the evangelist was first a disciple of John the Baptist, and Peter being a fisherman, would naturally be often upon and near the river. However that be, a picture of this kind is always more interesting when the painter can introduce the scripture characters, and that

naturally. Behind is a disciple of John the Baptist arranging the tents. These tents have been introduced as a part of the Jewish economy or system, which it is believed was never wholly relinquished even when they dwelt in cities. The artist introduces the two tents as natural and probable, and Joseph of Arimathea with a change of raiment for the Saviour. The palm-trees are introduced as indicative of the country,—the rock and hills somewhat bold and wild. The lamb is typical, introduced to give a direction to the spectator's thoughts. We come now to principal figures, and the principal part of the picture. All this the artist has endeavoured to depict as literally as possible, according to scripture and the quotation from Milton. To the descending light he has endeavoured to give something supernatural by the crossing cloud, employing the clouds to look something that could not be an ordinary descending light. This assists materially to give one of Titian's great principles; it further assists in giving 'value' to the principal figures, which, from being necessarily sunk so much, require all such assistance. John is in the attitude of reverence. Our Saviour is in the attitude of prayer, his head and one hand raised, his other hand raises his drapery as he proceeds out of the water. The place of the dove is held to be very important as an unanswerable testimony to the Trinity. Our Saviour may be supposed to be saying, 'I come to do thy will, O God.'"

The object of L. B. Sebbers, in his painting, he tells us, "has been to adhere strictly to the actual, and to a true representation of the sacred event: for this reason has he chosen the exact spot which tradition and general belief point out as that where the Israelites crossed the Jordan, and where also our Saviour was baptized. Two miles from the mouth of the Jordan, at a bend of the river shaded with willows, is found the sacred spot; on all other sides the water, shut in by steep rocks fourteen feet in height, is inaccessible, and precludes the introduction of figures; the water, muddy through the rapidity of the current, does not reflect clearly. In the centre of the picture, Christ rising from the water, praying, beholds the descent of the Holy Ghost, and St. John's countenance is expressive of enthusiasm, tempered by awe, while his bending attitude illustrates the line of Milton,

'I saw the prophet do him reverence.'

His raiment, camel's hair and a leathern girdle, purple and fine linen were not worn by him; though a coloured garment might add to the picturesque grouping of the figures, the artist would not avail himself, to please the eye, of what would be incorrect; so also with regard to the omission of the staff, that being a Roman catholic received manner of representing St. John. It is to be remembered the act of immersion was completed before the appearance of the dove. The other figures represent the persons present at the time of Jesus' baptism, either for the purpose of being themselves baptized, or drawn thither by curiosity; in the fore-ground is a figure holding Christ's outer garment; the three others on the right express belief, astonishment, and awe, while behind, a young Sadducee and some elders are in active discussion; on the left are supposed to be Elizabeth and Mary, and a younger female, a Roman soldier and two Pharisees; the two other figures, having been baptized, are robing themselves."

Robert Robinson of Cambridge, in baptizing, was accustomed to cause the candidate to bend forwards instead of backwards, as is usual among us. One of the artists, Mr. Wood, has attempted the representation of this mode. He says, "The point of time chosen in the picture is immediately after John had

suffered Jesus to be baptized of him, when John is uttering the words of administration. The Saviour is represented in a recumbent position, expressive of submission to the divine will in those words, 'Suffer it to be so now, for thus it becometh us to fulfil all righteousness,' an attitude at the same time most favourable for immersion, and in accordance with the practice which, the artist is informed, is still observed among the nations of the east. On the right of St. John, immediately behind the Saviour, are grouped Joseph of Arimathea, Nicodemus, Peter, and Andrew; the figure of the youth bending forward is supposed to represent St. John the divine. In the foreground some of the figures are supposed to have been baptized, others preparing for it. On the left of St. John are grouped St. Luke, St. James the less, St. Simeon, St. Matthew, St. Thomas, St. Jude, and Judas. The figures in the back ground are supposed to be spectators of the event. The scenery is strictly characteristic with the country round Jordan."

There are interesting features in other pictures, of which we have not given any distinct account; but what has been said will suffice to give a general idea of the character of this extraordinary and magnificent collection of paintings.

PLANS OF SERMONS.

"On sabbath morning," said the late Mr. Thomas Wilson, in 1794, "I went to a place I never was at before, to hear Mr. Fuller. I heard him again at night, at a meeting at the bottom of Wood Street, which was very crowded. His text was 1 Thess. i. 10, 'And to wait for his Son from heaven, even Jesus, who delivered us from the wrath to come.' Speaking of the wrath of God, he said:—I. It was the wrath of a powerful God, of a just God, of a good God, and wrath *reserved* and everlasting. II. Of Jesus, who delivers us from it, 1st, in a way honourable to his Father; 2nd, expensive to himself; 3rd, full and free to us. III. The exhortation—to wait for his second coming. May we be interested in this great salvation, for the wrath of *the Lamb* will be insufferable!"

Mr. Newton, writing to Mr. Bull of Newport Pagnell at the close of 1778, inquires, "What have you for new year's day?" adding, "I am not yet provided for the old folks in the forenoon. To the youth in the evening I think to preach from Jer. iii. 19. Chiefly to resolve the difficulty which occurs in putting sinners amongst the children, considering them 1. as guilty—2. as obstinate. Sovereign grace alone could surmount these difficulties. Grace has provided a Saviour to take away the guilt, and the agency of the Holy Spirit to overcome the obstinacy, to give ground, liberty, and power to call God, Father: then all is easy. This is the principal thought I have in view. Pray for me, that I may open my mouth to speak boldly, plainly, affectionately, and successfully."

Referring to some queries which Mr. Bull had proposed respecting 2 Sam. xiv., Mr. Newton repudiates fanciful interpretations of scripture, but adds, "I could after all preach very willingly upon God's devising means to bring his banished home again, and take occasion to lisp my poor views of that mysterious and adorable contrivance, without taking upon me to say that either Joab or the woman of Tekoa thought of the gospel when they cooked up that affair between them, or that even it was the express design of the Holy Ghost, in the place. These points are always true, and always to be remembered, asserted, and repeated:—

1st. That man, by the entrance of sin, is a banished creature, driven far away from God, from righteousness, from happiness.

2nd. That he must have remained in this state of banishment for ever, if God had not devised to bring him home again.

3rd. That these means are worthy the Divine contriver, full of glory, holiness, wisdom, and efficacy; ergo,

4th. Man, who was far off, is by faith actually restored and brought nigh by Jesus Christ.

Had it not been for Joab's courtly conduct, we should not have been favoured with this expression, so apt and suitable for the basis of a gospel sermon; nor could I have been gratified with your thoughts upon this subject, or have had the pleasure of presenting you with mine."

FAMILY BIBLE READING FOR MAY.

Day of the Month.	Day of the Week.	PHASES OF THE MOON. Last quarter..... 7th day.....10h 49m night. New moon.....14th day.....3h 23m afternoon. First quarter.....22nd day.....1h 58m morning. Full moon .....30th day.....2h 45m morning.	Rising of the Sun.	Setting of the Sun.
1	S	Deut. xxx.....1 Cor. xi. 1—16.	h m	h m
2	LD	Psalms.	4 33	7 22
3	M	Deut. xxxi. 1—29.....1 Cor. xi. 17—34.	4 31	7 24
4	Tu	xxxi. 30, xxxii. 1—43.....xii. 1—27.	4 29	7 25
5	W	xxxii. 44—52, xxxiii.....xii.27-31,xiii.,xiv.1-5.	4 27	7 27
6	Th	xxxiv., Joshua i. 1—9.....xiv. 6—40.	4 26	7 28
7	F	Joshua i. 10—18, ii.....xv. 1—34.	4 24	7 30
8	S	iii., iv.....xv. 35—58.	4 22	7 31
9	LD	Psalms.	4 20	7 33
10	M	Joshua v. 10—15, vi.....1 Cor. xvi.	4 19	7 35
11	Tu	vii.....Acts xix. 23—41, xx. 1.	4 17	7 36
12	W	viii.....2 Cor. i. 1—22.	4 16	7 38
13	Th	ix.....i. 23, 24, ii.	4 14	7 39
14	F	x. 1—27.....iii.	4 12	7 41
15	S	xi. 10—23, xiv.....iv.	4 11	7 42
16	LD	Psalms.	4 9	7 44
17	M	Joshua xxii.....2 Cor. v.	4 8	7 45
18	Tu	xxiii.....vi.	4 7	7 47
19	W	xxiv.....vii.	4 6	7 48
20	Th	Judges ii.....viii.	4 4	7 49
21	F	vi.....ix.	4 2	7 51
22	S	vii.....x.	4 1	7 52
23	LD	Psalms.	4 0	7 54
24	M	Judges viii. 1—32.....2 Cor. xi.	3 59	7 55
25	Tu	viii. 33—35, ix.....xii.	3 57	7 56
26	W	x., xi. 1—11.....xiii.	3 56	7 57
27	Th	xi. 12—40, xii. 1—7....Acts xx. 1, 2, Rom. i. 1—25.	3 55	7 59
28	F	xiii.....Romans ii.	3 54	8 0
29	S	xiv.....iii.	3 53	8 1
30	LD	Psalms.	3 52	8 2
31	M	Judges xv.....Romans iv.	3 51	8 3

A CONVERTED ATHEIST.

The first time that I met him was at he house of his son-in-law, a gentleman of piety and intelligence. His appearance was that of a decrepid, disconsolate old man. In the course of conversation he unhesitatingly expressed his unbelief of the existence of a God, and his suspicion of the motives of most of those who professed religion. I learned from others that he had ceased in some measure to have intercourse with men—had become misanthropic in his feelings, regarding mankind in the light of a family of sharks, preying upon each other; and his own duty in such a state of things, he supposed to be, to make all honest endeavours to wrest from the grasp of others as much as he could. He used profane language, opposed the temperance reformation, and looked with the deepest hatred upon the ministers of religion. His social affections seemed to be withered, and his body, sympathizing, was distorted and diseased by rheumatic pains.

1. This old man had for years been the subject of special prayer on the part of his pious daughter and his son-in-law; and he was finally persuaded by them to attend a season of religious worship in the church of which they were members. During these services, which lasted several days, he passed from a state of atheism to a state of faith. The change seemed to surprise every one, and himself as much as any other. From being an atheist, he became the most simple and implicit believer. He seemed like a being who had waked up in another world the sensations of which were all new to him; and although a man of sound sense in business affairs, when he began to express his religious ideas, his language seemed strange and incongruous, from the fact that, while his soul was now filled with new thoughts and feelings, he had no knowledge of the language by which such thoughts are usually expressed. The effects produced by his conversion were as follows—stated at one time to myself, and upon another occasion to one of the most eminent medical practitioners in this country:—One of the first things which he did after his conversion, was to love, in a practical manner, his worst enemy. There was one man in the village, who had, as he supposed, dealt treacherously with him, in some money transactions which had occurred between them. On this account, personal enmity had long existed between the two individuals. When converted, he sought his old enemy—asked his forgiveness; and endeavoured to benefit him by bringing him under the influence of the gospel.

2. His benevolent feelings were awakened and expanded. His first benevolent offering was twenty-five cents. in a collection for charitable uses. He now gives very liberally, in proportion to his means, to all objects which he thinks will advance the interests of the gospel of Christ. Besides supporting his own church and her benevolent institutions, no enterprise of any denomination which he really believes will do good, fails to receive something from him, if he has the means. During the last year, he has given more with the design of benefiting his fellow men than he had done in his whole lifetime before.

3. His affections have received new life. He said to me, in conversation upon the subject, "One part of the scriptures I feel to be true—that which says, 'I will take away the hard and stony heart, and give you a heart of flesh.' Once I seemed to have no feeling; now, thank God, I can feel. I have buried two wives and six children, but I never shed a tear—I felt hard and unhappy—now my tears flow at the

recollection of these things." The tears at that time wet the old man's cheeks. It is not probable, that, since his conversion, there has been a single week that he has not shed tears; before conversion he had not wept since the age of manhood. An exhibition of the love of Christ will, at any time, move his feelings with gratitude and love, until the tears moisten his eyes.

4. Effect upon his life. Since his conversion he has not ceased to do good as he has had opportunity. Several individuals have been led to repent and believe in Christ through his instrumentality. Some of these were individuals whose former habits rendered a change of character very improbable in the eyes of most individuals. (One of them, who had fallen into the habit of intemperance, is now a respectable and happy father of a respectable Christian family). He has been known to go to several families on the same day, pray with them, and invite them to attend religious worship on the sabbath. And when some difficulty was stated as a hindrance to their attendance, he has assisted them to buy shoes, and granted other little aids of the kind, in order that they might be induced to attend divine service. When converted, one of his first acts, although he had heard nothing of any such act in others, was to make out a list of all his old associates then living within reach of his influence. For the conversion of these he determined to labour as he had opportunity, and pray daily. On his list were one hundred and sixteen names, among whom were sceptics, drunkards, and other individuals as little likely to be reached by Christian influence as any other men in the region. Within two years from the period of the old man's conversion, one hundred of these individuals had made a profession of religion.

5. Effect upon his happiness. In a social meeting of the church where he worships, I heard him make such an expression as this, "I have rejoiced but once since I trusted in Christ—that has been all the time." His state of mind may be best described in his own characteristic language. One day he was repairing his fence. An individual passing addressed him, "Mr. ——, you are at work all alone." "Not alone," said the old man, "God is with me." He said that his work seemed easy to him, and his peace of mind continued with scarcely an interruption. I saw him at a time when he had just received intelligence that a son, who had gone to the south, had been shot in a personal altercation, in one of the southern cities. The old man's parental feelings were moved, but he seemed, even under this sudden and most distressing affliction, to derive strong consolation from trust in God.

6. Physical effects of the moral change. As soon as his moral nature had undergone a change, his body, by sympathy, felt the benign influence. His countenance assumed a milder and more intelligent aspect. He became more tidy in his apparel, and his "thousand pains," in a good measure, left him. In his case, there seemed to be a renovation both of soul and body.

This case is not exaggerated: the old man is living, and there are a thousand living witnesses to this testimony.—*Philosophy of the Plan of Salvation.*

YATES'S LAST VOYAGE TO INDIA.

There had been a birth on board, which was followed by a christening. The captain stood god-father, and gave a supper on the occasion. . . . . But while they were feasting and singing indecent songs, the wind began to rise,

and soon awakened the waves from their previous slumber, while the darkened horizon portended a coming storm. Most of the carousers became dreadfully ill from their previous revelry, and the whole ship's company betrayed symptoms of an extraordinary panic. This raging tempest continued to increase for two nights and two days, and at length became a tremendous hurricane. The wind seemed to rush from all points of the compass at once—the sea and sky were mingled in a common mass—the waves around the ship were lashed into foam as white as snow—and rain fell in fearful torrents. Five men were stationed at the helm, but through the thick darkness of the atmosphere, they could not see the compass, and the most awful thunder prevented their hearing the voice of command. A violent sea swept away their boats—the vessel would not answer the helm. Such was the strength of the wind, it was with difficulty an axe could be lifted or a single blow given to cut away the mizen mast; but when at length the shrouds and ropes were severed, the strong teak mast snapped like a stick, about half a yard from the poop, and carried ruin with it! The maintop-mast split—and the main-mast sprung in two places. The foretop-mast and jibboom broke, and the deck was strewed like a wreck—when, as if no longer of any service, the tiller broke and left them to the absolute mercy of the winds and waves! The hinder and side cabins were now knocked down to fix another tiller, and the water was ancle deep in the cabin between the decks; while the females, with frequent cries and shrieks, endeavoured to resign themselves to their fate, expecting every moment to be their last! All faces were pale with fright—every one exhausted with fatigue—and most hearts quailed before the terrors of such a death! In this awful extremity, Mr. Yates, with two others who knew the value of prayer, called upon God in their distress:—"To Him, most solemnly, we committed our souls. Never before did I so feel the value of the atonement, and never shall I forget with what feelings I uttered the words,

'Nothing in my hands I bring,
Simply to thy cross I cling.'"

A strong persuasion then came over him that God would interpose for their deliverance; and while the hearts of others melted within them, he was enabled to plead with a Father in heaven for preservation. Just as they had finished prayer, a voice was heard proclaiming an unusual and rapid rise in the barometer—a sure presage of the subsiding of the storm! "I did not believe that we should sink, and prayed in faith that the storm might cease; and the first words we heard after prayer were those which announced the rise in the glass. I was enabled to sing with composure, the hymn,

'Begone unbelief, my Saviour is near,
And for my relief will quickly appear.
By prayer let me wrestle, and he will perform;
With Christ in the vessel, I smile at the storm.'"

The "perfect peace" evinced by Mr. Yates during this tempest, and his serene and heavenly aspect when he came forth from communion with God, to contemplate the terrific scene, struck so powerfully on the mind of a Mr. Hunt, one of the passengers, as to lead ultimately to his conversion. He described himself as, at that time, a worldly and thoughtless young man—was going to India to seek some musical engagement—and, but for the tempest, would, in all probability, have pursued his gay course till interrupted by death. A gracious God had decreed otherwise, and when overwhelmed with consternation, by means of the contrast which true religion produced in his fellow voyager, effectually turned his heart.—*Hoby's Memoir of Yates.*

REVIEWS.

The Domestic Constitution; or, The Family Circle the Source and Test of National Stability. By CHRISTOPHER ANDERSON. London: Hamilton, Adams, and Co. 12mo. pp. 466.

The English Matron. By the Author of "The English Gentlewoman." London: Henry Colburn. 8vo. pp. 246.

THE subject which these works discuss is of the gravest importance, and deserves far more attention than it generally receives. The constitution and government of families, and the duties thence arising, affect nearly all mankind; to understand the former requires all the wisdom of the philosopher, and the discharge of the latter will exhaust the piety of the saint. They deserve encouragement and esteem who strive to arrest general attention to a topic, the discussion of which promises very little popularity or emolument. Of "The Domestic Constitution," it is not necessary to say much. Its author is well known and highly esteemed; and the fact that this is the second edition of his work will testify how well the public appreciates it. We could have wished that the style had been more uniformly condensed and vigorous. We think, moreover, that the illustrations are too numerous, and not always sufficiently apt. Still it is an excellent work, containing much solid information and judicious advice. We unhesitatingly recommend it. "The English Matron" appears to be written by a lady; is addressed rather to the higher than to the middle classes; contains many minute, shrewd, and even fascinating views of womanly duty and character, though it is painfully deficient in evangelical sentiment, and assumes the church of England to be the standard of theology and piety. It will augur well for the prospects of society if the great subject of our domestic relationships be generally and earnestly considered.

We confess that we look with apprehension on the peculiar tendencies of the present day in relation to the development of the family constitution. It is not unnatural or improper to study the "signs of the times." On this theme innumerable discourses have been delivered, and by it many have been roused to alarm and activity who would have slumbered under all the appeals of ordinary truth and duty. They look only for that which is obvious and startling,—for the great crisis of public affairs. They should rather regard the plot than the catastrophe; they should rather watch the sky when its atmosphere grows heavy and the clouds are gathering, than wait for the lightning's blaze and roar. "The day of the Lord cometh as a thief in the night," in silence and darkness. The true sign of great changes, like all God's angels, treads a noiseless path. It may be seen if faith seeks it, and it advances according to fixed and universal laws. It may be found in the prevalent sentiment of the thinking few; in the habits of the acting many; or in the quiet usages of domestic life. If family religion and the habits which promote it are being undermined, sooner or later the greatest calamities must follow in the history of the church and the world.

Personal piety is undoubtedly the first thing. The devotion of the closet is the secret fountain whence the streams of holy beneficence flow. If this is intermittent or heartless, all else will be vain. Society may be excited, active, noisy; but if there is no intimate and lively fellowship with God, that excitement is only the hectic of consumption, which feeds the hope of life while it rushes to speedy death. If, on the other hand, piety is sound, humble, watchful, holy, loving; if it be as the divine nature dwelling in man, then the church may be persecuted or applauded, exiled in the desert or enthroned in the palace, and it will fulfil its mission and take no harm. Each Christian is thus not only a part of the universal church, but a type of its state and prospects. He knows his own spiritual condition, and what that entails; nor has he much right to conclude that others are better or less endangered than himself.

Next, however, in importance is the state of our families. The family is the mould in which mind and character are formed; here the several parts of the

social machine are cast and adjusted. The human soul is not only gradually developed, but it conforms to the circumstances by which it is surrounded. It learns what it is taught, and becomes what man makes it. The greatest and most original of men carry with them to their graves some marks, intellectual and moral, of the place where their spiritual infancy was cradled; while the multitude are little less than the hard and painfully exact daguerreotypes of their early homes.

Here, too, those who mould character have freer scope, and exert a more various influence. It is a true saying, "You must know a man at home." But very few, even of the fair, can afford to be seen in dishabille. In society all sorts of persons are dressed and prepared for the occasion. Even in business self-interest imposes many restraints, and prompts to many kind words and actions. Thus a kind of habitual hypocrisy is superinduced; but like all hypocrisy, it is difficult and painful. If it must be incessant, it would be insufferable. At home, therefore, it is thrown aside. The man who has been as bland as autumn in his neighbour's parlour, becomes as biting as an east wind in his own. Amongst strangers he was all attention, eloquence, and smiles; but in his family he is silent, selfish, frowning, and fretful. Here, where his example must have the greatest power, he is least concerned to have it what it ought to be. It is not the smallest difficulty in domestic duties that they come upon us when we are weary and off our guard. Yet, on the other hand, the charities of home prepare the soil to receive the seed of truth and righteousness. "God maketh my heart soft." The great want of depraved humanity is a tender spirit. If, however, men are impressible at all, it is by the domestic hearth. Whatever advantage a stranger has in authority and terror, a father or a mother has more in the tenderness of love. That child is far gone who can trifle with their tears and prayers. If parents wept and prayed for the salvation of their offspring more frequently, it would impose the most wholesome restraint on themselves, and thus at once improve and enforce their example.

There is, further, a wonderful intercommunity of life in the family. They partake physically of the same nature, and they have in common many points of close resemblance. In feature and expression of countenance, in form of body, in tone of voice, in certain tendencies to disease, in temper and mental endowments, each child sees in the other the resemblance of himself; and the parents can understand themselves better than before, as they ponder, perhaps with a sad heart, these too correct images of themselves. But, in addition to this, their actual life is one. They are shut out from the world. They know what sorrows cast a shadow on their cheerful hearth, and what gracious interpositions of Providence have kindled its joys again. They have seen each other's weaknesses and sins, and will not let a strange, rude world into the sanctuary of their mutual regret, and pity, and love, and hope. Except religion, perhaps, nothing is more powerful or more sacred than this. It affords on earth the resting place of the soul. Even the pleasures of society cost an effort. It is much harder than most think to comply with the oft-repeated entreaty to make one's self at home. Some say they are at home every where, but such show by their declaration that they do not know what home means.

The relative position of the family to the nation must not be overlooked. The one is the germ and the type of the other. If the families are not disciplined, virtuous, and devout, the nation must sink into impiety and vice. Civil governors may do their utmost, the laws may be founded in truth and justice, and Christian teachers may labour to elevate and guide society, but they cannot touch the real fountains of life. The enclosed wells may send forth their bitter and polluted waters, and no stranger can reach them to cast in a pure and sweetening influence. Here, too, is the secret cement of society. In the family, if at all, the human soul learns to obey and love. The drill-serjeant and the police force may shape an army, but they can never create that unity of thought and feeling which is essential to give strength and permanence to national existence. If you would ascertain the vital force of a nation, see if its families are united, peaceful, and happy. This is the main element of that which has long constituted, and still remains, the glory of England. Here is a mainspring of industry, for none labour like those who are anxious to "provide for their own;"

and here too toil rests when weary, and gathers new energy to earn new rewards. If these pillars of our nation are settled and strong, the heaviest storms will be unable to overturn it. Its commerce may develop its energy and skill, its wealth may invest it with the glare of an envied prosperity, but its real and enduring glory must be found in the silent growth of domestic virtue. The sentiment of Burns is as profound as it is beautiful. When having described the piety of the cottage, he adds,—

"From scenes like these old Scotia's grandeur springs."

Our neighbours, the French, furnish a ready and striking illustration. Great as they are, in many respects, they are and ever have been miserably deficient in domestic virtue. Amidst all the horrors of the great revolution they talked loudly of a universal and equal brotherhood; but they were strangers to the meaning of the word brother, and therefore they never attained a greater elevation than that of "citizen." There are two terms in our language for which they have no equivalents, and they know neither the ideas they express, nor the facts to which they refer. These terms are "comfort" and "home." The husband rarely dines with the wife, or both dine away from their children; and instead of the seclusion which represses vanity and gives intensity to affection by concentrating it, every thing is paraded in public, when all stare, and many envy, but none can love. Perhaps there is no sign of the times more alarming than the growing inclination of our civil government to invade our domestic hearths, except it be the supineness of the people which allows them to do so. The puritans were the moral antipodes of the French. They have furnished to English history its brightest glories, and to the English constitution its freedom and energy. They founded a new empire across the Atlantic, which, whatever may be its vices and defects, is amongst the other republics formed by European colonies, as a strong man amidst fretful babes. Nothing distinguished these puritans more than their domestic worth. The infidel, or superstitious libertinism, which they opposed, has not found even its effrontery hardy enough to slander them on this ground. In the tumult of camps and the fury of civil war, they guarded the sanctity and fostered the endearments of their homes. And when tired or vanquished they left the arena of public strife, it was with the firm resolution, that though idolatry beat down their altars, it should never pollute their hearths. "As for me and my house, we will serve the Lord."

The bible is full of instruction in reference to the nature and importance of the domestic constitution. God reveals himself as a "Father." Jesus is not ashamed to call his people his "brethren," while with each other they constitute the "household of faith;" and all the unfallen and the saved are but "one family in heaven and earth." The Jews were always contemplated in their relation to the patriarchs, and God spoke to them as the *children* of Israel and the seed of Abraham his "friend." The law provided for the instruction of the children and the "honour" of the parents. The passover was celebrated by the families apart, and in their domestic capacity they needed and enjoyed the protection offered by the signs of the sprinkled blood. The crimes of the Jewish nation culminated when their families were corrupted; and Messiah was needed and promised, "to turn the hearts of the fathers to their children, and the hearts of the children to their fathers," lest God should "smite the earth with a curse." The history of Christianity is the history of the elevation of domestic life. Its great Author was the pattern of filial duty. He lived in a mother's thought and love; at Nazareth was subject to his parent, and in the agony of his crucifixion provided for his mother's wants. Polygamy was too deeply rooted and too widely spread to be at once exterminated, but the gospel denounced it as an innovation and a wrong, for "in the beginning" it was not so. No person could hold any chief office in the church who was the husband of more than "one wife," and he must "rule his own house well, having his children in subjection." The reciprocal duties of husbands and wives, of parents and children, are clearly defined and anxiously enforced; nor is it difficult to perceive, that if those duties were scripturally performed, the families of the righteous would soon leaven the world. The law of love is to guide the husband, and the law of submission to guide the wife. Obedience and honour are the appointed fruits of filial piety, while with parents the main object of industry must be to "provide for their

own," and the supreme care and effort must aim to train their offspring in "the nurture and admonition of the Lord." It provides, that marriages should be "only in the Lord;" that these duties may be the more easily discharged, and the happy effects of them be more manifest and complete. This is the true import of the term "household," which controversy has so much abused. We read of such, not merely as partaking the honours of baptism, but as believing in God and ministering to the saints. The first apostleship was little more than an extended family compact. Three families furnished eight of the twelve apostles, and some of these were related to our Lord. Each of these fostered domestic piety. John says, "I have no greater joy than to hear that thy children walk in the truth." Paul speaks of a church in a brother's "house," and records the faith of Timothy, and of his mother and grandmother too. This was a mighty instrument in favour of the truth in primitive times. Each family was a secluded spot to which tyranny could not approach, and where an integral portion of the church was quietly imbued with the love of the truth, and trained alike for submission and effort in its cause.

The family is the safeguard of freedom, or, at least, it behoves men to make it so. There is, indeed, a growing tendency in civil governments to intermeddle with our domestic rights; but hitherto ecclesiastical powers have been the most injurious in this respect. In catholic countries, the priest is a tyrant and spy where he can gain admission. The chaplains of the early Scottish presbyterians too closely resembled them. Every father ought to be the priest of his own family. The Englishman's home is his castle. If stripes and chains await him in the streets, at least in his home he may be free. Here is a little citadel which no treachery can undermine and no violence demolish. Here, too, he may labour for God. He may mourn over empires sinking in misery and crime; but he is not responsible for their safety because he has not the power to secure it, but his family he may bless, and heavy guilt will rest upon him if he does not. And when his toil is repaid in the piety and affection of his offspring, as he reposes in this

"Little spot enclosed by grace,
Out of the world's wide wilderness,"

he may ask the weary and distressed to come and look at his family, and learn how much earth may resemble heaven.

To maintain and improve the domestic constitution is not an easy task. The difficulties that attend it are many and great. Some of them arise from the condition and character of parents, and others from the temper of the times. There is no duty of half the importance of this, for the discharge of which so little preparation is made. The young man spends his early years in acquiring the knowledge of his business, and of the world in general; but, except what he may pick up from the suggestions of example, he hears nothing about his duties as a husband and a father till he is overborne by their actual occurrence, combined with all the cares and sorrows of mature life. The young lady is studiously oppressed with acquiring accomplishments, which cramp the mind and pervert the morals, and of which the least evil is, that they are expensive frivolities. But moral training, the cultivation of habits of frugality, self-denial, diligence, and sympathy, is more than neglected; it is rendered impossible. Nay, the commonest duties of the domestic circle are forgotten. We fear it would disclose a painful amount of neglect if all parents were required to state how much they had specifically done or said to prepare their offspring for the most important functions which humanity has to discharge. Nothing requires a more exalted character than the post for which preparation is thus neglected. If parents are merely pious they may cause their religion to appear ridiculous, and if they are merely conscientious they may make the exactions of duty repulsively severe; yet, if devotion and integrity are not pre-eminently ardent and unbending, children will neither be attracted to religion, nor impressed by it. Nay, if parents are partial, unjust, or inconsistent, they will only render all professions of piety odious in the same proportion as they make them. If they are selfish and worldly they will be imitated by those who may not think it agreeable, or even honest, to mix up pretensions to self-renunciation with so much self-seeking. Holiness the most vigilant, simplicity the most transparent, and truthfulness the most inflexible, are nowhere more necessary than in the family circle. Yet it is here men are weary, and fretted with care,

and apt to think they need and deserve excuse and indulgence. Example, however, is a large part of the influence that must be exerted for good or ill. If this fails, all else will be neutralized or perverted. At home it is watched in the minutest details, in the closest retirement, and with unwearied assiduity. Parents have no human authority higher than their own; no tribunal before which they can be cited, and by which they might be directed and commanded. Their duties are noiseless and unseen. There is no public examination to excite them, and no public applause to recompense them. These duties never cease. They are almost as constant as those of self-government. They refer to the minutest matters, the existence of which may be overlooked, and the importance of which it is very difficult to feel. And the progress of success is proportionately slow. A hundred admonitions may be required to correct some foolish habit which mere thoughtlessness has contracted. The humble parent may well exclaim, "Who is sufficient for these things?"

But parents have to contend with some special difficulties resulting from the temper of the times. Men love what is young and new. Antiquity, which was once venerable, is now almost contemptible. Old age never had so little honour. Filial piety seems, by too many, consigned to the same banishment with superstition. This necessarily loosens the hold of parental authority. The growing tendency to send children to boarding schools is greatly to be deplored. Parents abandon their holiest duties to strangers, and exile their children from their homes, and then complain that they are deficient in obedience and love! Further, parents are eager to get their children well out in the world. For this their education is forced and their ambition excited. They must eclipse their neighbours. The father is impoverished that his children may be spoiled. After all he must dispose of them somehow. The opportunities are few. He is made to appear selfish, and tempted to be worldly. If a good settlement offers—good only for this world—it must be accepted; for the father cannot wait, and the child has been taught to look for nothing less. The daughters, instead of being retained at home to learn thrift and contentment with little, are scattered all over the land as teachers. The sons, instead of being trained under the restraints of long apprenticeships, seek early situations, and become their own masters before they have the means or the disposition to become heads of families. This leads to a proud spirit of independence. Young men are detached from those influences which might control and improve them; they associate together to aggravate the evils of their lot, and rush into all the temptations, in which many perish while they are young, and from which but few entirely recover. It is a melancholy thought that there are so many thousands of young men, in London alone, who have to toil hard, and are exposed to the utmost possible amount of spiritual danger, but can never taste the sweets nor enjoy the safeguard of a home. Even the growing habit amongst the wealthier classes in most large towns of residing out of town, is an evil not to be overlooked. The father and the elder brothers leave the house early every morning, and it is late before they return. Except on Sundays and late at night they are strangers from their home. All parties are thus injured. The father ceases to be the real head of the family; the several members of the family have dissimilar interests and partial sympathy; the female branch becomes more self-indulgent, more showy, less orderly, and less energetic; and the male branch becomes ruder, more secular, less considerate, and less cordial. We may mention, lastly, the almost universal substitution of public worship on the evening of the Lord's day for that of the afternoon. Gas and comfortable chapels, and increased attention to sabbath school teaching, have all contributed to this. But it is not an unmixed advantage. Time was when the Lord's day evening was spent in domestic prayer. Parents called the family together, brought to mind the discourses of the earlier parts of the day, talked to their children and prayed for them till the God of the families of the saints was felt to be present. From that point the current of domestic life flowed on with new impulse and freshness for another week. Alas! those days are gone, and the most powerful and genial instrument of domestic advancement is destroyed! Parents cannot too earnestly ponder their duties, nor too fervently seek for grace to enable them to discharge them. Their toils have a large promise and a

sure reward. A happy family is the nearest resemblance of the "Father's house;" and he is an enviable man who, when the world is full of corruption, and treachery, and strife, can shut to his door and sit down by his own hearth to find a holy quiet and confiding love.

Lectures on the Acts of the Apostles, with an Appendix in Continuation of the Inspired History, by a Sketch of the Revelation. By JAMES BENNETT, *D.D.* London: Gladding. pp. 473.

IN relation to the present condition of the church of Christ, to the aspects of the missionary field, and to the complete triumph of the gospel over every form of error and superstition, few books are more worthy of consideration by the expositor than is the book of the Acts of the Apostles. The apostolic epistles pour forth the results of sanctified understandings, illuminated and inspired by the divine Spirit, operating upon the facts of the gospel history; but in the Acts we witness the historical application of those facts to the differing circumstances of the Jew and Gentile.

The epistles were addressed to persons who had already believed. They open up, and enlarge upon, the rich stores of consolation and of grace, which are the inheritance of the followers of Jesus. They are the chart and the education of the moral and spiritual life of Christians. The internal man, renewed by the Holy Spirit, is invigorated, admonished, built up. The individual is urged to the attainment of every virtue, and to the display of every feature of that holy image in which he is anew created. Christ is shown as the supporting life of the soul, and the sanctification of the justified is carried on to its glorious consummation. The Saviour's prayer is answered,—"Sanctify them through thy truth."

But this superstructure has a foundation, laid broad and deep, in facts of unquestionable occurrence. The imaginings and musings of the soul on her high destiny are not the fleeting visions of fancy or of feeling. Real as are the wants and miseries of man, deepened in their intensity by the moral nature that suffers them, equally so is the fact that there is a Saviour, a Restorer, a Resurrection. His advent has ceased to be a matter of simple hope or promise. The anticipations and inspired visions of patriarchs, prophets, kings, and devout men, the sighings of the captive, the oppressed, the dying, in lands of Gentile darkness, are answered in the declaration, — "There is born unto us a Saviour."

The Acts of the Apostles were the development of the historical application of this precious fact to the condition of the Jew and Gentile—that is, to the whole world. Though both Jew and Gentile were alike "concluded in unbelief," their position in relation to the Christ of God was different. To the Jews had been given the oracles of God. An unceasing stream of prophetic intimations bare them onwards to the Great Deliverer. Their national existence, their religious worship, their daily and hourly life, had respect to his approach. From their most renowned king, they were taught, should lineally descend Him who should build up their desolations, restore their kingdom, break the yoke of the oppressor, re-introduce them once more and for ever into the favour of their fathers' God, and bestow upon them a resurrection from the grave. Not so the Gentile. He was without God, and without hope in the world. To him no check existed but the still small voice of conscience, so easily stifled, so often unheard, to the accumulation of every vice, to the commission of every crime, and to the debasement and death of every moral faculty. The present life was one of inexplicable suffering and wretchedness; the future was all dark and hopeless. And if here and there arose one of purer views, one in whose heart the ancient traditions of our race touched a chord of sympathy and shot a beam of light, waking up the echoes of the soul which the voice of superstition and the rush of passion had till then left silent, the darkness appeared by the contrast to be yet more dense, and their very uncertainty produced fresh wailings and tears. Elysian fields were, indeed, imagined to satisfy the cravings of the soul; but her dreams were disfigured by her own moral impurity; her gods were the disembodied shadows of her own debasement.

To these two classes had the first advent of the Lord to be proclaimed. To the one, the substance of the shadows through which the beams of divine Love had so often gloriously shone; to the

other, the Healer of every breach, the Remedy of every woe, the Giver of life, the Resurrection from the dead: —"A light to lighten the Gentiles, and the glory of his people Israel."

But everywhere, at Jerusalem and at Rome, in Judea and in Greece, the apostles had to meet the question, Is Jesus of Nazareth, the crucified, He? In that despised man, "smitten of God and afflicted," "the friend of publicans and sinners," the co-partner in suffering of thieves, are we to recognize the Son of David, the Lord of all, who shall judge the quick and the dead? The devout Jew said, "We trusted that it had been he which should have redeemed Israel;" but to the unbelieving Jew he was a stumbling-block. The Gentile, when he "heard of the resurrection of the dead," mocked; to him Christ was foolishness. Nevertheless the apostles witnessed "both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." Such is the subject of the Acts of the Apostles.

This book, then, holds a most important place in the records of God's dealings with men. We unroll and read the passing over of the old dispensation, and the "times of ignorance," into the new. We trace the harmonious conjunction of the present with the past, and witness at the appointed time the outward flow of the secret purposes of God. Hence the unceasing references made by the apostles to the history of his ancient people, the anxiety they displayed to produce the testimony of Moses and the prophets, and the careful dovetailing of the new facts in the divine procedure with those that had gone before. The genius of the book is, therefore, essentially, necessarily, historical. Its didactic portions are very few, and always subservient to the historical application; and the various facts of Christ's life and death are employed according to the condition of those persons to whom these important events are announced.

No exposition can reach the requirements of the case that does not trace these essential features, and mark with distinctness their historical relations. And this becomes the more important since the world is still divisible into the same two classes; the gospel has even now to be presented to Jew and Gentile. The hopes of Israel are yet unfulfilled. The Son of David has no admitted authority over the Jew. Gentile lands, too, continue fertile in crime, and gross darkness covers the people. Hundreds of millions, alas! remain ignorant of Him who is the only hope of humanity. "We see not yet all things put under him."

Many interesting and important questions, therefore, arise in the perusal of this story of the promulgation of our faith, and its success in the hands of the first missionaries of the cross. Such as the best method of presenting the great facts of Christianity to the unconverted of both these classes; the causes of success; the applicability of apostolic example to present circumstances and to local peculiarities; the connexion of Christianity with the past history of our race; its place in the divine purposes as developed in ancient prophecy; its historical aspect towards Judaism; its application to the idolatry of the Gentile world; the class of men to be devoted to this work; and their furniture and equipment. To all which must be added, the mode of securing the results thus obtained; the form and perpetuity of the church; her offices and ministry.

These are topics of pressing and immediate interest. The church's energies seem to be becoming paralysed. The cry of perishing multitudes is heard, but no adequate resources appear to answer it. Nay, we are even called to defend our own hearths and altars; the church herself is uttering her moan for her absent Lord. Will a return to apostolic example and practice help us? We turned to Dr. Bennett's book, hoping there to find some reply to our questionings, some of these topics discussed, and a practical direction given to the truths and examples discoverable in apostolic precedent. Such an exposition is, however, yet to be written. Dr. Bennett has satisfied himself with a merely literal explanation of the book, seldom turning aside even to urge the ordinary practical results which naturally flow from the matter of his lectures. General views are but seldom taken, and then in a very cursory manner. The lectures abound in that species of learning which our biblical cyclopædias and

purely grammatical interpreters have rendered familiar to us, while they are entirely wanting in the higher qualities of true scriptural exposition. The result is a work of much less utility and value than could have been expected from the endowments of the expositor, taking rank much below the well-known and truly valuable notes of Barnes.

Some of the paraphrases are, however, felicitous; and a few of the new renderings proposed not without merit. Here the lecturer has made advantageous use of the Syriac. Yet the literal character of some of his translations makes but poor amends for their occasional baldness and want of intelligibility. Now and then our powers of self-command are put to the test; as when we are informed that "Corinth may be said to be familiar to the unlearned, by means of that foreign fruit which we call currants, which derive their name from Corinth," page 285.

On the subject of baptism, Dr. Bennett has not been behind his contemporaries in favouring us with some new views. The fertility of late of our pædobaptist brethren on this topic has rendered it somewhat difficult to keep pace with them. One view after another is discarded or displaced so rapidly, that it can scarce be said what they believe, or in what they are united, except in opposition to the truth.

It is with reference to the jailor of Philippi we read the following language:—

"He asked, 'What must I do?' and the apostle told him, 'Believe in Christ;' he asked to be saved, and the apostle promised he should be saved, and his house too.—It is observable that the apostle adds, what is too often overlooked, 'and thy house.' This is no novelty. We have just seen it in the house of Lydia; and our Lord had already said, 'This day is salvation come to this house, forasmuch as this (Zacchæus) is a son of Abraham,' to whom God said, 'I will be a God to thee and thy seed.' The jailor had been addressed in the singular: 'Believe thou, and thou shalt be saved;' but 'thy house' is added. That the house signifies the family, needs not to be proved. That salvation was promised to it, on the jailor's believing, is clear. But when it is said, by some, 'That is, if they believe,' is not this making void the word of God? For this might be said of any man's house, or of the jailor's, if he did not believe. The last part of the apostle's address would thus be made nugatory. If we would avoid this, we must admit that, when a man believes, then salvation *comes to his house*, in some real, important sense, which I am not here called to unfold."—*Page* 265.

Now, considering that Dr. Bennett has in this very page informed us that the apostle subsequently gave a "more ample explanation of the nature of the salvation of the soul, by believing in Christ," and that in the very next verse it is written that "they spake unto him the word of the Lord, and *to all* that were in his house," an expression clearly implying that the jailor's family were of years to understand, and therefore to believe the gospel, we think that he *is* called upon, by every consideration of his office as a teacher of the gospel, "to unfold" the nature of that salvation which was enjoyed through the jailor's faith. And the more especially since he gives the practical exhortation,—

"Nor let it be forgotten that salvation comes to the house of him who embraces the gospel of Christ. Rejoice domestically, ye heads of houses who have believed personally!"—*Page* 268.

In what are they to rejoice? That their children's souls are saved by their parent's faith? What is that "real and important sense" in which salvation is received through another's faith? Has not the lecturer told us before that "the salvation of the soul is by believing in Christ?" Then what is this salvation that can be obtained, or is enjoyed, without believing? Have we not a right to demand, and will not every parent be most anxious to learn, what is the nature, the extent of the blessing thus summarily and by proxy obtained? Surely a principle so subversive of the necessity of personal piety and of a living, vital faith to the enjoyment of the blessings of redemption, is not to be so readily admitted. Is it to be thought that the apostles were unmindful or ignorant of the purport of their commission, which runs, "he that believeth and is baptized shall be saved;" that they readily admitted to baptism, and declared to be saved those who had not, and could not be supposed to have believed? To baptize, or rather to profess to baptize, without faith, has been for three hundred years the practice of some pædobaptists, but to proclaim a salvation, in some sort "real and important," without faith, is indeed a new and unlooked-for novelty. That without

baptism there is no salvation, has been long the dogma of a certain apostate church; but it was reserved for Dr. Bennett to discover, that without faith there is.

But, if on the true subjects of baptism the exigencies of controversy have driven the lecturer to the assertion of a principle so pernicious, unscriptural, and absurd, not less so is the state of the case as to the mode. Here Dr. Bennett has selected pouring as the proper and scriptural mode of administering the rite. That the eunuch was not immersed by the evangelist, but that water was poured upon him, he conceives to be clear for these two reasons:—

"In the first place, the original words may, with propriety, be rendered, 'they went down to the water, and came up from the water;' and in the second place, as they *both* went down into the water, and one of them, Philip, was not immersed, there is no proof that the other was."—*Page* 135.

Now, we cannot but produce the lecturer's very original way of supporting these two reasons. It is, indeed, a very natural question, "Why, then, go down into the water?" for if they did *both* go down *into* the water, what is the use of the first reason? Dr. Bennett thus proceeds:—

"I might reply, Nothing more can be proved from the Greek than that they went down *to* the water; but as I believe they did go into the water, I would remind you that this was to them, in one sense, a necessary, and in another, a trifling affair; for they either wore a sandal, a kind of sole, easily slipped off, or went barefoot; and in a hot country they made no scruple to walk into the water, as they still do into the Ganges, up to the knee, and there take up water and pour it over their heads. This, which is the Indian mode of bathing, or ablution, I believe to have been the mode of baptism adopted here."—*Page* 135.

We may here claim the lecturer as an upholder of the true meaning of the prepositions in question, though he has admitted it on such inaccurate and unphilological grounds. He fairly allows, nay, he believes, that both the eunuch and Philip went *into* the water. If such is Dr. Bennett's belief, why does he urge his first reason as an argument against immersion? Does not fair, candid, honest argumentation require that no reason be advanced which is not a genuine conviction in the mind of him who urges it? If the Greek only proves that they went *to* the water, where is the lecturer's foundation for his *belief* that they waded *into* it? We should have thought that the original record would be decisive in the case. But no: here scripture loses its authoritative voice; the lecturer substitutes *his belief* for it. Not, however, without some reason. He bids us to the Ganges, in whose wide, rolling stream Hindoos do now, and perhaps did more than 2000 years ago, honour their goddess Gunga by walking into her shallow bed, pouring on their heads her turbid waters: there we are to learn why Philip and the eunuch waded knee-deep *into* the desert stream. What signifies it? The "Greek," it is true, only proves that Philip and his new convert went *to* the water, and went in order to baptize by pouring—the Hindoo wades *into* the holy stream and there pours its waters over himself; therefore must the eunuch and his teacher have gone *into* the water and the latter have poured the refreshing fluid on the former in order to perform the Christian rite of baptism for the remission of sins.

Are Christian rites, then, to be deemed of no higher significance or importance than the idolatrous rites of Brahminism? Is it there we are to seek authorities, guides, illustrations, for practices commanded by the Lord Jesus, and observed by his apostles? Is every or any argument valid with our opponents, come from what source it may, so that it overthrow the believers' burial into Christ by immersion? Let the candour and sincerity of such arguments be tested. Let pouring be baptism. Then, if such reasonings are worth anything, pouring must have been the universal practice of Christ and his disciples. Not only did Philip thus baptise, but the apostles on the day of Pentecost, at Philippi, at Ephesus, at Corinth, did the same. Everywhere must the new converts have been led to some shallow brook, or domestic tank, and the teacher and the taught have gone together *into* the water. Do our opponents think they have escaped any textual or historical difficulties by the assumption of pouring for baptizing? Nay; they have increased them multifold. The narratives refuse to be thus tortured. Or if pouring is indeed baptising, does Dr. Bennett himself thus practise the rite he has

elucidated? Does he thus introduce the neophyte into the Christian church? Has he for ever discarded the basin for the shallow tank or bubbling stream, leading down into it the infant boy already saved in some important sense by his father's faith? If not, again we ask, where is the candour, or the fairness of such arguments? Till our opponents practise what they believe, their reasons are somewhat worse than worthless. If pouring is baptising, let them pour; the command is authoritative and clear, "Go ye therefore, and teach all nations, *pouring* them into the name of the Father," &c.

On the second reason of the lecturer we shall not detain our readers. We are indeed not a little puzzled to know how it comes to pass that because Philip was not immersed, therefore the eunuch was not. Certain it is that something *was* done to the eunuch that was not done *to* Philip, but *by* Philip, for it is said that he baptized him; but the proof here said to exist that Philip did not immerse the eunuch, is to us perfectly invisible. If we at all understand the argument of Dr. Bennett, it is equally certain that, since there is no proof that Philip was poured or sprinkled, there is none that the other was. Any way, the lecturer's reason is utterly untenable and absurd.

Our remarks shall close with the following passage. Of its delicacy and sagacious wisdom we leave our readers to judge:—

"With regard to females, many reasons exclude the notion of their being immersed; for to whatever part of the body the water of baptism is applied, *that part must be naked*,* otherwise it is the dress, and not the person, that is baptized. (!) If antiquity is pleaded for immersion, antiquity would prove that even the females were baptized naked.—*Page* 136.

We close Dr. Bennett's book. He has not added to his reputation by its publication, nor, we fear, to his usefulness.

* The italics are Dr. Bennett's.

BRIEF NOTICES.

Four Lectures on the Advantages of a Classical Education, as an Auxiliary to a Commercial Education. By the Rev. JOSEPH ANGUS, *M.A. Delivered in the Theatre of the City of London School.* London: Printed by Tyler and Reed. 8vo. pp. viii. 64.

About a year and a half ago, the committee of the City of London School announced two prizes for written lectures, intended to benefit the humbler class of scholars, those destined for trade or the middle grades of commercial occupation, by showing them the advantage of attending to classics, and of combining a classical with a business education; to combat the feeling which is generally entertained by youths of this description, or by their parents, against this branch of study; and to show that classics are a great auxiliary to all who choose to make them available for their own improvement and for relaxation from business, and have often proved the prelude to advancement in the world. Mr. Angus was one of the two successful competitors, and these lectures were publicly read in the school previously to the annual examination last year. This year, the other set of lectures will be read, which were the production of a gentleman named Pycroft, a master of arts of Trinity College, Oxford. We are not surprised that the first place was adjudged to Mr. Angus, for he has performed his undertaking with great zeal, and evinced an extensive acquaintance with the subjects to which he had to refer, combined with a mental discipline which furnishes in itself an illustration and proof of his theory. He maintains that a classical education excites our interest, exercises the memory, forms the judgment, enlarges the mind, trains it to habits of clear and comprehensive thinking, furnishes the noblest examples of beautiful and impressive language, and cultivates the taste. His conclusion is, "That no study is so adapted to exercise and perfect the whole mind as the study of classical languages."

Glimpses of the Truth as it is in Jesus. By the Rev. OCTAVIUS WINSLOW, *A. M. Second Edition.* Edinburgh: Kennedy. 16mo. pp. x. 344.

In a recent visit to Scotland, the author delivered several discourses from different pulpits which he was earnestly requested to publish. The substance of them is contained in this volume. The subjects are, The Voice of the Charmer—Alone with Jesus—The Pastor's Request for the Prayers of his Flock—A Word in Season from Christ to the Weary—The Axe laid at the Root—Broken Cisterns—The Coming of the Lord in its Relation to Nominal Christianity—Christian Love a Test of Christian Character. It is scarcely necessary to add that the sentiment is evangelical and the style popular.

One Hundred and Twenty-nine Letters from the Rev. JOHN NEWTON, *late Rector of St. Mary Woolnoth, London, to the Rev. William Bull of Newport Pagnell. Written during a Period of thirty-two years, from* 1773 *to* 1805. London: Hamilton and Co. 12mo. pp. 312.

The ease, humour, and transparent simplicity of Mr. Newton's style rendered him a delightful correspondent; and these letters possess the yet higher recommendations of adaptation to cherish devout and holy emotion. The prevailing sentiments in the writer's mind were these:—that all things are under the government of Christ; that it is good to realize this in reference to every incident in daily life; that it is desirable to treat of every subject referred to in writing to friends on this principle, and that it is proper to keep up in friendly intercourse an unremitting reference to the obligations under which we lie to Him who gave himself for our sins, and who now watches over us with the wisest and most gracious purposes. In every page of such correspondence, conducted by a man of real talent, as Mr. Newton was, there will be found something to gratify a spiritually minded reader. The publication of these letters is, however, at the present time peculiarly seasonable. We wish they may circulate extensively, especially among the evangelical members of the church to which Mr. Newton belonged. To persons whose recollections go back no more than twenty years it will seem astonishing, almost incredible, that such affectionate and confidential intercourse should have existed between a clergyman and a dissenting pastor. What will they think of a clergyman drawing out a plan for the education of dissenting ministers, sitting on the committee of a society for this purpose, nominating candidates, busying himself to point out stations for dissenting preachers to occupy, and recommending individuals to the pastorate of destitute dissenting churches, with fraternal, or rather paternal care! Such things were, fifty years ago, as may be seen in this volume, the influence of which will be beneficial wherever it meets with the acceptance it deserves.

Ancient History. The History of Rome, from various Authentic Sources, both Ancient and Modern. With a Map. London: Religious Tract Society. 8vo. pp. 459. Price 7s. 6d. cloth.

One of the most powerful objections to the plan which some advocate of entrusting to government the superintendence of secular education is, that even secular education may be so conducted as to interfere materially with the interests of religion. The history of Greece or Rome may be so written as to predispose to infidelity, Romanism, or genuine Christianity. To say that it may be so written is indeed to say too little; it *must* have some bias or other. The facts of an extensive history cannot be set forth so drily and so impartially, human nature being what it is, as to be quite devoid of moral or immoral, religious or irreligious tendencies. Even in every day life, we see that the spirit in which a tale is told has a powerful influence upon the mode in which the incidents are ated and the impression they make on the hearer. Immense mischief has been done during the last century by historical works in general circulation, and usually employed in tuition. Parents ought to be far more attentive than they usually are to the character of the school books used by their children, and to those works of higher pretensions that are perused by young persons who are eager for the acquisition of knowledge. We have, therefore, long thought the preparation of good historical works by the conductors of the Religious Tract Society one of the most important parts of their labours; and we cordially welcome this large and closely printed volume, as a suitable companion to the other volumes of ancient history by which it has been preceded.

The History of Rome: from the Earliest Period to the Close of the Empire. Adapted for Youth, Schools, and Families. By Miss CORNER, *Author of the History of Italy and Switzerland, &c., &c.* London: Dean and Co.

Though this book does not contain more than one-tenth part of the reading of that to which we have just directed attention, it deserves respectful notice. Miss Corner is the author of many historical works for the use of schools and young people generally, which are free from the pernicious characteristics of those produced by many other writers. The authorities she has followed principally in this case are Niebuhr, Arnold, and Keightley, and parents will find her volume a safe and interesting introduction to Roman history.

Doctrinal Puritans. On Indwelling Sin; and on the Mortification of Sin in Believers. By JOHN OWEN, *D.D.* London: pp. 264 and 142. Price 1s. 4d. cloth.

Two valuable treatises, which we read with advantage at the commencement of our ministerial course, and which we can cordially recommend to our younger brethren. They constitute one of the volumes published monthly by the Religious Tract Society, under the general title of The Doctrinal Puritans and Divines of the Seventeenth Century.

Works of the English Puritan Divines. Charnock. London: Nelson. pp. xxvii. 283.

A volume pertaining to a series which furnishes substantial theological reading at a remarkably low price. The pieces included are, The Chief of Sinners objects of the Choicest Mercy—The Knowledge of Christ Crucified—The Sinfulness and Cure of Thoughts—Self-Examination—The Pardon of Sin—A Discourse of Delight in Prayer—A Discourse of Mercy Received. A Memoir of the Author, who was born in 1628 and died in 1680, is prefixed.

The Three Divine Sisters, Faith, Hope, and Charity. The Leaven, or a Direction to Heaven. A Crucifix; or a Sermon upon the Passion. Semper Idem; or the Immutable Mercy of Jesus Christ, &c. &c. &c. By the Rev. THOMAS ADAMS, *Minister of Willington, Bedfordshire. With Introduction, by the Rev.* W. H. STOWELL, *Independent College, Rotherham.* London: pp. lxiii. 284. Price 1s. 6d. cloth.

Another volume of the same series, contain-

ing specimens of the works of an able preacher who lived in the days of James I. and Charles I.

Expository Lectures on the Second Psalm. By the Rev. PETER MEARNS, *Coldstream.* Edinburgh: Oliphant and Sons. 32mo. pp. 96.

Instructive meditations on one of the most magnificent of inspired poems.

Reasons for not Observing the Fast. By J. P. MURSELL. London: Clarke and Co., Gracechurch Street. 12mo. pp. 24.

The substance of an address delivered at the usual weekly service on Wednesday evening, March 24th.

The Congregational Year Book, for 1846, *containing the Proceedings of the Congregational Union of England and Wales, and its Confederated Societies for that Year. Together with Supplementary Information, respecting the Churches, Associations, Colleges, Ministers, and Publications of the Congregational Body throughout the United Kingdom.* London: 8vo. pp. vi. 192. Price 1s.

An epitome of information on denominational matters such as our congregational brethren have never previously possessed, and of which all who desire to understand their statistics and operations will do well to avail themselves. It is larger than our Baptist Manual, to which it corresponds in character, and treats of a greater variety of subjects.

A Correct Lithographic Portrait of the Rev. J. BRANCH, *Minister of the Baptist Chapel, Waterloo Road, Lambeth.* Lambeth: H. Crake, 50, York Road.

Mr. Branch is, we believe, a useful as well as a popular minister, and we doubt not that there are many of his friends who will be glad to learn that his portrait has been published. Its size is twenty inches by sixteen.

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On one large sheet, the sciences relating to mind and matter are arranged in classes, and the authors whose writings upon them have attained the greatest celebrity are mentioned.

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The Standard Edition of the Pictorial Bible. Edited by JOHN KITTO, D.D., F.S.A. With many hundred Woodcuts, and thirteen Engravings on Steel. To be Published in thirteen Monthly Parts, at Four Shillings; and fifty-two Weekly Numbers, at One Shilling. No. 21. *London:* 8vo. *pp.* 55.

On the Site of the Holy Sepulchre. With a Plan of Jerusalem. By GEORGE FINLAY, K.R.G., Author of "Greece under the Romans," &c., &c. *London:* 8vo. *pp.* 48. *Price* 1s. 6d.

A Funeral Discourse, delivered on Occasion of the Death of the Rev. T. W. Fowke, M.A., late Vicar of the Parish of All Saints, Sudbury, by SAMUEL HIGGS, at the Baptist Chapel, Sudbury, on Sunday evening, Nov. 22, 1846. Second Edition. *Sudbury: Wright.* 8vo. *pp.* 18.

The Christian Serving his own Generation. A Sermon, occasioned by the lamented death of Joseph John Gurney, Esq., and preached in Princes Street Chapel, Norwich, on Sunday Evening, Jan. 17, 1847. By JOHN ALEXANDER. Published at the Request of the Congregation. *Norwich:* 8vo. *pp.* 23. *Price* 6d.

The Life of our Blessed Lord and Saviour Jesus Christ. *London: R. T. S.* 18mo. *pp.* 208.

Tract Society's Monthly Series. The Life of Cyrus. *London:* 24mo. *pp.* 192. *Price* 6d.

Tract Society's Monthly Series. Garden Flowers of the Year. *London:* 24mo. *pp.* 192. *Price* 6d.

Remarks on Infant Baptism, occasioned by an Article in the Churchman's Penny Magazine for November, 1846. By JOSHUA RUSSELL, Minister of Lewisham Road Chapel. *London:* 18mo. *pp.* 12. *Price* 1d.

The Duty of a Christian People in Reference to the Present Crisis. A Sermon, preached at Craven Chapel, Marshall Street, London, March 24th, 1847, being the day appointed for National Humiliation. By the Rev. J. LEIFCHILD, D.D. To which is added, An Account of a Converted Jew, who was the same day Publicly Consecrated to God by the Ordinance of Christian Baptism; with the Confession of his Faith. *London:* 12mo. *pp.* 39. *Price* 6d.

The Faith of Dying Jacob. By R. GOUGE, Pastor of the Church at Great Coggeshall, Essex. A New Edition. *London: Book Society for Promoting Religious Knowledge,* 19, *Paternoster Row.* 18mo. *pp.* 111.

A Lecture on the Importance of Home Influences in the Education of Children, delivered in the Counterslip British School Room, Bristol. By the Rev. WILLIAM JAMES. Being one of a Series conducted under the Superintendence of the United Committees of the Lewin's Mead and Counterslip British Schools. *London: Aylott and Jones.* 8vo. *pp.* 39.

The School Edition of Potts's Euclid. Euclid's Elements of Geometry, the first Six Books, chiefly from the Text of Dr. Simson, with Explanatory Notes; a Series of Questions on each Book; and a Selection of Geometrical Exercises from the Senate-House and College Examination Papers; designed for the Use of the Junior Classes in Public and Private Schools. By ROBERT POTTS, M.A., Trinity College. *London: Parker.* 12mo. *pp.* 272.

The Eclectic Review. April, 1847. *London:* 8vo. *pp.* 403. *Price* 2s. 6d.

A Plea for Ragged Schools; or, Prevention better than Cure. By the Rev. THOMAS GUTHRIE. Fourth Edition. *Edinburgh: Elder.* 8vo. *pp.* 48.

INTELLIGENCE.

AMERICA.

ANTI-MISSION BAPTISTS IN MISSOURI.

The following articles are taken from the Boston Christian Watchman :—

"In the minutes of the 'General Association of United Baptists' for 1846, we find the following statistics :—'The number of associated baptists in Missouri is 19,667. They are divided as follow: Missouri baptists, 292 churches, 144 ordained ministers, and 15,331 members; anti-mission baptists, 118 churches, 57 ordained ministers, and 4336 members.' The anti-mission baptists, so far as Sunday-schools are concerned, are a perfect blank; they are indeed much worse than a blank, being in feeling and in principle hostile to any of the great objects of benevolent effort which characterize the Christian church at the present day. They are antinomians of the highest degree. They believe and teach that God will do his own work in his own way, and that he uses no means in the furtherance of his plans of mercy. They believe that the ministry of the word was instituted, not to secure or to aid in any way the conversion of men, but to feed the flock of God. Their oldest and ablest preacher in these parts acknowledged to a ministering brother, in a personal argument, that he did not think he had been instrumental in turning one sinner to God. The brother said to him, 'You have been preaching a long time, nearly half a century, and on your principles you do not think you have been the instrument of the salvation of a single soul.' 'No,' said the grey-haired anti-mission preacher, 'I do not think I have.'

"This was a frank avowal, and a fearful comment on his doctrines. It follows that they would look upon sabbath schools, or any mode of religiously training the young, as presuming upon the prerogative of the Almighty, taking God's work out of his hands; hence they not only disfellowship them and all kindred efforts, but also disfellowship those who engage in them. The anti-mission baptists are on the wane, and will probably disappear, ere long, before the advancing light of truth."

MISSION BAPTISTS IN MISSOURI.

"The mission baptists are professedly in favour of missionary effort, and the whole family of benevolent societies. As a general thing they are so; but there are many old members in the churches who sympathize with the anti-mission churches. Such members are often the influential portion of the church, and, while they do not oppose the 'balance' of the church in doing as they wish, yet their indifference and neglect damp the ardour of their warmer hearted brethren. The ministry of the mission baptists, are cordial in their feelings and ardent in the support of their avowed principles. But it will be seen that there are only about one half as many ordained ministers as there are churches. And there are but a very few churches that enjoy the undivided labours of a pastor. An acceptable preacher usually has the care of three or four churches, he can, therefore, devote only a small portion of his time to each. The usual practice is to pass Saturday and Sunday with each church in succession. As a matter of course he cannot mould the churches to his views of truth and duty, and lead them by his guidance, as he could if he lived and laboured with the same people in the narrow bounds of a New England parish. Besides, the pastor has to provide, mainly, for himself and family by his daily toil. Let no one say with amazement, 'This should not be;' perhaps it should not, but if the gospel was not preached by such men in a newly settled country, thousands and tens of thousands that now rejoice in hope would have lived and died in sin. Great will be the reward of these self-denying men who break the bread of life to the famishing on the seventh and first days of the week regularly, labour much in protracted meetings, and ride far to attend funerals, having almost no pecuniary consideration in view. It cannot, however, be expected that men whose hands minister to their necessities can have minds so well stored with argument, or be so much in advance of their brethren in scriptural knowledge as to carry with them all the influence frequently connected with the pastoral office in older communities. Indeed, the most intelligent of our ministering brethren who have the care of three or four churches, do not consider themselves pastors; they say the term is inapplicable to the nature of their labours. With their public ministrations begins and ends their offical work.

"During the past year there have been but few additions to the churches. A general religious declension has prevailed far and wide. In this vicinity the attention of the churches was called to the subject of Sunday-

schools, and one venerable minister said to me, that the only favourable aspect apparent was the interest with which they were engaging in this good work."

RELIGION AT THE SOUTH.

"A southern correspondent writes to us, that there is an increasing interest through most of the southern states in the religious education of the coloured people; and although most of the states prohibit, by statute, the whites from teaching them to read, yet, as numerous Sunday-schools exist among them, in these schools they teach each other to read; and thus the art of reading is spreading among them quite extensively, and no one interferes. In Fayetteville, N. C., there is a sabbath-school among the blacks of one church of 110 scholars; and the minister of that church, who superintends it, told me that at least three-fourths of them could read.

"There are but few revivals in the churches, while the public mind seems too much occupied with buying and selling cotton and bread-stuffs, that each may add gain to gain. The churches are generally, with few exceptions, in peace, and the ministry faithfully preaching the word; and it is hoped that there is an increasing desire among the membership that God would visit them soon with the gracious and reviving influences of his Holy Spirit."

SAILING OF AMERICAN MISSIONARIES.

"Messrs. Shuck, Tobey, and Johnson, missionaries of the Southern Baptist Convention, with Yong Seen Sang, the native Chinese preacher, sailed from this part to Canton, in the ship Ashburton, on Thursday morning of last week. On account of the haste with which they were obliged to set sail no religious services were held at the ship, although many of the friends of missions were present to give them the parting hand and see the ship leave the wharf; but a season of prayer was held immediately after at the Missionary Rooms, to commend the missionaries to the special care and protection of Heaven. Mr. and Mrs. Yates were prevented from sailing by the illness of the latter, and we regret to add that Mr. Yates is now quite indisposed, also, at his lodgings in this city.

EUROPE.

PERSECUTION OF BAPTISTS IN FRANCE.

We copy the following paragraphs from the Boston Christian Watchman, because they contain some particulars which we have not previously seen relating to a subject on which we are anxious to present to our readers all the information we can obtain. They are in a letter dated Geneva, Feb. 24, 1847.

"The liberty of worship in France, although inserted in the constitution, is fettered by new restraints every day. Catholicism, faithful to its persecuting spirit, seeks in the height of its power to continue here the dragooning of Louis XIV. To behold the zeal which they put forth in order to excite the authorities against the protestants, one would think that they had sworn their ruin. I shall pass over a multitude of facts which I could cite in support of this position. I will merely acquaint you with some that relate to our baptist brethren, who have endured of late more violent and shameful persecutions than the priests are ordinarily able to originate.

"Last summer, the prefect of the district of L'Aisne issued an order to the mayors of all those corporations where baptists might be found, that a *procès-verbal* should be made out against the minister who should come to preach to them. It was in this manner that they proceeded against Mr. Lepoids, who had laboured for several years in that district under the auspices of the Baptist Foreign Mission Board; but it was not until November and December that they came to open violence. The meetings were then broken up, and Mr. Lepoids and Mr. Besin incarcerated in a most brutal and arbitrary manner.

"See what a religious journal, one of the most highly esteemed in France, says upon this subject:—

"'It (the municipal authority), suddenly arrested Mr. Besin, one of the baptist ministers of this district, whom they found reading the bible to his friends in that village (Servais); and by order of the judge of that canton, he was conducted to the prison at Lafere, under the pretext that he had been taken in the very act. After a detention of five days in this house of arrest, he was conducted by some gendarmes to Laon, attached by an infamous chain to some thieves, to appear before the attorney of the king, who immediately ordered his release.

"'A month after, Mr. Lepoids took his turn. They arrested him, conducted him to the house of arrest at Lefere, and kept him in this prison in close confinement seven days, where also they shut up, for the second time, Mr. Besin, who, from affection for his pastor, had followed him in this painful course, and who had done nothing to subject him to a new imprisonment.'

"But this did not satisfy them. Messrs. Lepoids, Besin, and Foulon, a young man who was preparing himself for the sacred ministry, were obliged to appear on the 22nd of January, before the tribunal of Laon. And now it is reported that they have each been fined sixty dollars! and this for having met together in the name of a new religion which they call the Protestant Baptist.

"The affair will not stop here. I have learned that an appeal will be laid before the

Royal Court of Amiens. We shall then see what the judges of the supreme court think of the new religion, which has been taught and practised for more than eighteen hundred years."

BAPTIST CHURCHES PRONOUNCED ILLEGAL SOCIETIES BY THE SUPREME COURT.

The appeal, it appears, has failed. The Times of April 1st contains the following statement:—"The royal court of Amiens sat on the 25th ult. to hear an appeal brought by three members of the Evangelical Baptist Society against a judgment of the Tribunal of Laon, by which they were condemned to pay a fine for associating with others, more than twenty in number, for religious purposes, contrary to the 294th article of the Penal Code. M. Brouard, counsel for the appellants, argued that the conviction was contrary to law, inasmuch as the religion of the appellants was declared by the Tribunal of Laon to be a novelty, and he demonstrated that the sect of the baptists had existed in England since the reformation, and that they possessed in the year 1830, in that country, no less than 1048 chapels. M. Brouard added, that the members of the Society of Baptists in the United States amounted to 570,000, and that the society dated from the year 1639. On those grounds the counsel for the appellants contended that they were improperly convicted. The court, however, decided that the sect of baptists was beyond the pale of the religions authorized by law, and was, consequently, an illicit association. The judgment of the Tribunal of Laon was then confirmed."

Since the preceding articles were in type we have seen extracts of a letter from Mr. Willard, an American baptist missionary in France, in which he describes to his friends in the United States the sources of the hostility evinced. Though it was written before the preceding accounts, being dated Dec. 30, it will be read with interest.

"In many parts of the field occupied by our brethren, the prospect is flattering as far as a disposition to listen to the preaching of the gospel is concerned. The labour is difficult, the toil great; but there is every appearance of an abundant harvest, were the labourers sufficiently numerous, and could they be permitted freely to cultivate the field. But the papal priests, with their usual malignity, excite the authorities against the brethren, and cause them to be brought before the magistrates and tribunals, where they are strictly forbidden to preach the unsearchable riches of Christ. Still the work has never before been so generally prosperous as during the present year. Notwithstanding threats and imprisonments, the word seems to be free. Many are desirous of becoming acquainted with the way of salvation. May God aid them,—lead them by his Spirit."

Beside the opposition of the civil authorities as excited by papal priests, our brethren are occasionally annoyed with the intermeddling of "national protestants." Says Mr. Willard, "It is an unpleasant task to speak otherwise than in commendation of those who profess to be Christians, and very charitable ones too. But the difficulties and vexations attending the progress of our brethren here, could never be fully understood and appreciated were I to remain wholly silent in regard to the efforts of protestants against them."

Mr. Willard proceeds to instance several cases in which, in the guise whether of pretended friends or avowed enemies, protestant pastors of the national church had endeavoured to cast suspicion upon our brethren, or, in other ways, to counteract their pious labours. He closes by saying,—

"We have, therefore, all things considered, a hard warfare here; but the brethren are courageous. I doubt not that any and all of them would stand firm in the day of persecution. Let these brethren be remembered before God. There are baptists in your land who pray for missions and for persecuted converts. Let such lift up their prayer in behalf of their persecuted brethren in France,—in behalf also of a great nation, whose small protestant population is mostly a dead letter, and whose millions of papists are passing in ignorance to the world of despair,—whose millions of infidels are rendered such to a great extent by the indifference and misconduct of the two former."

A letter from Mr. Besin to Mr. Willard gives the following account of his arrest and imprisonment:—

"I went on Sunday, 9th of December, to Dœuillet, Servais, to talk with the brethren about the word of God. We met at the usual hour, ten o'clock. Suddenly the vice-mayor and the *garde champêtre* appeared and said, 'By what authority are you assembled here?' I replied, 'It is by the authority of the Lord Jesus.' 'But,' said he, 'have you any vouchers?' 'Yes,' I replied. 'Show them.' I presented to them my New Testament. Then they said, 'That is not it. We want a ministerial authorization, and as you have none, we notify you of a procés verbal; but yet, a moment,—have you a passport?' 'Yes; but I left it at Villequier Aumont;'—and, at their request, I gave them my name. After the friends, to the number of ten, had answered for me, they being good people, the vice-mayor said, 'Very well;'—they then went away, and we continued. As I was dining, they came to take me, as I think; nevertheless, they went away without accomplishing their design, after I had spelled my

name to them letter for letter. We assembled again in the afternoon, being strengthened by the Spirit of God. After having sung some verses of a hymn, prayed, and read the word of God, I had but just begun to explain these words, 'If any man thirst, let him come unto me and drink,' when I saw, for the third time, the vice-mayor and the *garde champêtre* coming towards me. 'We have come for you,' said they, 'to go to Bautor for a passport.' I replied, that they would not give me a passport at Bautor,—that it was useless to tell me that. 'You must have one,' said they. 'I have told you that I have one. Besides, the people here have answered for me.' But the *garde* replied hastily, 'That is not sufficient; will you come with us?—if not, I will take two of the national guard.' 'There is no need of that,' said I; 'but if it is in reality for want of a passport that you arrest me, I consent to remain under your *surveillance* till I can send home for mine.' 'No, no,' said they. So they conducted me to Bautor. On leaving, I exhorted the friends to read the word of God. The catholics cried in the streets, 'There go the Judases, leading away our Lord.' Others said, 'It is the wickedness of the Roman church,—I will never set foot in it again.' On reaching Bautor, I was severely handled, but I rendered not evil for evil. The mayor of Bautor sent me to the prison of Lafère, where I remained five days. Then I was chained to a thief and conducted to Laon. I was not ashamed of my bonds, and I hope I shall never be. At the place where we changed, I saw a New Testament on the chimney piece. As those present were looking at me, I laid my hand which was not bound, upon the New Testament, and said, 'This is the word of God.' Some one laughing, said, 'Yes; but they who do what that says, all that is commanded in that book, do not go to prison.' 'Nevertheless,' said I, 'gentlemen, there is where you mistake,—it is for having preached what that says, that you see me bound with this chain.' They would not believe me till the gens d'armes said I told the truth. Then some said that the world would come to an end soon;—others, 'What shall we do, if we are forbidden to do good?' As the gens d'armes were looked at suspiciously, they said it was not their affair,—that they were obliged to do what they were ordered to do. I excused them by saying it was true; they had obeyed their master and I mine, who commanded me to preach in His name;—that he is the Judge both of the living and of the dead; that all the prophets testified of him; that whoever believeth in him shall receive the remission of his sins. On the morrow I was taken from prison in order to appear before the Juge d' Instruction, but a serjeant (huissier) came to say that I was not to be conducted thither, but before the Procureur du Roi. The Procureur du Roi inquired my name, my age, and my profession. 'You were last Sunday at Servais?' 'Yes.' 'But for what object?' 'To meet with my brethren,—to exhort them to persevere in the doctrines of the apostles and prophets.' 'But you are not a minister, and you ought not to have meetings without an authorization.' 'But, sir, I am a protestant.' 'I know it very well, but you are forbidden to meet more than twenty-two persons.' 'Sir, I do not know that there were more than twenty-two persons,—I did not count them; but had there been more, I should not have sent them away, for one must have a hard heart to do so. Ah, sir! did you but know the ignorance that reigns in the world in regard to the things of God! Three-fourths of the people do not know God; my profession of colporteur enables me to know better than any other man,—and all I do is to try to make known that God whom they know not.' 'What books do you sell?' 'I sell the Holy Bible and the New Testament.' 'But you sell other books besides?' 'No; nothing else.' I took my New Testament and said to him, 'This is what I sell, and what we preach.' He took it, and I said to him, If you believe what is in that book, you are saved; if you do not believe it you are lost.' 'You have no other books,' said he. 'Pardon me, sir,' and I showed him my hymn book. 'Will you lend it to me?' 'Willingly.' He said to me, 'My friend, sell your books,—sell as many of them as you can,—preach morality in the houses; but hold no more meetings.' 'But, sir,' said I, 'I do not travel about on Sundays,—what shall I do? Moreover, the apostle Paul said, speaking by the Spirit of God, Forsake not the assembling of yourselves together.' 'Yes,' said he, 'but you see they put you in prison.' 'That is true, sir, but the same apostle of whom we are speaking was there too for having done as I do. Besides, sir, is there an article in the law that says we must be put in prison.' 'No,' said he, 'but when you are caught in the very act, you may be put in prison?' 'Sir,' said I, 'I do not understand you.' 'I mean, when there are more than twenty-two persons.' Then he said to me, 'When you shall come with Foulon, I will return you your books. You know I have the power to keep you in prison till your trial.' 'As you choose.' 'I have been told that you went to Servais to draw catholics from their religion in order to make protestants of them.' 'Sir, I did not go after all the catholics who came there. 'No,' said he, 'but you preached, and that drew them.' 'Indeed, sir, when one blows a trumpet on the market place, all the world goes to see what is there; nevertheless, no accusations are brought against them, nor are they put in prison.' He smiled, and sent me away.

"Good courage, dear brother W——. Pray for us."

The prospects that await our brethren were thus set before one of them, Mr. Lepoix, who writes as follows:—

"'You are going to be prosecuted,' said the magistrate to me afterwards, and 'I have written about it to the *garde des sceaux*; in the meantime, I wish to ask you again, before the prosecution, have you really the intention of continuing your meetings? Would you not do better to let them cease for a moment at least, since, for the present, they are legally and formally forbidden? Read your bible by your domestic fireside, you will not be hindered from doing it; or, if you will, go carry your faith to a people who are ignorant of it, and will gladly receive it. For, finally, understand, if you engage in this struggle with the authority, one prosecution will follow another, and the authority at first paternal must progressively pursue rigorous measures against you. Now, in such a struggle there must ever be a conqueror and a conquered.' He requested me also to leave my certificate of ordination. I replied to him, 'Sir, the cause we serve is greater than you think it; it is the cause of God and of the salvation of souls; it is noble and holy, and merits our entire devotion. If we are persecuted, so was our Master before us. Still, sir, I will also repeat to you, that it has never entered into our mind to strive with the authority,—far from desiring, we carefully avoid it; but can you at the same time understand, that convinced as we are that the Saviour has spoken, that our object is good, and that we ought to pursue it by all honest means, we must continue, and by the grace of our God we will continue, whatever may happen to us for it.

"We saw also our dear brother Besin last Friday, as we were going to Laon. He was going there too; but with what accompaniment! Two gens d'armes conducted him. By the side of him was a thief, to whom they had bound him with an infamous chain. What a sad spectacle! Brother Foulon and myself were moved by it; yet it was for having preached the good news. As for him, he seemed happy, and lost no time; but exhorted in turn his wretched companion and those who conducted him. Blessed be God! our brother is now known as a child of God, a faithful disciple of Christ, by our friends and our enemies;—all love him equally, and have been forced to respect his convictions. Verily the wicked is taken in his own snare.

"Yesterday (Sunday) we went to Servais with brother Foulon. I went, in the first place, to carry to the authorities a written declaration informing them of the object which led me there, and of the resolution that I had formed; giving them to understand, verbally, that when one has no evil intentions, he may and ought to make himself known."

The Procureur du Roi having told Mr. Foulon that he was accused of insulting the mayor, he asked the persons of Servais who were present and heard all if he had insulted him. They all, catholics and protestants, cried out, "No, no! on the contrary, you commanded us to pray for him." At Mr. Foulon's request, they all signed a certificate to the effect that he had offered no insult. But when Mr. Foulon afterwards, seeing the *garde champêtre*, inquired in what he had insulted him and the mayor, the *garde* replied, that it was in praying for them after they were gone. When Mr. Foulon told the Procureur du Roi that the people present would testify to his innocence in this respect, the Procureur du Roi, having hinted to him that young people are often imprudent, told him that the mayor would be believed on his word.

Again, under date of 15th of December, Mr. Lepoix says,—

"Dear brother, you are aware that often the time of divine blessing is also the signal for men to persecute God's children. Satan is jealous of his kingdom, and when it begins to totter, he roars and puts forth all his might to combat his adversaries. But Jehovah, our king, is almighty; he must conquer,—we, too, shall conquer if we are faithful.

"Notwithstanding all that has happened, dear brother, this year has been a time of refreshing for our souls. Awakenings, conversions, baptisms, have filled our hearts with joy. How good the Lord is! The most of our brethren have also encouraged us by their piety and their zeal in making known the gospel to their parents and friends. In spite of persecutions, all have been firm; we have been happy. Why, then, should we be afraid of threatened prosecutions and all the consequences, which, humanly speaking, might result from them? Shall not 'all things work together for good to those who love God?' and have not times of persecution ever been times of great prosperity to the church of the Lord? We are experiencing this at this very moment, dear brother. Yes, it was for his own good, for the good of souls and for the glory of God, that our dear brother Besin was lately treated as an evil doer. Did you but know what good things have resulted from it! Let our enemies, then, awake; let them encourage themselves; let them exert all their power against us; let them smite; as for us, we ought to rejoice; for it is thus they will destroy themselves, and all will then see that nothing can be done to the injury of the truth. And now, dear brother, shall I add, that we count with confidence, after our God, upon the sympathy and prayers of our American brethren? No; for we are persuaded that in this we shall not be left to confusion. May the Lord help us to fight in this good war and to be victorious!"

BAPTIST CHURCH AT BREMEN.

In a letter to a friend, dated Hamburg, April 2nd, Mr. Oncken says, "I have just

returned from Bremen, where I spent some delightful days with the church, and three of our *vorsteher* (elders) of the church in Oldenburg. Three converts, with whom I lodged, were baptized. The prospects at Bremen are most encouraging. I preached this morning (Good Friday) to a large assembly. God was among us;—nearly the whole church was in tears;—text, Luke xxiii. 31. We continue to enjoy the power and presence of our risen Lord, and our position becomes every day more important.

"My throat is again very faint; as, alas! my feelings predominate so much in preaching, especially when speaking of the awful end of the wicked!

"Now farewell, my beloved brother; soon we shall meet in glory. Oh the glory of that meeting with one another, and with our Lord!"

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Shakespeare's Walk	T. Moore.
Shoreditch	W. Miall.
Shouldham Street	W. A. Blake.
Spencer Place	J. Peacock.
Tottenham	R. Wallace.
Vernon Square	O. Clarke.
Waterloo Road	J. Branch.

The fourteenth annual meeting was held in New Park Street Chapel, January 20th, 1847, when brother Wallace preached and brother Smith presided. The circular letter is on Christian Zeal.

Statistics.

Churches furnishing reports		30
Received by profession	422	
By letter	226	
Restored	10	
		658
Decrease by death	113	
Dismissed	191	
Removals	82	
Excluded	40	
		426
Clear increase		232
Number of members		5673
Sabbath scholars		4040

NEW CHURCHES.

HENDON, NEAR HAMPSTEAD.

On the 2nd of April, 1847, a church in connexion with the baptist denomination was formed at Hendon, and Mr. G. Warne was recognized as its pastor. The Rev. E. Smith, independent minister at Edgware, read the scriptures and prayed; the Rev. Joseph Wallis, late of Risley, stated the nature of a gospel church; the Rev. W. A. Blake of Shouldham Street, Paddington, asked the usual questions and offered the recognition prayer; the Rev. J. Castledon of Hampstead gave the charge to the minister; and the Rev. W. Elliott of Shoreditch addressed the church and congregation. Several other ministers were present and took part in the service. This chapel, which had been closed for some time, was re-opened by the church at Shouldham Street about eighteen months since. The Lord has so far blessed their endeavours to extend the knowledge of the Redeemer in this dark village that in future they will be relieved from the expense incident to the cause, the people themselves having undertaken to defray it.

ILMINSTER, SOMERSET.

On Tuesday, April 6th, a baptist church was formed in this small but respectable town, when the Rev. H. Trend of Bridgwater delivered a most important and affectionate address to those who were to form the church, and then gave the right hand of fellowship to eleven persons, who had been dismissed from other churches for the purpose. The new church, together with a few others, then surrounded the Lord's table: the Rev. H. Trend presided, the Rev. H. W. Stembridge of Hatch, and Mr. J. Gibson of North Curry, who has been preaching to those friends the last five months, prayed, and Mr. Bult, one of the deacons of the baptist church, Taunton, distributed the elements. In the evening of the same day, about sixty took tea together in the room where they worshipped. After which, Mr. Bult read and prayed, and appropriate addresses were delivered by brethren Hallet of Blindmore, Stembridge of Hatch, Perrat of North Curry, Stocks of Taunton, and Gibson of North Curry, who closed the interesting and solemn services of the day.

SMETHWICK, NEAR BIRMINGHAM.

At this place a baptist church was formed on the 12th of April, consisting of nine persons honourably dismissed from Bethel Chapel, West Bromwich. Others are expected to join them as soon as their letters of dismission arrive. Messrs. Swan, Fisher, O'Neal, Stoke, and Phillips took part in the interesting services.

ORDINATIONS.

HUNDON, SUFFOLK.

The Rev. J. Smith, late of Great Yarmouth, has accepted the cordial invitation of the people assembling at the New Union Chapel, Hundon, Suffolk, and entered on his stated labours on Lord's day, February 21st.

ROMFORD, ESSEX.

It affords us much pleasure to learn that the Rev. Ebenezer Davis, late of Lewes, has accepted an invitation to take charge of the small baptist church at Romford, and that efforts are about to be made to build a suitable place of worship on a piece of freehold ground which was purchased for the purpose and put in trust some years ago. Encouraged by the promised aid of friends in neighbouring places, the church has determined to erect a chapel fifty-two feet by thirty-seven and a half feet, which will cost about £800, and to which the small place in which they have met will be joined as vestry and school-room.

RECENT DEATHS.

MRS. DAVIS.

The subject of this brief memoir was born at Rye, in Sussex, in 1771. Her original name was Sarah Somersett. At the age of twenty-four she was married to Mr. Richard Davis, then a young man just called to the work of the ministry by the church at Chatham, of which his father, who had died at the early age of twenty-six, had been pastor. To him she proved a help meet indeed throughout his varied but honourable course as pastor of baptist churches at Liverpool, Trowbridge, Devonport, and Walworth. At the last named place he died in 1832. After his decease, his widow resided at Woolwich, with her only daughter; then at Deal, with a widowed son; and then she removed with him to Lewes, in Sussex, when he became pastor of the baptist church there in 1841. Thus, after her many journeyings, she was brought, by the singular providence of God, to end her earthly course in the same county in which that course began. At the close of 1846, repeated severe attacks gave intimation to herself and friends that her end was drawing nigh. In the latter part of January of this year, two of her sons went down to visit her; they found her better than they expected, and left her better than they found her. Her mind was exceedingly calm and happy. Her appreciation of the grace and holiness of the gospel was clearly evinced by the following remarks:—"The idea of personal merit before God is to me perfectly loathsome. I can bear suffering; I am not afraid to die; but could I think that in another world I should be the subject of sin as in this, I should be wretched indeed." On the sabbath she requested that in the afternoon all in the house should assemble in her room, and that her sons should conduct divine worship there. This was done, and greatly she enjoyed the exercise. From that day—her last sabbath on earth—she was mercifully exempt from extreme suffering, and a holy serenity of soul was observed by all around her. On Saturday morning, Jan. 30, she was up to breakfast at half-past eight; and when her attendant, a young relative, entered the room about eleven, she said, "Mercy, my dear, I have been reading the seventeenth chapter of Revelations, with Scott's comments, and have greatly enjoyed it; now give me my New Testament and leave me; I will read until I am sleepy. If I want you I will call." In less than half an hour, when her relative returned, she found that she had fallen asleep in Jesus. Her left hand was on the Testament, her right hand rested on her knee, holding the spectacles, her head a little inclined on one side, and her eyes closed as in a pleasant slumber.

"He gently kissed her soul away."

Her remains were conveyed to London, and on Friday the 5th of February, she was buried at Maze Pond. Mr. Green of Walworth, and Mr. Cox of Woolwich, kindly assisted in paying this last tribute of respect. The latter beautifully observed, as the coffin was placed upon that of her husband, "There they meet again after fifteen years' separation. But what a silent meeting! How cold! Where is the warmth and gladness of their previous interviews? But—could the angels speak they would rebuke me, saying, their happy spirits have met in glory, before the throne of God and of the Lamb." Funeral sermons were preached for her by Mr. Cox of Woolwich, Mr. Green of Walworth, and at Lewes by Mr. Brewer, now of Leeds. She had herself selected as her funeral text, "He is my rock, and there is no unrighteousness in him," Psalm xcii. 15. These words strikingly express,—what constituted the strength and gladness of her eminently Christian character,—perfect confidence in the character of the great and ever-blessed God; and a personal consciousness of exclusive trust in him for time and for eternity. No attempt is made to delineate her character lest it should be thought that filial affection had exceeded the bounds of truth. She was the mother of fourteen children; eight were removed before her; some died in infancy, and the others gave satisfactory evidence that to them death was gain. Six sons survive her, all members of Christian churches, four of them engaged in the work of the ministry. "Her children call her blessed," and esteem it amongst their greatest mercies that their infancy and childhood were subjected to such wise and affectionate control; and that in after life they were favoured for so many years with the opportunity of obtaining counsel from her in all their sorrows and difficulties.

MR. ANDREW WILLIAMS

Died, March 21, 1847, in the seventy-fourth year of his age. He had been a consistent member of the baptist church Pmygam, Pontypool, for forty-three years, and a useful deacon of the same for nearly forty years. He commenced his Christian career, being persuaded that Jesus Christ was able to keep that which he had committed to his care, and continued stedfast and immoveable in his reliance on the testimony of God concerning his Son. He had the privilege so to die as to illustrate the text from which his funeral sermon was preached by his pastor on Lord's day morning, April 4th, "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee."

MR. C. BEDFORD.

Died, at Princes' Risborough, March 16th, 1847, in the eightieth year of his age, Mr. Christopher Bedford, about fifty-six years a member, and nearly twenty-three years a deacon, of the baptist church in that town. His character was honourable and consistent. For more than half a century he had been accustomed to preach in the surrounding villages, and he was sometimes engaged by other churches in the neighbourhood to supply their pulpits.

MR. BARCHAM.

At Tonbridge Wells, on the 25th of March, 1847, Mr. Barcham, aged sixty years. The deceased was for upwards of thirty years a highly respected and consistent member of the baptist church at Seven Oaks, under the pastoral care of the Rev. Thomas Shirley, but resigned his connexion with that church in 1845 in consequence of his removal from Tonbridge to Tonbridge Wells. Mr. Barcham had the happiness of being born of eminently pious parents, and was brought to a knowledge of salvation at the age of thirteen years. Through divine grace he was enabled "to hold on his way" during a period of forty-seven years. Towards the close of last year, it pleased God to afflict him with fever, which left his hitherto strong constitution in such an enfeebled state that he never recovered. The God whom he had endeavoured to serve during his days of health and activity, did not forsake him during his illness, or amidst the solemnities of dissolution. Amongst many other observations, he said, "I feel myself stayed upon God. I have no particular joys, but I can enter into those words, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee.'" Thus was he called to his eternal rest, in the enjoyment of the "peace that passeth all understanding," and only four months after the death of his second son, who in November last died in the triumphant assurance of everlasting salvation.

REV. JOSIAS WILSON.

In January last, the esteemed minister of the presbyterian church, River Terrace, Islington, accepted an invitation to preach one of the annual sermons for the Baptist Missionary Society on the 28th of April. The style of his letter was very kind: — "I feel," said he, "that the committee have done me a high honour in asking me to advocate the cause of the Baptist Missionary Society, and I beg to say, in reply, that casting myself on the promised aid of the Holy Ghost, I shall undertake the duty in the most fraternal spirit." On the 17th of March he wrote again, saying, "I regret exceedingly that I am compelled to make the following communication to your committee through you. It has pleased my heavenly Father to afflict me very seriously by an attack of jaundice of a stubborn character. I have now had seven silent sabbaths, and have been confined to my house for seven weeks. The complaint still continues, notwithstanding all the skill and attention of two medical friends. In consequence of this distress I have been greatly reduced in strength, and my medical attendants assure me that I must avoid all excitement for many weeks to come. Under these painful circumstances I am reluctantly obliged to say that I fear it will be wholly out of my power to fulfil my promise to your committee of preaching for your society. I make this communication with deep regret. I deferred making my state known to you from week to week, hoping the Lord would change his hand with me; but my distress continuing, I fear it will be unwise for all interests to hold my engagement any longer. It is the Lord's will: may it be sanctified to your society as well as to myself!"

Before the appointed day arrived, however, he was relieved from all sufferings: his removal took place on the 13th of April. Mr. Wilson's age was forty-seven.

REV. G. HOSKINS.

On Monday morning, April 19th, died, in the forty-first year of his age, Mr. George Hoskins, late pastor of the baptist church at Highbridge, Somerset, which charge he sustained for twelve years. He had been unwell for many months, but on the day before his death he preached twice at Burnham, and after the services he spoke in a very impressive manner to several of the friends. He retired to rest much as usual, but about one o'clock in the morning his wife was awoke by his hard breathing, and found him speechless. Medical aid was immediately procured, but it was in vain, the vital spark had fled. He had no sooner terminated an earthly sabbath in his Master's work than he entered upon a heavenly sabbath to receive his reward and be for ever with his Saviour. "Blessed is that servant whom his Lord, when he cometh, shall find so doing."

MISCELLANEA.

THE BAPTIST BOARD.

The annual meeting of the Board of Baptist Ministers residing in and near the cities of London and Westminister was held on the 16th of March. Mr. Groser was re-elected secretary, and the following report was adopted for presentation to the General Body:—

"Since our last Annual Report, the Rev. W. Williams, twenty-eight years a member of the Board, has been removed by death; the Rev. W. Dovey and the Rev. F. Wills have removed into the country; and the Rev. G. W. Fishbourne, pastor of a church at Bow, and the Rev. Joshua Russell, pastor of a church at Greenwich, have been admitted to membership. The committee appointed to the General Body for the ensuing year are Mr. Hinton, Mr. Overbury, Mr. Miall, Dr. Davies, and Mr. Groser."

It being the turn of the Baptist Board to nominate a secretary for the General Body for the ensuing three years, a double ballot was taken; first for three names, out of which one should subsequently be selected, and then for that one. The choice fell on Mr. Groser.

FRATERNAL INTERCOURSE.

On the second Tuesday in the month a meeting of the Baptist Board is held at the Mission House, not for business but for friendly conversation and prayer. Baptist ministers who reside in the country are affectionately invited to attend at these "fraternal meetings," when they happen to be in town, to which it is believed that their presence would add much interest. The following are the resolutions by which these meetings are regulated:—

"1. That the Board meet on the second Tuesday in the month for fraternal intercourse and prayer; and that accommodation be obtained in the Mission House, from four till seven o'clock in the evening.

"2. That three quarters of an hour be devoted to united prayer and other devotional exercises, to commence at half-past five precisely: tea to be ready at a quarter before five.

"3. That no business be attended to at these meetings, unless special notice thereof be given previously by the secretary."

THE THREE DENOMINATIONS.

The annual meeting of the General Body of Dissenting Ministers of the Presbyterian, Congregational, and Baptist Denominations, residing in and about the cities of London and Westminster, was held on the 13th of April. The three years for which the Rev. Thomas James, congregationalist, had been chosen, having expired, the Rev. William Groser, baptist, was nominated as his successor, and elected unanimously.

BIRMINGHAM.

At a social meeting of the Sunday-school teachers and friends, held in Cannon Street, Birmingham, the Rev. T. Swan in the chair, April 6, 1847, the following resolution, moved by Mr. T. W. Showell, and seconded by Mr. J. H. Hopkins, was passed unanimously.

"That this meeting cordially rejoices in the great success with which the Head of the church hath blessed the labours of their friend, the Rev. John Ham, nine years minister in this town, in Melbourne, Australia, the far land of his adoption; and yet more do they rejoice in that soundness of principle manifested by their friend in the rejection of government aid, either for his own support, or the erection of his chapel; and it is their fervent prayer that his valuable life may be extended to a remote period, and that even to the end he may be the honoured instrument in turning many to righteousness, and may shine as the stars for ever and ever."

IMPUTED ACQUIESCENCE OF THE BAPTISTS IN EDUCATIONAL GRANTS.

In the Educational Conferences held during last month, in Crosby Hall, some gentlemen appeared anxious to produce an impression, that the baptists have till very recently concurred with them in desiring government interference in the support of education. We do not refer to Mr. Joseph Sturge, because we doubt not that an error of the press in the Patriot's report has made him appear to say exactly the reverse of what he meant. He is reported to have said, in reference to the Borough Road Conference, in 1844, "Some of our baptist friends were the first to come forward in the British and Foreign Schools, to support the principle that government money should be taken." This should be, "that government money should NOT be taken," for this, we are told, is what Mr. Sturge was understood by others to say, and this it was that was strongly urged at the Borough Road by Messrs. Hinton, Stovel, and Groser, the only baptists, we believe, who spoke on the subject; but the Rev. John Blackburn evidently meant what he is reported to have said, April 14th, when a resolution was under discussion affirming that, "it is not within the province of government to educate the peopeople." After saying, "I am here as an opponent of the Minutes of Council and a convert, but by slow degrees, to the principle involved in your resolution," he adverted to a meeting of the Congregational Union in the autumn of 1843, and added, "But at that time what did our baptist brethren do? The Baptist Union in 1843, did not follow the leadings of the Congregationalists in affirming your principle, but they put out a resolution that they would stand by the British and Foreign School Society, which is taking £700 or £800 from government up to the present

day. I do not know that they have revoked that resolution. If they are converted, I am glad to find that the work of conversion is going on so hopefully." This was received, it seems, with "cheers." Now we wish to say a few words that may raise the Baptist brethren in Mr. Blackburn's estimation, and relieve them from the apparent inconsistency with which he supposes them chargeable. We admit that they did not follow the leadings of the Congregationalists in affirming the principle. Certainly they did not, for two substantial reasons. They did not follow, first, because the Congregationalists did not affirm the principle at all. They guarded themselves against the supposition that they affirmed it. They passed a resolution beginning thus, "That without pronouncing a decided opinion on the propriety of government interference on the education of the people, this meeting entertains," &c. (See Con. Mag., 1843, page 842.) But there was a second reason why the Baptist Union did not follow the leadings of the Congregationalists, which was, that April did not follow October. In April, 1843, the annual meeting of the Baptist Union was held, and the following resolution was passed:—"That the Union feel it their duty to declare that they do not consider the education of the community to be the proper business of the State; they hold, on the contrary, that because it is beyond the just province of civil government, and because it cannot fail to influence religious opinions, popular education ought not be interfered with by the State in any way of direction or control; all such interference being inconsistent with the right of private judgment, and the permission of it affording an indirect sanction to the anti-Christian principle of ecclesiastical establishments." It is true, then, that the Baptist Union did not follow: it preceded.

"But," adds Mr. Blackburn, "they put out a resolution that they would stand by the British and Foreign School Society, which is taking £700 or £800 per annum from government up to the present day. I do not know that they have revoked that resolution." The proceeding to which he evidently refers, was that of the annual meeting of the Baptist Union in April, 1844, at which it was resolved—

"That the Union emphatically affirm the two principles embodied in the resolutions of their late committee, maintaining on the one hand, the adequacy of popular energies to the work of general education, with the injury and danger to be apprehended from the interference of government with it in any form; and on the other, the decided preference due to the system of co-operation with the friends of scriptural education at large, over that of forming denominational schools.

"That the Union rejoice in the recent effort made by the committee of the British and Foreign School Society, to enlarge its resources and its operations; and that the liberal pecuniary support of it be recommended to the churches." It was then *moved, seconded*, and *carried*—

"That the secretaries be instructed, in forwarding the above resolutions to the British and Foreign School Society, to declare to the committee of that valuable institution, in the most unequivocal manner, that, in the judgment of this Union, an entire and perfect freedom from all government interference whatever, but which can be legitimately enjoyed only in the absence of all pecuniary assistance on the part of government, is of the highest importance to the Society itself, while they are assured it is indispensable to the full confidence and cordial concurrence of the churches whom they represent."

After giving these quotations from documents which may be found *in extenso* in our own pages, it only remains that we should caution our friend Mr. Blackburn against carrying his admiration for baptist consistency and promptitude to excess. Though his baptist brethren have acted so much better than he supposed, they are, after all, but fallible men; but lest he should err in his estimate, either by underrating or overrating their virtue, let him in future take care to ascertain its exact dimensions before he describes it in public.

GOVERNMENT EDUCATIONAL PLAN.

The divisions which took place in the House of Commons on the 22nd and 23rd of April, have annihilated all hope that the Legislature will pursue what we deem the right course in reference to popular education, and let it alone. In the course of the debates, the members who spoke showed generally, an amazing amount of ignorance of dissenters, dissenting principles, and the force of the objections urged by dissenters against government interference. The leading statesmen on both sides of the House showed themselves, indeed, to be better acquainted with our views than the inferior men, but not much more favourably disposed towards them. It will be, perhaps, interesting to our readers if we give them some of the remarks of the present and the late premier, at the close of the debate.

Lord John Russell said, "The hon. gentleman, the member for Durham, (Mr. Bright) has declared very strongly against any interference on the part of this house with the education of the people; and he declared, in rather ominous words, towards the end of his speech, that certain other consequences would follow the adoption of this resolution by the house. That is the hon. gentleman's opinion, and the hon. gentleman argued it, as he always does, with great force and power, but I must

except to the argument held in one part of his speech. He said, with regard to church schools, that we admitted inspectors, who would be clergymen, to inquire into the religious faith and the progress in knowledge of the pupils; and he said, that if we had dared we should have proposed the same inspection for the dissenters' schools, and that we refrained from the proposal because no government durst make it. What, sir, has been my conduct which will justify the hon. gentleman in making such an imputation, that it is only through fear that we have abstained from encouraging interference with the religious convictions of the dissenters? Sir, I have taken part with others in freeing the dissenters from the disabilities under which they formerly laboured. When I found them oppressed and restrained by the disabilities imposed by the Test and Corporation Acts, I proposed, and we succeeded, against an adverse government, in repealing the act which created those disabilities; and when, afterwards, the dissenters found themselves obliged to solemnize their marriages in church, though they objected to the form of service, it was a hardship, as we considered, upon their consciences, and we came down to both houses of Parliament, and we passed a measure to free them from this objection, and to enable them to contract marriages in a manner which their consciences admitted. I ask, what has the hon. gentleman, the member for Durham, done for the dissenters to outweigh these measures? What right has he to make the imputation that it is our wish to interfere with the religious convictions and religious freedom of the dissenters? ... I think the proposition of the hon. and learned member for Bath, that education should be entirely secular, with whatever ability he may support it, is so completely against the opinion of this, or of any house of Parliament, that I cannot believe that there will be any success of that proposition; and I do not think that the future minister, whom the hon. and learned gentleman imagines as exceeding the present government in liberality, however he may so exceed them, is likely to have a very long tenure of power, if 'vote for education without religion' should be placed on his banner, and that schools entirely secular should be established by the state."

Sir Robert Peel said, "I deeply regret that this measure has met with the opposition of a part of the Nonconformist body. I entertain great respect for the Nonconformist body, and I trust I have shown my sentiments towards them on former occasions, and in advocating the Dissenters' Chapels Bill; and, attached as I am to the established church of England, I should be sorry to give to that church any advantage by means of this education vote, if I thought it unjust to the dissenters. We should be thereby forgetful of the past services of the dissenting body in the cause of education; for when the members of the church of England were indifferent in that cause, an example of zeal was set them by the nonconformists; and if I thought their objections to the minutes entitled to any weight, if I gave to the minutes any support, it would be a very reluctant and greatly qualified support. But, on the contrary, after maturely considering the objections of the dissenting body, I do not believe them to be founded in truth. I think the principle of aid is a perfectly fair one. The minutes do not overturn, they adopt, the voluntary principle. This is no state interference with the voluntary principle; the measure will establish schools by the intervention of the voluntary principle, which will become more effectual by the aid of the government. It is the opinion of the dissenters, that the measure will be to the advantage of the established church, and the dissenters complain of this as an act of injustice; but, if this proposition had been made ten years since, what would have been thought of it then by the established church? The church, being deeply impressed with the magnitude of the evils that exist, and the necessity for waving all objections, is willing to be put on an equality with the dissenters. The church is not asking anything that is not fair and equitable; but if the members of the church are more zealous than others—if they are disposed to contribute more than others, on what principle will you withhold from the church that aid which is to be proportioned to the amount raised by zealous exertions? Do they ask it on account of the superior numbers of the members of the establishment? If they do so, can anything be more just? But if it is not given on account of numbers, does not superior zeal and liberality constitute also a claim for increase of aid? Try it on what principle you will, you can urge no objection to those votes on account of the supposed advantage which is gained by the church. I am not denying that the church is powerful—I rejoice that it is so. I think the power of the church is increasing; and why is it increasing? My firm belief is, that the power of the church is increasing, and that her hold on the affections of the people of this country is becoming strengthened, because she is becoming more awake to the magnitude of the duties she has to perform. My firm belief is, that the church has acquired this increased hold on the respect and veneration of the people of this country by her willingness to make timely and salutary reforms, by her readiness to consent to the reduction of superfluous emoluments for the higher orders of the church, and to devote those emoluments to an increase of church accommodation and the increase of the spiritual charge of the people by inferior labourers. I believe it is these things that have greatly increased her power. This is the legitimate source of her power, for it is not

government aid or the government grants that is giving the church increased influence; for the church would be powerful, as powerful without this government aid as it is with it. In what manner does the government increase the power of the church, in any district where she is more numerous than the friends of dissent? Why has it that power over the education of the people? It is—and I say it not invidiously towards dissenters, for I have given my full amount of praise to the dissenters—it is because the church is becoming aware of the necessity, both for temporal and spiritual objects, of attending to the education of the people; it is because her conduct is guided by that necessity that this influence has been gained; and that legitimate influence on the part of the church will not be diminished by the principle acted upon in these minutes, which is one of perfect equality. On these grounds, sir, I shall give my support to the proposal of the noble lord."

CORRESPONDENCE.

PERSECUTION OF BAPTISTS IN FRANCE.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—In your last number you called the attention of your readers to some extraordinary proceedings in France, in which brethren of our own denomination are suffering severe persecution from the authorities, who seem determined to suppress our principles, and to obliterate our very name from their country. This you did by inserting an extract, in which the facts referred to are mentioned, from the French correspondent of Evangelical Christendom.* In the last communication which I have received from my correspondent, he gives me further information on the subject. I am unwilling that a month should elapse, after it has been given to the public, before it appears in your pages, and I therefore send it that you may give it an immediate place, as I am sure you will agree with me in thinking that it demands the thoughtful attention of our denomination especially, but not of our denomination only, but of all the friends of religious liberty. The information is as follows:—

"I must return to facts of painful interest. I have twice called your attention to the actions entered against the Baptists of France. The affair has been discussed afresh before the Royal Court of Amiens. M. Odillon Barrot, one of our most illustrious statesmen, promised, as I wrote you in my last letter, to plead the cause of the defendants. Unhappily he was detained in Paris by his parliamentary duties. Another distinguished advocate, M. de Brouard, took his place. M. Henry Lutteroth also lent the baptists his kind assistance. Both maintained that it is contrary to the principles of religious liberty, and to the express provisions of the charter, to forbid these Christians to celebrate their worship. M. de Brouard briefly traced the history of the baptists. He said that they have existed as a body for a very considerable period; and that they are very numerous, as well as highly respected, both in England and in the United States. His speech, dictated by sincere piety, was well fitted to impress the minds of the judges. Vain effort! Deplorable power of prejudice! The baptists were condemned by the Royal Court of Amiens, as they had been by the inferior tribunals.

"The reasons assigned for this judgment are singular, and almost extravagant. 'This sect,' say the judges, 'has separated itself from the state, and the state does not recognise this division of the protestant church. The ministers of this sect have not received from the state any kind of licence, nor from the consistories any commission. The baptists, therefore, are deficient in that which legally constitutes a recognized form of worship.'"

To this statement my correspondent adds the following just and spirited reflections, which are all the more worthy of notice, and do him the greater honour, as he is a clergyman of the established protestant church of France.

"As many bad reasons as words. What! do the judicial authorities assert that the state should not recognise the different divisions of protestantism? And by what right, on what principle, does the civil government constitute itself the judge in matters of controversy? Has it the necessary aptitude for determining theological questions? Imagine ministers of state deciding whether baptists are or are not justified in forming a distinct communion. This is perfectly absurd. The temporal authorities would, according to this reasoning, exercise the powers of the papacy. And then what folly (I ask pardon for making use

* In a subsequent communication which appears in that periodical for April, it is stated, that M. Lepoix and his two friends were sentenced to pay a fine of 300 francs (£12 10s.) each. "These members of the baptist communion," continues the writer, "have suffered severely, and I have received very distressing intelligence respecting them. One of these respectable men, having been surprised while reading the Bible with some of his brethren, was dragged to Laon in the company of robbers. *He was fastened to the same chain as though he had committed some infamous offence.* Is it then a crime in France to meet a few friends, in order to read the word of God? In the judgment delivered against M. Lepoix, it is set forth that he is guilty of *having associated* with others *in the name of a new religion called the religion of the protestant baptists.* It would seem that the judges, who are not very learned in religious matters, have never heard before of the baptists, and suppose that M. Lepoix has invented a new religion! The affair is to be argued afresh before the Royal Court of Amiens, and an illustrious orator, M. Odillon-Barrot, has consented to plead the cause of the defendants."

of the term) to censure baptist ministers for not having received a commission from national consistories! What have consistories to do with the matter? Why should they interfere in the affairs of a dissenting communion? It would be as reasonable to require our pastors to accept their commission from bishops! The Royal Court of Amiens evidently does not understand these questions; and this furnishes us with another reason why the tribunals should never be called to decide in such disputes.

"The point which claims our chief attention in this discussion is, that the government seems to intend granting religious liberty only to three or four *recognised* denominations. There will be in France Roman catholics, Lutherans, Calvinists, Jews, but no others. Does your conscience not allow you to enter one of these official communions? So much the worse for you. The limits are traced, the barriers are erected, the walls are built, according to law. You have no right to be a Wesleyan, baptist, independent, or Moravian; or, at least, you shall be compelled to shut yourself up within the bosom of your family. If you hold a meeting of more than twenty persons you shall be fined; and if you recommence them, you shall be imprisoned! Such is the system of jurisprudence which they are now attempting to establish. One would think that we were still living in the evil days of Romish intolerance."

The Court of Amiens, while it confirmed the judgment of the Laon magistrates, reduced the fine to fifty francs (£2 18s.) each. These persecuted brethren seem to have been ably defended, notwithstanding the adverse decision. M. de Brouard, and M. H. Lutteroth, their counsel, are men of well-known ability, and did not fail to do justice to their clients. While the former showed, as already intimated, that the sentiments of the baptists are no novelty, and that baptists themselves, though comparatively few in France, are a large body in other countries; the latter replied to the king's counsel, and demonstrated that the application of the law on associations is a manifest violation of the charter, according to which "every one professes his religion with equal freedom, and obtains for his worship the same protection." The matter will not be suffered to rest till the highest court of judicature has pronounced upon it.

"The baptists," says my correspondent in conclusion, "by the advice of their friends, have appealed to the Royal Court of Cassation. The case will then be argued afresh, before the supreme tribunal of the kingdom. But I have little hope of a favourable issue. The judges of the Court of Cassation have shown, on several occasions, that they are far from being disposed to favour religious liberty. However, the baptists have acted wisely. Let them first exhaust all the appliances which the law presents, by eliciting a judgment from courts of every degree; and if they are condemned on their final appeal, it will be for them to inquire whether it is not better to obey God rather than man."

There is, I fear, but too much reason to apprehend an unfavourable result. The government of France is, at the present time, little friendly to protestantism under any of its forms, and would rather crush than cherish the spirit of liberty, whether civil or religious. Louis Philippe shows more disposition to ingratiate himself with Romish ecclesiastics than to confide in the loyalty of his subjects, and to build up his throne by the influence of a powerful and ancient hierarchy, than to establish it on the principles of rectitude and freedom. Engaged at this moment in seeking to win over the legitimate bishops and priests to acknowledge his dynasty, this prosecution is only one of a series of cases in which he, and his ministers, filch from the liberties of the people, and the chartered rights of the protestants, in order to bribe the Romish clergy into a more cordial support of his family and government.

But is there nothing for the baptists of England to do in this case? Does it not present an occasion on which it becomes them to move? Let every pastor who peruses this letter read it, or state the circumstances, to his flock at their weekly prayer-meeting. Let sympathy with the persecuted be excited; and let them be presented to God in prayer. This, as a first movement, is good, is indispensable. But Christian wisdom will, I trust, devise some mode by which, under the divine blessing, we may render assistance to our French brethren, in their struggle for liberty to worship God after the dictates of their conscience. It seems to me to be a subject proper to be taken up by the Baptist Union at our approaching annual meeting, and the committee, in the meantime, might examine into it, with a view to advise the course which may be adopted with the greatest probability of a beneficial result.

I am, my dear brother,
Yours most truly,
EDWARD STEANE.

Camberwell, April 22, 1847.

P. S. While engaged in writing this letter information has reached me, through the medium of a continental journal, of another instance of persecution in Germany, in which baptists are the victims. It is thus stated, "Article 30 of the constitution of the Electorate of Hesse, guarantees to every inhabitant complete liberty of conscience and of worship. The baptists of Marburg have, nevertheless, received from the police repeated intimations prohibiting them from celebrating their worship. They appealed to the superior tribunal of the city, but the government having opposed this course, the case has been carried to the Supreme Court of Appeal. The minister of justice has given orders that the affair shall be speedily terminated."

THE MISSIONARY HERALD.

HANOVER STREET CHAPEL, KINGSTON, JAMAICA.

ABSTRACT FROM THE ANNUAL REPORT.

The Committee of the Baptist Missionary Society close the duties entrusted to them last year by the following report of the labours of their brethren, and of the various measures they have taken for promoting the interest of the Mission. Their holiest services have been mingled with much imperfection, they have needed the prayers of the churches, and the merciful and forgiving regard of their Lord. The Committee trust that these prayers and that compassion have not been withheld.

The Report presented at the annual meeting of 1846 was saddened by the record of the death of some of our noblest representatives among the heathen. Yates and Knibb had fallen. We mourned their loss, though not doubting that their work was done, and that their places would, in the end, be supplied. The Report for 1847 must contain a record as painful. During the year, our brethren the Rev. T. Burchell, the tried and faithful friend of the negro, and the Rev. E. J. Francies, whose name will be long fragrant in Haiti, and the Rev. H. J. Dutton, of Bethany, Jamaica, have fallen martyrs to their work, and entered upon their rest. The Committee cannot *now* speak of the unbroken band of labourers in Africa. Our brethren Thompson and Sturgeon are both gone; the place that once knew them knows them no more. The grace that made them what they were, continued to cheer them in their dying moments, enabled them to bear witness to the loving-kindness of their Redeemer, and it will be recompensed (though itself a gift) "at the resurrection of the just."

More mysterious, perhaps, than the removal by death of their brethren, and well nigh as painful, is the ill health of several who are still in the field. They serve, though it be only in standing and waiting. They need and have your sympathy, and the Society need it too. In Africa the health of several of our brethren has failed. The Europeans and the West Indians have alike suffered, and the Committee fear that before long it may be found necessary for some of them to re-visit their native shores. In India three, at least, of their brethren have been laid aside by the infirmity of age or permanent sickness. Mr. Macintosh has been compelled to relinquish his labours at Allahabad. Mr. Fink has left Chittagong, and Mr. Leonard, of Dacca, has closed his schools, and seems waiting for his final summons. From want of labourers whom God seemed to have called to the work, the Committee have not been able to provide for these vacancies. In Calcutta the place of Mr. Evans is still unsupplied. The Lal Bazar church is without a pastor, and the Benevolent Institution without a superintendent.

Painful as these dispensations are, they are not so numerous as the experience of mercantile companies trading with the countries where our brethren reside might have led us to fear. Ten years is the average duration of continued service in India among civilians. If our brethren were compelled to return at as brief intervals, we should have at least eight missionaries at home every year. Trying as our bereavements are, they are less numerous by nearly one half than the average deaths of Europeans in such climates.

There are other alleviations. The labours of Mr. Francies have been admirably sustained by Miss Harris, who, in addition to many other cares, has carried on all the services at Jacmel, and gained the admiration of the whole community. The Committee have now sent to that important field Mr. and Mrs. Webley. Five hundred pounds promised at the last meeting has been set apart for their outfit and support. Mr. Lewis, who sailed in 1845 for Colombo, the Committee are enabled to release from that station, and he has gone to strengthen the weakened band of our brethren in India. At Madras an important new station has been formed under circumstances that seemed too obviously the finger of God to justify our refusal, one or two friends in that city having guaranteed the support of a missionary for seven years, if the Committee would obtain one. Mr. Page has been accepted for the post; and though it is one of much delicacy and importance, they believe that they have been guided to a wise choice. Others, also, have offered for India, and one has been accepted, on condition that the funds of the Society will allow of our sending him out.

INDIA.

Though it will be seen that numerically "our strength has been weakened by the way," the missions of the Society in India are in a prosperous state. A larger number of volumes of scripture have been printed than for several previous years. Three thousand volumes in Sanscrit, 69,000 in Bengali, and 12,000 volumes in Hindi have been issued from the press. At eleven stations alone 79,549 tracts were distributed by our brethren, and 40,000 volumes of parts of the word of God. A large number, but small compared with the population. Tracts and bibles combined are not sufficient to have supplied half the people that our missionaries met in the months of June and July at some festivals in the neighbourhood of Serampore. Two hundred and fifty thousand persons wholly given

to idolatry were assembled at that time. Fifteen thousand tracts were distributed among them.

In the work of conversion the signs of the times are cheering. At one station 173 persons were baptized last year, and a cautious observer states that there is every reason to regard the whole movement as truly the work of God. In all India the baptisms have amounted to 331; a larger number in one year than our mission has ever known. The state of the people, the extensive diffusion of truth, the weakness of the old superstition, the rapid prevalence of the gospel in all ages when once it has gained a footing, and has begun to prevail, all combine with the promises of the bible, that these successes are the drops that precede the shower, the dawnings of a light that is to shine brighter and brighter, even in India, to the perfect day.

The total number of members in India at the close of the year was 1842; a clear increase over last year of about 200.

The day-schools are in number 102; the children in attendance 4390, being an increase of 431.

Financially our Indian churches are not less encouraging. Three of them entirely support their own pastors. They have raised besides, in aid of the general objects of the Society, upwards of £1500. A considerable part of this sum has indeed been given by the friends of missions generally, £500 of it being a contribution towards the debt of the Society. But this gift speaks as favourably for the character of our brethren and their churches as if they had given it themselves. The churches have also raised about £750 to meet incidental expenses connected with their worship. This sum is, of course, not reckoned among the receipts of the Society.

Though in the work of biblical translation the Committee have had to deplore the loss of Dr. Yates, they devoutly recognize the hand of God in preserving him till others were raised up to enter upon his labours. Early last year Mr. Leslie entered upon the work of revising and carrying through the press the New Testament in *Hindi*. The printing has advanced to the commencement of John, whilst of Matthew 8000 copies, and of Mark 4000 copies, have been struck off for separate distribution.

In *Bengali* an edition of the New Testament, of 4000 copies, has been completed. There have also been printed, for separate distribution, of the gospel by Matthew 15,000 copies, of Mark 15,000 copies, of Luke 15,000 copies, of the Acts 10,000 copies, of Luke and Acts together 5000 copies, of Genesis, with part of Exodus, 5000 copies, whilst an edition of the gospel by John, of 15,000 copies, is now in the press.

In *Sanscrit* a new edition of the book of Proverbs, of 3000 copies, issued from the press in the early part of the year, whilst an edition of the New Testament, of 2500 copies, has advanced to the fourteenth chapter of Mark.

In all there have issued from the press during the year:—

In Sanscrit	3,000 volumes.
In Bengali	69,000
In Hindi	12,000
Total	84,000

being, for the most part, single gospels.

The number of volumes which have been issued from the depository for distribution amounts to 45,685.

These operations in printing and distributing the word of God in the languages of India continue to be supported by donations received from the Bible Translation Society and other friends in England, from the American and Foreign Bible Society, and from friends in this country.

I. CALCUTTA AND ITS NEIGHBOURHOOD.

Nine Stations—Eleven Sub-stations—Eleven Missionaries—Seven Female Missionaries—Eighteen Native Preachers.

The distribution of mission strength in Calcutta has undergone no change during the year. The churches at Allahabad and Sadamahl have become extinct through the removal of their members. Mr. Heinig now occupies Chunar; and Mr. Dannenberg is stationed at Agra.

PREACHING TO THE HEATHEN AND MUHAMMADANS.

Messrs. Aratoon, Leslie, Page, and Wenger, have been engaged during most of the year in preaching the gospel in the streets of Calcutta; and Messrs. W. Thomas and De Monte have been similarly employed about one week in each month. Mr. Page has devoted special attention to the numerous class of people daily crowding the ghats at the river side. Four native brethren, also, with the occasional assistance of two or three more, have gone out regularly to proclaim the good tidings.

Mr. Morgan and his native assistant have continued to preach almost daily at Haurah, Salkiya, and a number of places in the surrounding district; whilst from the village stations of Narsingdachoke, Lakhyantipur, and Khari, the glad sound has been proclaimed week after week in the villages and market-places around.

Of itinerancies may be mentioned one made across the country from Chogdah to Jessore and back, by Mr. Page and a friend, accompanied by two native brethren. They were particularly favoured in meeting almost daily with opportunities of preaching to large crowds assembled in markets. Mr. Pearce has also made an extensive tour, during which he and two native preachers, as they proceeded up the Hooghly and Jellinghee.

and thence down the Padma, until they had to strike off for Barisal, embraced numerous opportunities of making the Saviour known to the people along their way.

The actual results of their labours it is not easy to state; nevertheless the word of the Lord standeth sure. It shall not return unto him void; it shall accomplish that which he pleaseth, and it shall prosper in the thing whereto he sent it.

1.—*Church in Circular Road—English.**

Pastor.....Rev. A. Leslie.

This church defrays its expenditure from its own resources.

The congregation meeting in this place of worship continues to be encouraging, though the church has received few additions. The sabbath-school and bible-class have been continued; and Mr. Leslie has engaged in preaching to the natives. The present number of members is 78.

2.—*Church in Lal Bazar—Mixed.*

Acting Pastor.....Rev. J. Thomas.
Native Preacher.....Bambari.

This church defrays its present expenses from its own resources.

This church, though still deprived of the services of a regular pastor, has enjoyed the public ordinances of religion all the year round; the morning services on the Lord's day having been conducted by Mr. Thomas, whilst in the evening ministers of various denominations have usually preached the gospel. The week-day services have for the most part been conducted by Messrs. Leslie and Page. The present number of members is 112.

3.—*Church in South Kalinga—Native.*

Pastors.....Rev. J. Wenger, Shujaatali.

The pastor's salary is derived from the Parent Society; the other expenses are mainly defrayed by the church itself.

Both the church and congregation continue very small, but among the members there has been scarcely any occasion to exercise discipline. The present number is thirty-one.

4.—*Church at Intally—Native.*

Pastor .....Rev. G. Pearce.
Three Native Preachers.

The current expenses of this and the four following stations, together with the salaries of eight native assistants, are mainly paid by the auxiliary society; the Parent Society pays the salaries of the missionaries and assistant pastors, also those of six native preachers.

At this station three native brethren have preached the word with diligence throughout the year. Their labours have extended from Ballyganj to Manicktollah, and on the east Balliah ghat and along the bank of the canal. In the attention of the people they have felt much encouraged. Four persons have been baptized and added to the church in Intally, but the number of members is not much increased, owing to death, and exclusions, and the removal of several members to other churches. The attendance on the Lord's day services has suffered little diminution. At the service for family worship in the morning it is pleasing to state that many of the Hindu youths belonging to the adjoining English school have attended for several months voluntarily, and behaved themselves with much attention. In respect to the spiritual character of the generality of the church members here, Mr. Pearce adds, "Truth compels me to state that the review of the year affords more occasion for humiliation and sorrow than satisfaction and encouragement. May God in mercy soon visit us again, and grant a sanctifying and regenerating effect to the dispensation of the word and ordinances of his house." The present number of members is forty-five.

5.—*Church at Narsingduchoke—Native.*

About 16 miles south of Calcutta.

Pastors... ..... { Rev. J. C. Page.
—— W. Thomas.

Five Native Preachers.

The state of this church is discouraging. It was found necessary during the year to exclude eleven members, not on account of immorality, but of indifference to the means of grace. The pastors write:—"We mourn over the absence of piety rather than the presence of vice or wickedness." The attendance on the Lord's day amounts to about a hundred persons. The present number of members is forty-three.

6.—*Church at Malayapur—Native.*

About 20 miles south of Calcutta.

Pastor .....Rev. G. Pearce.

Two Native Preachers.

At this station there have been no baptisms during the year. The congregation has, however, somewhat increased, and the people are, it is hoped, making progress in divine knowledge. Through the liberality of a Christian friend, another preacher has been appointed to this station, by which arrangement the people will be visited more regularly than before, and the gospel preached more widely and effectively in the surrounding villages. There is a good school, and many of the lads have made substantial progress. The present number of members is six.

* The designations *English*, *Native*, *Mixed*, refer to the languages in which divine worship is conducted

7.—*Church at Lakhyantipur—Native.*

About 35 miles south of Calcutta.

Pastors .....Rev. G. Pearce, Rev. F. De Monte.

Three Native Preachers.

The state of things at this station has been very painful during nearly the whole of the year. There have been no baptisms, and the school has been closed. At Dhankata, however, the school has flourished; the scholars having, during the favourable season, risen in number as high as sixty. The present number of members is seventy-seven.

8.—*Church at Khari—Native.*

About 50 miles south of Calcutta.

Pastors .....Rev. G. Pearce, Rev. Jacob Mandal.

One Native Preacher.

The native pastor of the church at this station, and his co-adjutor, have laboured throughout the year with commendable diligence for the spiritual improvement of the people of their charge. Four persons have been added by baptism to the church, while encouraging signs appear in several others in the congregation. We are happy to report that the spirit of liberality has been cherished, and that collections for various objects have, in consequence, been made with readiness. It is the more pleasing, that this effort of mercy originated with themselves. During the past year the church has enjoyed more internal peace than for several previous years; but we are sorry to add that it has not been free from trouble from without, chiefly occasioned by the opposition shown by the agents of the Propagation Society, who are more active enemies than the heathen themselves. The present number of members is thirty-nine.

9.—*Church at Haurah—Mixed.*

Pastor .....Rev. T. Morgan.

One Native Preacher.

Regarding the state of this church Mr. Morgan says:—"I feel some confidence in stating that we have now more of the elements of permanent prosperity than in former years. The native members have attended the services regularly, and exhibited some pleasing traits of the Christian character, but they have not come unto a perfect man." The present number of members is thirty-one.

EDUCATIONAL INSTITUTIONS IN CALCUTTA.

1.—*The Benevolent Institution*

Has been attended daily throughout the year by about 160 boys and 60 girls, and it is hoped has continued to prove useful to the youth of a much neglected class of people. The accounts showed, at this end of the year, a balance in hand of about 1000 rupees, which, however, will be required for repairing the premises.

2.—*The Intally Christian Institution, or Mission School.*

This school, which is composed chiefly of Hindu and Muhammadan boys, has been variable in its character during the year. For the first six months its numbers were about eighty; latterly, owing to the temporary illness of the master, they have not been so many. A considerable amount of religious instruction has been imparted, and several of the elder boys have evinced a disposition favourable to the gospel, one evidence of which is their voluntary attendance on Christian worship at Mr. Pearce's residence. This Institution, together with three native schools at Mr. Pearce's village stations, is supported by the zealous efforts of ladies connected with the Circular Road Chapel congregation.

3.—*The Native Christian Institution, or Boarding School.*

The four young men mentioned as students of theology in the Report of the last year, have since left the Institution, and have been appointed to different stations in connexion with missionary work.

Owing partly to want of funds, and partly to other causes, the vacancies thus occasioned have not been filled up. The Institution is, therefore, greatly reduced in numbers, and as the deficiency of funds is still severely felt by the Parent Society, and other duties press heavily on Mr. Pearce, it seems probable that the school department of the Institution will, for a season, be conducted on a limited scale.

The female department, under the superintendence of Mrs. Pearce and Miss Packer, is in a satisfactory condition, and numbers about twenty-five girls.

Under Mr. Morgan's care at Haurah is an English school, attended at the close of the year by twenty-eight girls and twenty boys; and three village schools, at a distance, are attended by 210 boys.

The total number of members connected with churches in Calcutta is 462; somewhat less than last year: of schools seventeen, and of scholars 988. Our brethren are greatly in need of help for schools under their care.

II. OTHER PARTS OF INDIA.

Seventeen Stations—Twenty-four Sub-stations—Twenty-four Missionaries—Nine Female Missionaries—Forty-nine Native Preachers and Teachers.

1.—SERAMPORE.

Commenced in 1799.

This town, formerly a Danish settlement, has recently been added to the British do-

minions. Its celebrity as a centre of the Baptist Mission renders it superfluous to allude to its history.

Missionaries ..... { Rev. W. H. Denham, Rev. J. Robinson.

Six Native Preachers.

Present number of church members 99.

Sub-stations. — Johnnagar, Barrackpore, Barihat, Baddibatty, Simla, Pyarapore, Ishera, Mohesh, together with other villages in each vicinity.

Schools.—*Five* for boys and *three* for girls, besides those connected with the college.

With respect to our public services (say our brethren), the gospel has been regularly preached at the Danish Church, Mission, and village chapels. Of our native congregations —two are at Serampore and one at Barrackpore, the latter conducted in the language of Upper India.

At the lowest computation, 17,000 tracts have been put in circulation.

2.—DUM-DUM.

The church at this place is small. The congregation connected with it amounts to about fifty persons, and would probably be larger if the church enjoyed the ministry of a stated pastor. Two or three times every month, one service on the Lord's day has been conducted by one of the missionaries at Calcutta or Serampore.

3.—KATWA (CUTWA).

Commenced in 1804.

A town in the province of Bengal, situated on the western banks of the Hughli, about seventy-five miles N.N.W. from Calcutta.

Missionary.....Rev. W. Carey.

Five Native Preachers.

Present number of members residing at Cutwa, 34. Distribution, of scriptures, about 1740; of tracts, about 3650.

Mr. Carey daily explains the scriptures in his house, and preaches twice a week in the bazar, whilst the native preachers visit more distant places. The neighbouring melás are regularly attended.

4.—SURI, IN BIRBHUM.

Commenced in 1818.

Sub-station—Dubragbur.

Birbhum is a district in the province of Bengal, situated on the north-western extremity, about the twenty-fourth degree of north latitude. In 1814 it was estimated to contain 7000 square miles, and in 1801 the population was estimated at 700,000, in the proportion of thirty Hindus to one Muhammadan. Suri, where the missionary resides, and which is the modern capital of the district, is about 130 miles N.N.W. from Calcutta.

Missionary .....Rev. J. Williamson.

Three Native Preachers.

Present number of members, 31; of whom 26 are natives.

Distribution, of scriptures, 978; of tracts, 3630.

Schools.—Two day-schools, one of them an English school, both wholly supported by local contributions. Attendance, boys, 80; girls, 10. These are native Christian girls, who attend the Bengali school. A few native Christian children are boarded.

Mr. Williamson and his native assistants, when at Suri, preach the gospel daily, and often twice a day, both there and in the neighbouring places. They also visit several places at a distance. Two excluded members have been restored to Christian fellowship, while two more have been added by letter, and three by baptism, so that the church comprises 33 members. Of the baptized, all were, not many years ago, in the grossest darkness.

5.—DINAJPUR.

Commenced in 1805.

Dinajpur, the capital of the district of the same name, is situated about 260 miles north of Calcutta. Population, about 20,000.

Missionary .....Rev. H. Smylie.

One Native Preacher.

Distribution up to the end of October: scriptures, 200; tracts, 3526.

Schools.—One day-school, attended by sixty boys, and supported by a friend. The gospel is preached to the heathen every day. There are three candidates for baptism.

6.—JESSORE.

Commenced in 1800.

This district in the southern quarter of Bengal, is estimated at 5000 square miles. The inhabitants were reckoned in 1801, at 1,200,000, in the proportion of nine Muhammadans to seven Hindus. Sahib-ganj, the usual residence of the missionary, lies about 150 miles N.E. from Calcutta.

Missionary .....Rev. J. Parry.

Ten Native Preachers.

Distribution, of scriptures, 2000; of tracts, 12,000.

Schools.—Six day-schools, attended by 200 boys and six girls, and supported by local contributions.

Eleven persons were baptized in the month of December last, and in the beginning of this year. The gospel is sapping the sandy foundations of heathenism and Muhammadan-

ism. Many Hindus publicly confess, while listening to the preachers of the gospel, and their arguments in favour of its being calculated to secure the salvation of sinners by believing in it, that the Hindu shastras are unworthy of credit, and that idolatry and caste are founded on human invention. The Muhammadans seem to be, equally with the Hindus, favourably disposed towards the gospel. Many of the former class admit that the Koran does not reveal any satisfactory plan of salvation, and that Muhammed was a sinful being like themselves, and seem to be glad when we expose his wickedness. At one of the villages the people have themselves built a small chapel for the use of the Mission.

7.—BARISAL.

Commenced in 1828.

Barisal is the principal town in the district of Bakarganj, about 185 miles east from Calcutta.

Missionary.....Rev. S. Bareiro.

Three Native Preachers.

Schools.—Two day-schools, one of them at Barisal, both English and Bengali, in which a small class of youths are receiving religious instruction, intended to prepare them for usefulness in connexion with the church. The other is a Bengali school at Dhandoba, attended by ten girls and twenty boys, but likely to be greatly enlarged.

Most of the members of the church live in villages at a great distance from the station.

One hundred and seventy-three persons were baptized last year, and recent accounts speak of 110 more baptized, and of much excitement and persecution.

8.—DHAKAH (DACCA).

Commenced in 1816.

A large town in Bengal, situated beyond the principal stream of the Ganges, but extending, with its suburbs, six miles on the banks of the Buri Ganga, or Old Ganges. It is about 190 miles N.E. from Calcutta. Its population in 1801 was stated at above 200,000, but it has been since estimated as high as 300,000, there being, as has been ascertained, about 90,000 houses.

Missionaries..... { Rev. W. Robinson, Rev. O. Leonard.

Four Native Preachers.

Present number of members, 19. Distribution, of scriptures, above 11,000; of tracts, above 15,000. The gospel is preached four times a week or oftener in the streets of Dacca or its suburbs; and it has been repeatedly proclaimed in distant places. One has been added by baptism. Light is spreading all around, and prejudice is diminishing, but we cannot yet tell of conversions.

9.—CHITTAGONG.

Commenced in 1812.

This district, 120 miles long, by an average of twenty-five in width, and including above a million of inhabitants, forms the south-east extremity of Bengal. Here the two idolatrous systems of Brahma and Budh come into contact, and the chain of caste is therefore feeble. The capital, Islamabad, is frequently called Chittagong, and there the missionaries reside. It is about 340 miles east from Calcutta. The inhabitants are a mixed race—Hindus, Muhammadans, and Arakanese or Mughs.

Missionaries ...Rev. J. Johannes, Rev. J. C. Fink.

Five Native Preachers.

Present number of members, 41. Distribution, of scriptures, 12,000; of tracts, 15,000. *Schools.*—Two.

Mr. Johannes gives an encouraging account of his labours at this station. Many of the inhabitants of distant villages, never visited by our missionaries, seem to have received the gospel through the instrumentality of their heathen countrymen, who have carried them scriptures. Seven persons have been baptized this year. We have also to record the death of two, both of whom died triumphant in the faith of the gospel.

10.—MONGHIR.

Commenced about the year 1817.

A celebrated town and fortress in the province of Behar, district of Bhaugulpur, situated on the south side of the river Ganges, and distant from Calcutta about 300 miles. The number of inhabitants has been estimated at 30,000.

Missionaries..... { Rev. J. Lawrence, Rev. J. Parsons.

Three Native Preachers.

Present number of members, 49. There are three bible classes, attended by twenty-two girls; a sabbath school, attended by ten boys; and three vernacular day-schools, attended by ninety-five boys, and supported by local contributions. The gospel is preached to the heathen twice a week in the chapel, when about ninety attend, and three or four times a week in the bazar, when the attendance is somewhat less. Besides which, frequent itinerating tours have been made, not only to the towns and villages within a circle of forty miles, but often to a much greater distance. In these labours our brethren are assisted by Mr. Hurter, who also bestows special attention on the Hill tribes in the vicinity.

11.—PATNA.

Commenced in 1811.

Patna is situated on the northern bank of the Ganges, opposite the influx of the Gun-

duck river, about 320 miles N.W. of Calcutta. Its population is variously stated at from 300,000 to 400,000 souls; two-thirds being Hindus. The Muhammadan name of this city is *Aximabad.*

Missionary .....Rev. H. Beddy.

One Native Preacher.

Present number of members, 26. Distribution, of scriptures, 241 ; of tracts, 2246.

The Patna Native Female Orphan Refuge now contains forty girls. It is supported by contributions from England and by donations and subscriptions from friends in India ; but the funds are very low, and the premises having recently been entered by robbers, the loss of various articles is severely felt. The gospel is preached daily either in the chapel or the bazar, or in both.

12.—BENARES.

Commenced in 1817.

This ancient seat of Brahmanical learning or Hindu superstition, is situated on the north bank of the Ganges, about 430 miles N.W. from Calcutta. It includes a population of upwards of 200,000 : but during the idolatrous festivals the concourse is almost beyond calculation : 8000 houses are said to be occupied by brahmans who receive contributions, though each has property of his own. The Muhammadans form about a tenth of the population.

Missionaries.....Rev. G. Small, Rev. W. Smith.

One Native Preacher.

Present number of members, 20. Distribution, of scriptures, 1600 ; of tracts, 2000.

Three day-schools are attended by 250 boys. Mrs. Small also had a school, which was attended by twelve children, of whom eight were girls. Very gratifying reports have been received from our brethren, both of their schools and their ordinary mission labours.

The church at Benares now numbers twenty members, four having been baptized during the year. An efficient auxiliary is at work, and our brethren are about to commence the erection of a new chapel, better adapted to the wants of this large and important city. Two additional schools are also about to be opened, and additional funds will be most welcome.

13.—CHUNAR.

Missionary .....Rev. H. Heinig.

Present number of members, 21. Distribution, of scriptures, 4000 ; of tracts, 3000.

Five day-schools, attended by 230 boys, have been opened, and will, it is hoped, be supported by local contributions. There is, also, a sabbath-school, attended by upwards of thirty girls.

In compliance with the desire of the people at Chunar, both Europeans and natives, and the invitation of the baptist church, it was determined, in the course of the year, that Mr. Heinig should occupy Chunar as his sphere of labour.

The Hindustani services, which are on Sunday morning and Monday evening, and the English services, on Sunday morning and evening, and also on Wednesday and Thursday evenings, are well attended.

The natives in the city and the surrounding villages are not only very favourably disposed to hear the blessed gospel, but even delighted at having again a missionary coming amongst them. They have all, parents as well as children, often entreated Mr. Heinig to open schools, where they might be taught, and promised that they would diligently attend. He has commenced or taken up five schools, and has received for them considerable local support.

14.—AGRA.

Commenced in 1811—*recommenced in* 1834.

The capital of the district and province of the same name, commodiously situated on the south-west side of the Jumna, about 800 miles north-west from Calcutta. It does not appear that any enumeration of the population has ever been made ; but the number of inhabitants is probably about 60,000, and this number may be expected greatly to increase.

Missionaries ...{ Rev. R. Williams,
Rev. J. Makepeace,
Rev. J. C. A. Dannenberg.

Six Native Preachers.

These, and Mr. Smith, a European, are supported by the Agra Auxiliary Society.

There are two day-schools, one for girls and one for boys, which continue to prosper under the fostering care of our brother, Mr. Makepeace.

The labours of our brethren at this station are continued with much assiduity and encouragement. Forty converts have been added to the church during the year. The various operations of the Auxiliary are sustained by contributions amounting to nearly £200 a year ; a sum in addition to the efforts of the church for the support of its pastor.

The church endure severe persecution from their heathen neighbours. They preserve, however, a Christian spirit in the midst of it all. The Gosain, a head-man of one of the villages, observed to Ganpat, the native pastor, that " he was at liberty to make as many of the people Christians as he could ; because those who had become such do not annoy him and others for money as formerly, that they are not accustomed to wrangle and quarrel among themselves as before, that they are now properly clad, as also their families, and that, whenever they have a feast or party,

they do not drink to excess, or use abusive language towards one another, as they previously did.

15.—MUTTRA.

A celebrated city, of great antiquity, situated on the western bank of the Jumna, about thirty miles N.E. by N. from Agra, and containing a population of 50,000 inhabitants, of whom about one-eighth are Muhammadans.

Missionary.....Rev. T. Phillips.

Two Assistant Preachers.

Present number of members eight, of whom three are natives.

Distribution, of scriptures, 2270; of tracts, 2499.

The gospel is preached every morning in the city and one of the surrounding villages alternately; and six villages are visited on the six week day evenings. The melas about Muttra, and those at Maholi and Garhmukteshwar, have also been attended by Mr. Phillips. He likewise preaches in English twice a month, in places at some distance.

The Maze Pond School, so called from the church in London which has promised to support it, numbers thirty boys in attendance.

16.—DILHI.

Commenced in 1818.

The ancient capital of the Great Mogul, and still nominally an imperial city under its own emperor, lies about 900 miles distant from Calcutta, to the north-west. In the reign of Auranzebe, the population was loosely estimated at two millions, and the ruins of old Dilhi even now cover the plain for nearly eight miles to the south, whilst some of the gates and mosques are tolerably entire. The present city is built on two rocky eminences, surrounded on three sides, by a stone wall of thirty feet in height, with the stream of the river Jumna on the east. The number of inhabitants is estimated at about 150,000.

Missionary .....Rev. J. T. Thompson.

Two Native Preachers.

Present number of members, 21. Distribution, of scriptures, 5000; of tracts, 9000.

The number of members is now twenty-one. Of the nineteen reported last year, one has departed in the faith, one the brethren have had the pain to exclude, and three have left the station with their regiment, leaving fourteen, to which six added by baptism, and one restored, make their number twenty-one; and may the Lord graciously add to them such as shall be everlastingly saved.

The distribution during the year, both in the city and at the fairs abroad, has been about 9000 tracts, and 5000 scriptures; including supplies sent to a pious officer at Lahore, at his request, and to another in one of the hill states. From the scriptures thus distributed two or three years ago, the last baptized brahman, Changa Misri, derived his knowledge of God and salvation, of himself as a guilty and impotent sinner, and of the Lord Jesus as an all-sufficient Saviour; also of his commands and institutions, and the course he should pursue, in dependence on the Spirit of grace, to serve, love, and glorify God.

MADRAS.

Though Madras has not yet had any place in our annals, we trust that the time is not far distant when we may expect to receive from it regular communications. In a very remarkable manner, the way has been providentially opened, and a loud call made to send thither a missionary. A regiment in her majesty's service, which left England in 1842, was stationed at Maulmein. One of its officers had been baptized in Jamaica, and there was in it one private soldier who was known to be a pious man. The preaching of the American baptist missionaries in Maulmein was, however, greatly blessed by the divine Spirit, and when the regiment was removed in 1845, there was in it a baptist church comprising between thirty and forty members, several of whom were officers. Being stationed at Madras, and finding no minister of their own denomination, they became desirous, both for their own sake and for the sake of others, that a missionary should be sent. Having opened a communication with the Committee, they spontaneously placed in their hands a sum of money sufficient to maintain a missionary there for several years; and the Committee, after long continued and anxious inquiries, have accepted the services of Mr. J. C. Page, who is on the point of completing his studies at Stepney, and who, they trust, will be found well adapted for this interesting station. In the presidency there are many pious persons, chiefly connected with the army, who adhere to our views, and there are also many important and destitute districts which a missionary residing in that city might visit.

Some private soldiers connected with the regiment have recently collected and transmitted £2 4s. towards the shilling contribution.

III. ASIATIC ISLANDS.

CEYLON.

Four Stations—about twenty Sub-stations—four European Missionaries—Three Female Missionaries—Twenty-one Native Preachers, and forty-three Schoolmasters—and Forty-four Schools. The gospel is also preached in about 150 villages.

COLOMBO.—The labours of Mr. Davies at Colombo have been continued throughout the year, though interrupted by occasional illness.

Mrs. Davies has also continued her school, though funds are much needed for its support.

Our brethren are greatly encouraged by the dissolution of all connexion on the part of the government with Buddhism. The soldiers are entirely withdrawn from the temples; and the idol property is no longer to remain in the custody of government agents. On the other hand, some are busily engaged in persuading the people that our brethren are not authorised teachers. In the midst of all, however, Mr. Davies has "very many instances of encouragement." Twenty-nine persons have been baptized in this district, and there are about fifty-four inquirers. In connexion with Colombo, there are thirteen stations where at least three services are held every week, fourteen where one service is held each week, and 103 villages, each of which has been visited twice every month; 153 copies of the scriptures have been distributed, and 9700 tracts in Tamil, English, Portuguese, and Singhalese. Special weekly meetings have also been held for the instruction of members and candidates; and the schools are examined by the missionary once a month. The total number of members at these stations, including Grand Pass, is 442, and of children 1025.

During the earlier part of the year, Mr. Lewis was engaged with the academy; but as the number of students had greatly diminished, he gave up part of his time to the station at Grand Pass, and recently the Committee have resolved, under the pressure of destitution in India, upon his removal to Calcutta, or some other station.

Kandy.—Mr. Dawson and Mr. Allen have both laboured till recently at this station. There are also several interpreters and schoolmasters.

Matura.—After mature deliberation, Mr. Dawson resolved on removing for a time, at least, to this station. Matura contains a considerable population, and the district is important. The station was formed in 1841, and though it has not been visited since, the people under their native pastor have remained faithful, and the preaching of the gospel has not been unblessed. It is hoped that the results of Mr. Dawson's removal may justify the experiment, and prove highly beneficial to this important and destitute field.

The contributions of the various auxiliary missionary societies, we reckon, have amounted during the year to £302 19s. 8d. Thirty-four have been baptized, about 150 additional scholars have been taught in the schools, which can contain 1185 children. The total number of members is 504.

JAVA.

Samarang ....Gottlieb Bruckner.

The labours of our aged friend Mr. Bruckner are still continued at Samarang and the neighbourhood, though without much encouragement in conversion; for thirty years he has laboured in this field as their first missionary. Many thousand tracts have been translated, printed, and distributed by him. The New Testament has been translated into the Javanese; and last year, for the first time in the history of this people, a selection of evangelical hymns was translated and printed for the use of the congregations.

SUMATRA.

Pedang .....N. M. Ward.

AFRICA.

Four Stations—Six Missionaries—Seven Teachers—Eleven Female Missionaries and Teachers.

The last year has been one of peculiar trial to our brethren in Africa. Two of their number, Mr. Thompson and Mr. Sturgeon, have been removed by death. Four of the teachers from Jamaica have returned, and the health of all our friends has suffered very seriously from the climate. Indeed, it is feared that some of them may be compelled to leave Africa, either permanently or at least for a season. If this fear be fulfilled, two missionaries and two teachers will be all the foreign labourers engaged in this field. "Surely this is a cry of distress," says Mr. Clarke, "which will arouse the churches to think of our state."

Part of the difficulties of our mission are to be ascribed to the conduct of the Spanish government. When the Committee purchased the houses and land in Fernando Po, five years ago, they were aware that though the Spaniards would recognize their title to the houses, and probably to the land, it was possible that they might in the end prohibit all evangelical preaching. The Committee were not without hope that the English government would purchase the island; and as the houses they obtained had cost originally at least five times the sum they gave for them, and might at any time be removed, they deemed it desirable to purchase them: and it is gratifying to know that our brethren in Africa are decidedly of opinion that even in the result we now deplore, the Society has saved, in consequence of this purchase, much more than the premises cost.

It was at the end of 1845, the Spanish Consul-general arrived at Clarence, with instructions to send off the missionaries, unless they would consent to reside "in a private capacity only," and without preaching. With this condition they declined to comply; but as the Consul regarded their labours as of great benefit to the people, he ultimately expressed his willingness that the missionaries should have a year to effect the sale and removal of their property, during which time they might preach and continue their schools. Indeed, he expressed his wish that these schools might

not be closed at all, an arrangement which he would sanction, if our brethren would consent to give up the teaching of the bible! The only ground, indeed, of this proceeding is stated by the Consul to be, "that the constitution of Spain forbids the promulgation of protestantism."

Throughout all the interview our brethren, of course, declined to recognize any right upon the part of the Spanish authorities to prohibit, or grace in tolerating, the preaching of the gospel. They acknowledged that while they lived under Spanish law, they must be ready to obey it, or to suffer its penalties: and that for one of these alternatives they were prepared.

In all the communications which the Committee have had with the Spanish authorities, they have contented themselves with explaining the object of their mission. The recognition of their title to the property they have claimed, not as Christians, or as a missionary society, but as British subjects having purchased property in a Spanish colony: and this claim they have presented through the medium of the British government. To do less than this, their regard for the interest of the Society, and their brethren, forbade. To do more, and ask from the Spanish or English crown aid or patronage, as Christians, was forbidden by their principles.

Since Mr. Sturgeon's death, Dr. Prince has been invited to take the pastorate of the church temporarily; and seven persons have been baptized. Some of the members have removed to Bimbia; and nearly all are prepared to leave the island, if measures are taken to close the chapel, and prevent their worship. The total number of members is about eighty.

While these painful events were transpiring at Clarence, the providence of God was opening other doors at Bimbia and Cameroons. The former station is now the residence of most of our brethren, and as it is comparatively healthy, and surrounded by many important villages and districts—140 in all—it is the most eligible site that could be obtained. Several houses have been erected, and our brethren are anxious to build a chapel. Schools have also been commenced; and Mr Merrick has advanced in the translation of the New Testament into the Isubu tongue, as far as the end of Mark. One native from Cape Lopez has been baptized. The total number of members being twenty-three. An anti-slavery society has also been formed. Mr. Clarke and Mr. Merrick are co-pastors of the church.

During the last fifteen months, Mr. and Mrs. Saker have been labouring amid many changes at Cameroons. A school has been begun, and premises erected. Mr. Saker has also made some progress in the Dewalla language, and has made a first and second class-book for the use of the young.

"When I remember," writes Mr. Sturgeon, "that twelve months since I did not understand anything about the language, that we had no house at Cameroons to contain us beyond the single room, that during the time we had been absent on account of health (not less than two months), that while at labour often afflicted and hindered in a variety of ways, but that now we can look upon things as before stated, and know that we have a substantial storehouse for boxes, barrels, and provisions, which has occupied me one month this year, and that now we are in health, better health than when we commenced the year, surely I ought to be grateful! If we cease to speak of His mercy, the stones and trees around would reprove us. May our hearts be ever alive to his mercy, and that mercy assist us to go on with our work, till we shall rejoice over sinners converted to God. This is the result for which we hope and pray, and it will be with unspeakable pleasure that we inform you of such success; but we need your prayers, and the prayers of all our friends."

"On a review of our mission history," writes Mr. Clarke, "I think there is ground to hope that the day of success is not far distant. Look we at the men employed—we will all admit, with grief, our unworthiness; but, with the painful exceptions from Jamaica, all are heartily engaged to promote the work of God. Our imperfections, in knowledge and grace, which have led to occasional disunion, are seen and lamented, and at the school of experience we learn daily lessons of wisdom and circumspection—of mutual forbearance and sympathy.

"If we look at the amount of labour bestowed, in regular and casual visits to many places, at stated residences and frequented stations, in schools, in regular instruction of the natives, in example before them, and the steady profession made to them, in the scriptures read and explained, prayer offered in their own tongue on their behalf, addresses and regular discourses in the native language, argument with them without the aid of an interpreter; all is as seed sown. We gently pull up some weeds, and seek to destroy all; and look on each clear spot, yea, among the grass and noxious herbs, to see if no wheat is yet appearing to allow us to hope for a speedy harvest. If we consider the change made in the minds of the heathen, it will also encourage us to hope and to trust in the Lord.

"Slave-dealing is now unknown between Africans and Europeans at those places where we have stations. We dare speak outright against slavery itself, and can tell King William that we will pay his slaves to the full to themselves, and himself nothing, if he allows them to work for us. He allows them notwithstanding; and now for any particular work to do for himself they dare ask him for payment."

During the year the Dove has been employed, as usual, in visiting the different stations, and the greater part of her expense has been met by the contributions of the young. These have fallen short a little of the amount raised last year, but there is yet time to supply the deficiency.

The expense of the mission to Africa has amounted during the year to a larger sum than the Committee had expected. Upwards of twenty families have been supported; and heavy expense has been incurred in removing the houses to Bimbia, and erecting them there.

"It is evident," says Mr. Clarke, in reply to the letter of the Committee urging the utmost economy, "our income does not increase with our labours. We must, it would seem, stand at one line of action, without the immediate means to go forward. I can only mourn over this circular. What is £1000 per annum to the increased operations of the Society? In our present state, what are we to do? I see only one thing at present for me to do, to cease building, to store up the wood until your funds will allow us to go on, and begin no new station that involves expense. I can pay off all my workmen, and recommend my brethren to do the same. I hoped an appeal would have been made as soon as our trials were known, and I hope so still. If I am disappointed, I shall regret that through necessity our labours are curtailed, and our spirits are pressed down in this land of trials, which must be felt to be understood. From twenty to thirty families to support, besides common labourers, land to purchase, &c., &c., will easily show you that in a wild land like the continent of Africa the sum on which we live is comparatively small."

WEST INDIES.

JAMAICA.

The friends of the Society will probably expect their attention to be called somewhat pointedly to Jamaica. The churches in that island have not indeed received any aid from the Society during the year, nor can their condition be made by the Committee the ground of any public appeal. But in those churches the Committee feel a deep interest. The Society planted them and sustained them, and is still prayerfully observant of their patience and faith. English Christians share in these feelings, and their sympathy cannot fail to be welcome to our brethren.

After many efforts to secure a deputation to Jamaica, the Committee have, during the year, at length obtained one. Beloved brethren have gone forth in the name of the Committee, and have visited the churches. Their report on various topics of business has already been laid before the Committee, and some general information it is expected will be supplied at the annual meeting. In the meantime, the Committee have much pleasure in stating that the deputation was every where met with cordiality, and that it received the written assurance of the pastors in Jamaica, that the visit had removed misapprehensions, relieved pecuniary embarrassments, and proved an extensive blessing to their flocks.

It is but just to add, that all the expenses incurred by the visit of their brethren, and an additional sum of about £2000 to aid stations absolutely requiring relief, have been guaranteed by one of the treasurers of the Society, and that no part of the funds of the Society will be devoted to this object. The contributions of the churches in Jamaica to the Society, given at missionary meetings, convened at each station to meet the deputation, have amounted to upwards of £260. They describe this gift as an expression of their hope that such visits from this country may be again and again renewed.

In the numerical results of the last year there is something to discourage, though there are signs of revival and improvement. In churches superintended by twenty ministers, the total number of members is 22,994; and of inquirers, 2985. The total number of stations is about seventy-five, of ministers thirty, and of members about 30,000. The additions by baptism during the year have amounted to about 600.

The number of schools is thirty-five, and of scholars 3016. At Sunday-schools there is an attendance of not less than 10,000 persons.

The Committee hope to be enabled in future years to report more frequently, in the periodical publications of the Society, on the state of the churches in Jamaica; it is only necessary to remember that such reports are not intended to excite groundless expectations on the part of their brethren abroad, or to become the ground of appeal to their friends at home. They are intended rather to create sympathy, and to secure for brethren whose position, apart from all financial considerations, is very trying, our remembrance and prayers.

The Institution at Calabar, whose tutor is supported by the Committee, has been carried on during the year amid some discouragement. It is now in a more promising condition than it has ever been, and the Committee trust that a race of men may be trained there eminently qualified to meet the wants of Jamaica. In answer to Mr. Tinson's appeal, several friends have contributed towards the support of the students during the year.

II.—BAHAMA ISLANDS.

Fifteen Stations, and about Thirty Sub-stations—Three Missionaries—Fourteen Teachers and Preachers—One hundred unpaid Teachers and Helpers.

The labours of our brethren in the Bahamas

have been continued without any further interruption than has been caused by Mr. Littlewood's illness. He was compelled to leave his station at Turks' Island, and to spend some time at Nassau. Finding that his health was not improved, he took a voyage to New York, and it is hoped that he has now resumed his labours. Mr. Rycroft has, in the meantime, taken charge of the stations at Turks' Island, &c., and it is probable that he will continue to labour there, Mr. Littlewood residing at Nassau, and visiting the out-islands.

At Nassau the addition to the churches have not been quite so numerous as in previous years; but in other respects, the church seems to be in a healthy state. Mr. Capern speaks with especial pleasure of the consistent and devoted labours of the native teachers, in connection with his station. The total number of persons baptized at Nassau and the out-islands, not including Turks' Island, is 201, and the total number of members, in all the islands, 271; an increase of about 200 members. The day-scholars are in all 750, and the Sunday-scholars 1601.

The sums raised by the churches are encouraging indications of their healthy and vigorous state. The sum of £355 19s. 4d. has been contributed by the people towards the repairing of premises and incidental expenses, and £52 for the Auxiliary Missionary Society.

During the greater part of the year Mr. Rycroft has devoted himself to the out-islands, where he has had the pleasure of baptizing 147 converts. The dangerous navigation of the seas in which these islands lie, and the insecurity and discomfort of the vessels that sail on them, make this work one of much self-denial. He has had his reward, however, in the attachment of the people, and in the baptism of 147 converts. Eleven islands have been regularly visited, containing forty-five stations. His Excellency the Governor, and the Surveyor-general, have both taken occasion to notice the devotedness of our brethren to the religious and moral improvement of the people, and the marked success of their labours.

TRINIDAD

Four Stations—Four Sub-stations—Two Missionaries—Six Teachers.

The Society have two groups of stations in Trinidad. One group in and around Port of Spain, the other about twenty miles to the south, in and around the Savanna Grande. At Port of Spain the labours of the Society were begun in 1843. They then purchased the Mico School—an excellent house, of stone, the partitions and flooring of cedar.

Since 1843 two small chapels of wood have been built near Port of Spain; one at Dry River, a destitute quarter of the town. Here Mr. Eastman teaches a school, and has about ninety scholars. This school is very well managed, and does him much credit. The chapel is on freehold ground (large enough to allow of a residence being added), and cost about £100, of which the Society has given £50. Friends on the spot have raised the rest.

The other chapel is at Cocorite, about three miles from Port of Spain, close to the sea, and in the midst of a considerable population. The place is just finished, at a cost of £65. The friends here will probably contribute about £30, and our brethren will provide for the rest out of the grant allowed by the Society for Trinidad.

In Port of Spain there are two schools; one on the mission premises, with about thirty children, and the other at Garcia's Barracks, a destitute district, with thirty-six children. The labours of Mr. Law in these stations are very abundant. Every Sunday he preaches at Dry River at six, at Cocorite at half-past eight, in the mission chapel at eleven, at Dry River at three, and again in the mission chapel at seven in the evening. The first four evenings of the week are similarly occupied, and the day in school visiting and other labours. The number of members under his care is now fifteen, several having gone to America.

At Indian Walk, The Mission, and Montserrat, Mr. Cowen has been labouring with much self-denial for the last twelve months. These stations are about twenty miles south of Port of Spain, and are four in all, each several miles distant from the other. In this district we have two chapels, and two preaching stations. At Montserrat (about twelve miles from San Fernando) Mr. Cowen has obtained a gift of land from the people, has cleared it, and with their help erected a chapel of cedar, with a missionary's residence, that is, a small room and shed for cooking attached to it. It is worth about £100, and he needs about £20 or £30 to pay for nails and such other things as the people cannot supply.

Twelve miles distant is Indian Walk, a considerable settlement of Americans, many of whom were slaves in the southern states, and carried off by the British in the American war. Mr. Hamilton, an intelligent black man, is engaged as a preacher and teacher. Under his care the people have built a very neat cedar chapel, at a cost of more than £100, and are about placing it in trust for the Society. The whole settlement is in the midst of the bush, and contains some hundreds of people, most of whom are favourably disposed to our views. Mr. Hamilton teaches his school in the chapel, and has (during the wet season) about fifteen children. He also preaches on Sunday, and in the week at a neighbouring station. Mr. Cowen visits all these stations, and a fourth near "The Mission," as often as the weather will allow.

During the four years that have elapsed since this station was begun, five chapels and school houses have been obtained. Four schools have been established, and now contain 180 children. Four churches have also been formed. During the year, nineteen persons have been baptized, and the churches consist of seventy-six members.

The illness of Mrs. Cowen, and the uncertainty of her return to Trinidad (the fear expressed in the last report having been realized) has induced Mr. Cowen to propose re-visiting this country, and it is hoped that his presence may have the effect of calling special attention to the claims of this important and destitute island.

During the year several of the followers of Dr. Kalley have been compelled to leave Madeira, and have settled in Trinidad. Their poverty and their faithfulness gave them a strong claim upon the sympathy of our brethren, and Mr. Law has allowed several of them to occupy part of the mission premises at Port of Spain. Having found it necessary to afford them relief, any donations towards this object will be very acceptable. He has already, out of his own scanty salary, given more than he can afford.

HAITI.

JACMEL.

Mr. and Mrs. Webley, Miss Harris, Mrs. Francies.

The commencement of this mission, like that of most of our missions, has been clouded. Of the two missionaries sent out fifteen months ago, one, with his family, returned in ill health. The remaining one, a labourer of peculiar qualifications, with a good knowledge of the language, intimate acquaintance with the negro character, and singular versatility of talent, over-stimulated to labour by the opening fields of usefulness, in the course of eight months sank under yellow fever, and left his widow and the female teacher alone on the field.

In the absence of any missionary, the lady who came out as a teacher, with great firmness, although with considerable expense of personal feeling, has continued the public services, both on the Lord's day and on the week-day evenings, not without success.

Some are waiting to be baptized; and the prospects of the female boarding-school under Miss Harris's care are very encouraging. For the sake of about £100 per annum for the first year or two, I feel persuaded (says Mr. Birrell) that friends at home will not permit this lady and her assistant, a coloured female teacher from Jamaica, well trained in the British system, to fail in their enterprise, to which they have given themselves, I may say, after having witnessed their privations, in the spirit of martyrs.

Since the death of Mr. Francies, the Committee have been anxiously looking for a successor, and at length they have been guided to the choice of Mr. Webley, who landed at Jacmel at the commencement of this year. He enters upon his work under very peculiar circumstances. "So deep is the impression," writes Mr. Birrell, "which Mr. Francies' character and premature death have made on the people, that it is difficult to say whether more has not been accomplished by his removal in preparing the field for future labourers than might have been realized by his life. He was borne to his early grave by young men employed in various mercantile situations in the town, whom he had attached to his instructions and to his person, and to whom he looked as the future instructors of their countrymen. Wherever I have gone I hear the language of the warmest affection for his memory, and of earnest desire for another preacher."

Both Mr. Abbott and Mr. Birrell, who have recently visited Haiti, speak most favourably of the location our brethren have chosen, and of the importance and prospects of this mission.

AMERICA.

HONDURAS—BELIZE.

Missionaries ..... { Mr. and Mrs. Kingdon, Mr. and Mrs. Buttfield.
Two Native Teachers.
Sub-stations.....Tilleton, Bakers.

The Committee regret that they are not able to give at present a very satisfactory account of their station at Belize. Early last year they were constrained, by various painful considerations, to dissolve their connexion with Mr. Henderson, who had requested the Committee either to withdraw their sanction from the other brethren there, or to accept his resignation, and enable him to remove to America. They adopted the latter alternative, and signified their willingness to aid his removal. He then resolved to remain at Belize, and has broken up and divided the church.

Mr. Kingdon has baptized three persons during the year, and has made considerable progress in Mayu and Spanish. He and Mr. Buttfield labour with much assiduity both at Belize and in the neighbourhood of that settlement.

CANADA.

Twelve Stations—Twelve Ministers, educated or aided—About 650 members.

The diversified labours of the Society in Canada have been continued throughout the year without interruption. The tutor of the college at Montreal has been supported by the Society, and nineteen students have been educated in it during the year. Our brethren have felt great difficulty, owing to a heavy

debt, in carrying on their various operations, but as yet these operations have not been curtailed, and they have enjoyed a considerable amount of success. At PARIS, Mr. Bosworth labours with much assiduity, and his ministry is attended by a numerous congregation. At BRANTFORD, the church under Mr. Winterbotham's care is in a prosperous state, with efficient Sunday-schools and agency. At DRUMMONDVILLE, several persons have been baptized by Mr. Cleghorn, and a church of twenty-seven members has been formed. Mr. Hewson's efforts at ST. CATHERINE'S have been greatly blessed, and the church now contains seventy-six members, thirty-three more than last year. In TORONTO, Mr. Fyfe is still cheered by the results of his efforts, and is about to build a new and more convenient place of worship. The reports from Kingston, Brockville, Osnabruck, Quebec, Eaton, Chatham, Stanbridge, and St. Armand's, are also favourable, indicating every where much union and peace; though, in several places, our brethren deplore the little success of their ministry.

"If the brethren in England," say the Committee in Canada, "to whose liberality this Society is much indebted, could examine for themselves the state of the country, they would not only be thankful that the money sent to Canada has been so profitably expended, but they would resolve to place augmented resources at the disposal of the Committee."

Through the continued opposition of interested parties, the claims of the Tuscarora Indians to their lands, and the intentions of the government, have been frustrated. In consequence, the station has suffered during the year. Mr. Landon has also been compelled through ill health to relinquish his labours: but till some permanent arrangement can be made, Mr. Carryer has consented to conduct religious service among the Indians. Public worship is well attended. The chapel is too small, and several are about to be baptized.

The noble and self-denying labours of our brethren of the Grande Ligne Mission among the French Canadians have been carried on through the year amid many trials, but with much encouragement. Twenty-four missionaries, colporteurs, and teachers are employed. More than two hundred children are in the schools. The churches contain in all about two hundred members. One student of promise at Grande Ligne has been sent to Geneva, to study under the care of Dr. Merle D'Aubigné, and is likely to become a blessing to the Canadian churches. The Committee have sent some small special contributions to this mission during the year, and will be happy if the donations of their friends enable them to send more in the coming year. The labours of these brethren, and their pecuniary and other difficulties, strongly commend them to the sympathy of English and American Christians.

NOVA SCOTIA.

With the view of encouraging our brethren in Nova Scotia to commence a class for the training of pious young men for the ministry, the Committee last year voted £100 towards the support of a theological tutor at Acadia College, near Halifax. The churches voted an equal amount, and a promising class was formed; but the state of the Society's finances has compelled them, though with much regret, to discontinue the grant. There is hope, however, that our brethren, deeply feeling the need of such training, will make a special effort to secure it; and we wish them, none the less heartily that we cannot help them, all success.

EUROPE.

FRANCE.

MORLAIX. Rev. J. Jenkins, J. Jones,
Mrs. Jenkins, Mrs. Jones.
One Station—Two Sub-stations—Two Missionaries.

The labours of our brethren in Brittany have been continued throughout the year. The chapel recently erected has proved of great service, and the attendance, principally of Roman catholics, shows much interest upon the part of the people. In several instances a blessing seems to have attended the preaching and tract distribution, though there have been no baptisms during the year.

Upwards of 8000 tracts in French and Breton have been circulated during the year, and Mr. Jenkins has prepared and printed in Breton a Sunday-school Lesson Book. The Religious Tract Society have kindly undertaken the expense of it, and have supplied funds for printing Breton tracts.

The New Testament in Breton is now complete, and Mr. Jenkins has obtained from the British and Foreign Bible Society permission to print it at their expense. Three thousand copies will be printed and ready for distribution early in the year. This is itself a noble work, and will place the "story of peace" within the reach of a million of persons who would otherwise have been without the word of life.

SUMMARY.

The total number of members added to all the churches during the past year is 1207, the total number of members in all the churches, including Jamaica, being 36,463. There are also 249 stations and sub-stations, 233 agents, not including Jamaica. The total number of day-schools is 156, of children taught in day-schools, 8696, and of children taught in sabbath-schools, 12,481. The total receipts, for all purposes, are £28,223 11s. 7d.

HOME PROCEEDINGS.

FUNDS.

The financial report of the Committee is less satisfactory than they could desire, though it will be found to contain much to encourage and stimulate the exertions of their friends.

The debt of the Society, shown by the balance-sheet of last year to amount to £5003 7s. 6d., has been reduced to £3711 9s. 11d. The Committee had arranged a plan which they hoped would have had the effect of meeting the whole debt, but having been responded to by only a part of the supporters of the Society, its success has been exceedingly limited.

It also appeared from the last Report, that of the £6000 granted to Jamaica, £2587 6s. 1d. was then due by the Society. This debt is also reduced, and now amounts to £2054 14s. 1d.

The receipts of the Society for all purposes have amounted during the year to £28,223 11s. 7d., being an increase, as compared with last year, of £1924 12s. 10d.; of this amount, £1000 is a special contribution for Madras, and has been invested in the Funds. The receipts for ordinary missionary purposes have amounted £21,490 10s. 5d., being an increase of £2907 1s. 10d. On the other hand, the expenditure, including the investment for Madras, has amounted to £26,399 2s. 0d.: the balance being applied, as above stated, towards the liquidation of the debts of the Society.

The comparatively large amount of receipts it is important to state, must be ascribed chiefly to legacies, of which the following are the chief:—

	£	s.	d.
W. W. Mitchell, Esq., Teignmouth	2368	16	10
Mrs. Norman, Isleham, by C. Finch, Esq.	321	0	0
M. Callender, Esq., Darlington	410	16	0
T. Ellis, Esq., Sandhurst, by Samuel Gale, Esq.	270	0	0
Mr. S. Newton, Tilston Fernal, by Mr. S. J. Roberts, Chester	76	16	3

But for these very acceptable contributions, the Society must have suffered much more severely from the general distress. As it is, the most strenuous efforts of our friends will be required to enable it to sustain its efforts during the coming year.

The Committee have also to acknowledge the continued kindness of their friends of the Bible Translation Society. Their grants have amounted to £2050, and through their hands they have received £412 16s. 10d. from the American and Foreign Bible Society. The number of volumes printed in return for those grants amounts to upwards of eighty thousand, a larger number than in previous years.

In the prospect of another year, the Committee can only repeat their assurance, that in all their arrangements the utmost economy will be observed, consistent with the efficiency of their respective missions.

In closing their Report, the Committee ask for themselves, and for the cause they are seeking to promote, the earnest and persevering prayers of their brethren. They have need of patience, of wisdom, of energy, and, above all, of faith. The Baptist Missionary Society has had, in one sense at least, apostolic experience; and the Committee bless God that it has had apostolic success. It has been "troubled on every side, yet not distressed; persecuted, but not forsaken; cast down, but not destroyed." Every year has brought its cares, its sorrows, its bereavements, its difficulties. But we can say also, "Abundant grace has, through the thanksgiving of many, redounded to the glory of God." These sorrows, and bereavements, and difficulties will continue. The Committee need special grace to bear them; holy wisdom to lessen, provide for, and relieve them; and such fortitude and faith as shall convert them all into blessings. Brethren, pray for us; that, for the sake of our cause and our Lord, our eye may be single, our spirit evangelical, our aim divine; and that in all things God may be glorified through Jesus Christ.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, London: in Edinburgh, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by Robert Kettle, Esq.; in Dublin, by John Parkes, Esq., Richmond Street; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others"

IRISH CHRONICLE.

A FEW WORDS ABOUT THE SOCIETY.

Before this number meets the eye of our readers, the Annual Meeting will have been held. Many of them, however, are not likely to see any account of the Society's Annual Report; but the Chronicle is within their reach, and we propose to condense, as far as possible, the details of the Report, leaving the proceedings of the annual meeting for the next number.

A few words about the *finances* must take precedence. It was feared that the large contributions to the Relief Fund, amounting, at the end of March, to £5068! would greatly diminish the regular income. To some considerable extent this is the fact. The collections from the country have nearly averaged those of former years, which may be taken, under the circumstances referred to, as indicative of a more steady permanent income. The chief falling off has been in the London annual subscriptions, and in Ireland. With respect to the former we are surprised; in regard to the latter, no one can be.

During the past three years, attempts have been made to organize districts through the country, and with an encouraging measure of success. But many counties have not yet come into the arrangement. Essex, Kent, Sussex, Dorset, Herts, Huntingdon, Hereford, part of Gloucester, Cambridge, and Wales generally, do nothing *regularly*. We make an earnest appeal to our brethren in these districts on this matter. Did they but know how much anxiety and *expense* would be saved by doing so, we think some extra efforts would be made. It would scarcely cost *one per cent.* more to visit half a score places than one. Besides, a more steady income is secured; and how can regular operations be carried on with a fluctuating income? The contributions to the Relief Fund—*nearly* double the annual receipts for mission purposes, *two-thirds* of which have come to hand in February and March—show what *can* be done. Now, brethren, after your most laudable exertions to supply food for the starving, we cannot but hope you will set your hands, in good earnest, to a nobler work—to give the Irish the bread of life.

The following will afford some idea of the state of the mission in Mayo and Sligo. Ballina is the chief station, where Mr. Hamilton resides.

Five have been baptized, four restored, and two received from other churches. Four have removed, one has died, and one been excluded. This leaves a clear increase of five. Our present number is forty.

Coolaney church has revived since Mr. Moore's removal there. He has several preaching stations. There are ten members in that district.

Easky church has suffered by the removal of two members, but two have been added. The present number is twelve.

We have seventeen schools, containing 1041 children; Protestants 261, Romanists 780. Nearly 600 chapters of the scriptures were committed to memory during last year by the elder children in these schools.

The school recently commenced in Ballina required two teachers. I thought it better, a little while ago, to divide it, and removed one teacher to another part of the town. Both schools have been greatly opposed; but they have weathered the storms of priestly persecution.

The new school commenced at Coolaney has prospered beyond our expectations.

Mr. Eccles has been pursuing his work at Coleraine with undiminished perseverance and ardour. His report states—

As a church we are united. The brethren are "of good comfort, of one mind, and live in peace." I have baptized, during the year, twelve disciples. Clear increase, four.

We have five out-stations. None of them were ever more encouraging. The attendance on public worship at these stations averages from forty to one hundred.

The sabbath-school goes on steadily. It is very encouraging to see many little ones, in the severest weather, coming to hear the word, though they are but poorly clad, and almost barefoot.

Mr. Mulhern occupies the Newtonards district, in the county of Down. His principal station is Conlig.

As a church we have suffered much loss in the removal to other parts of *twelve* members. Two have been excluded; but we have had the pleasure of restoring two. I have baptized *fourteen*, which gives an increase of two. Our present number of members is *seventy-three*.

I occupy two out-stations in the district, from which four have been baptized during the year, and one from Donaghadee, where we have recently commenced preaching, and others are anxiously inquiring. In conjunction with brother Bates I go occasionally to Carrickfergus.

Mr. Bates has recently removed to Banbridge, to take the oversight of the newly formed church in that town. He states—

We meet in a comfortable room, capable of holding 120 persons. In the morning the attendance is about fifty, in the evening about one hundred. I have commenced preaching at four out-stations, and regularly at three places in the outskirts of the town.

A reader might be employed with great advantage. *Indeed, every missionary should have a reader, a school, and a tract depository.* We have commenced a Sunday school, a prayer-meeting, and tract distribution. Four have been added to the church during the past year; the present number is twenty-seven.

Mr. Thomas resides at Moate, in the county of Westmeath. He has been called to endure much personal affliction, and has lost two sons by death. Amidst all his trials, the good work has gone on.

It gives me pleasure to state that I have had good congregations since I came here. Many have lately attended the word who have never attended before.

We have seventy scholars in our school; two-thirds of whom are the children of Romanists. Before I was able to give them food many were on the verge of starvation. The society's relief fund has saved many from death.

Mr. Mullarky itinerates over a wide district, residing at Parsonstown, in King's County.

Our congregations are considerably increased. We have over sixty children in our school, under the care of nine teachers, who not only devote the Lord's day to the work of instruction, but visit them during the week at their homes, and read and converse with their parents. They also contribute weekly to raise a little fund for the purchase of books.

Besides the four stations previously reported, we have opened a new one at Finnoe. We have had two converts from Romanism, one of whom recently died in the Lord. The other has removed to Kerry. Mr. Basken, the schoolmaster at Borrisokane, is pious, active, and intelligent; an efficient teacher and an acceptable preacher.

Mr. M'Carthy, the senior missionary, and the society's first agent, occupies a district in the centre of Ireland, residing at Kilbeggan, in Westmeath.

In looking on by-gone days, I have marked with deep gratitude the evident tokens of the Divine blessing which have accompanied my efforts to extend the kingdom of Christ. Recently I baptized two, and these make a total of *two hundred and four* baptized by me, since my connexion with the society.

At Ferbane, the congregation is on the increase. At Rahue, we hold on as usual. Four have been added, and there are some hopeful inquirers.

In no part of the district is the word heard more eagerly than at Tullamore. I wonder at this, as our place of worship is scarcely fit for a decent person to sit down in. The school has suffered, owing to the illness of the master, but he is able to resume his work. The school at *Clonsheanny* holds up its head briskly. The majority of the children are Romanists; but the greater part of them are reading the scriptures and committing them to memory.

Mr. Berry resides at Abbeyleix, in Queen's County. He has many promising country stations.

It is a cheering fact that the Romanists manifest great readiness to hear the gospel. Many attend the ministry of the word, others I am able to reach in private.

I have steadily visited twelve hundred families; we have restored two to our fellowship, and have at present thirty-seven members.

In the south of Ireland, Waterford claims first attention. Mr. Hardcastle truly remarks:—

The year 1846–7 will be long remembered in the annals of suffering Ireland. The whole of the past year has been one continued scene of trial. Sickness, removals, and death, have kept our congregations lower than usual. Nor do our prospects brighten.

The station at *Dunmore* with its interesting school, is assiduously attended to by Mr. M'Clure. The number of children continues to exceed fifty; and the attendance on Lord's day and in the week is steady. *Piltown* is

again resumed. *Portlaw* continues to furnish the same attendance from our steady friends in that place. May the prayers of British Christians become increasingly fervent for Ireland! Her's is a condition which the Divine grace and power alone can effectually reach.

It was a matter of serious consideration some time ago, whether Clonmel should continue to be occupied. The services of Mr. WILSON having been accepted, he was sent there to give it another trial.

For some time after I came here, I entertained scarcely a hope of success; but I laboured on, and for the last four months, with much encouragement. The congregation has risen from five to about thirty, one-third of whom are Romanists. Six have been added to the church.

The cause at *Kilcooley Hills* flourishes. I have two preaching stations there. There are fourteen members in the church. William Hayden, the reader there, is active and efficient. John Logan, the Clonmel reader, was baptized by one of our missionaries in India. Both are men of God. If ever Ireland presented a favourable time for missionary work, it is *now*.

Mr. WATSON having resigned his connection with the society, the church at Cork invited Mr. BENTLEY, who removed thither from Limerick a few months since.

The congregations, as generally happens upon a change of ministry, have fluctuated somewhat. The church is united and active. Various causes have contributed to lessen its numbers, such as removals and discipline. There have been added four, excluded four, dismissed two and joined other churches, six; present number, twenty-seven.

The station at *Blackrock* affords encouragement. The schools in the city goes on as usual. There are thirty-six scholars, two-thirds of whom are Romanists.

We regret to state that Limerick is virtually abandoned for want of funds to sustain it; but should there be an increase during the coming year, this post may be re-occupied, or the agency in other districts may be strengthened. Our friends have now before them a brief view of the scene of the society's operations.

CONTRIBUTIONS SINCE OUR LAST.

RELIEF FUND.

	£	s.	d.
Bradford, Wilts—J. W. B.	0	5	0
Burton Latimer—Coll. by Rev. W. May	5	2	0
New Romney—by Mr. W. Hedge	1	3	4
Langham—Rev. W. Pechey and Friends	6	3	6
Sydenham—A Friend	0	5	0
A Friend, for 240 meals for the famishing at Cork	1	0	0
Newport, Isle of Wight—Collection by Rev. C. Vernon	1	15	0
Preston, Leming Street—Collection by Mr. J. Hamilton	10	0	0
Bampton—Collection by Rev. C. E. Pratt.	1	0	0
Stradbroke—Collection by Rev. R. Bayne	10	0	0
Cowling Hill, Yorkshire—by Mr. N. Walton	1	4	3
Broadstairs—Coll. by Mr. S. Hodgman	3	19	6
Breachwood Green—by Rev. R. Barnes	3	0	0
Tenterden—Collection by Rev. D. Pledge.	10	0	0
Berkhamstead — Collection by Rev. J. Heathcote	10	0	0
Bristol, Broadmead—Collection by Mr. E. H. Phillips	36	1	3
Yarmouth, Isle of Wight—by Mr. Baggs	0	15	4
Burnley—Collection at Lord's table, by Rev. R. Evans	0	15	0
Chatham, Zion Chapel (additional) — by Rev. J. Stock	1	7	0
Town Malling—Collection by Mr. Collings	5	1	0
London—J. Tritton, Esq. (March 24th)	5	0	0
Pentonville—Pupils in Mr. Burbidge's Academy	0	17	6
Kensington, Silver Street—(2nd collection) by Rev. T. Wills	7	1	0
Shoreditch, Providence Chapel—Children in Sunday School	2	0	0
Battersea—Moiety of Collection, by Rev. I. M. Soule	12	0	0
Cumberland Street	2	0	0
Soho Chapel—by Rev. G. Wyard	11	11	0
Hackney—Mrs. Goldsmith	10	0	0
Eagle Street	17	0	0
Church Street, Blackfriars— by J. Sanders, Esq. 2 0 0; J. Dixon, Esq. 5 0 0	14	0	0
Mr. Hoby	1	0	0
Brompton, Alfred Place	5	0	0
Walworth—by Mr. Watson	28	15	2
Camberwell (two-thirds)	242	10	4
New Park Street (additional)	27	1	4
Ipswich (2nd contribution)—by Rev. J. Webb	13	10	0
New York—by Mr. Colgate	263	3	4
Great Shelford—Friends, by Rev. — Symonds	3	1	0
Bontestillth, Brecon—by Mr. T. Jones	1	13	0
Warboys—Collection by Rev. D. Irish	22	11	0
Stourbridge—by Mr. Hopkins	1	10	0
Birmingham—Collected by Mr. T. Showell 5 0 0; S. 1 0 0; Miss Brown 1 0 0; A Friend, by ditto 0 5 0	7	5	0
Weston Turville—Mr. R. Daverill	4	10	0

	£	s.	d.
Rev. J. Peggs	1	0	0
Wokingham (additional)	2	4	6
Tring—by Rev. James Page	10	1	8
Windsor—by Rev. S. Lillycrop	4	10	0
Addlestone—A Member of the Church	0	10	0
Sheffield, General Baptist—by Mr. G. Tucker	6	1	0
Stroud—the Church, by Rev. W. Yates	6	10	0
Birmingham—Ladies' Committee	20	0	0
Accrington—Coll. by Rev. J. Harbottle	5	9	6
Princes Risborough—by Rev. J. Dawson	3	8	4
Ford Forge—Collection	5	0	6
Hadley—Collection by Mr. J. R. Sargent	1	11	6
Keynsham (additional)	0	6	0
Bilston—Collection by Rev. W. H. Bonner	8	6	7
Prickwillow—Coll. by Mr. W. Wathen	2	7	0
Brighton—by Rev. W. Savory (additional)	0	5	0
Allityceduo—by Rev. J. Evans	1	0	0
Bloxham—by Mr. D. Warwick	1	0	0
Great Ellingham—by Mr. James Barnard	10	0	4
Felthorpe	1	7	2
Mr. Henry Betts	1	0	0
Foulsham—by Rev. D. Thompson	13	1	0
Aylesham	2	3	6
Norwich (additional)	0	5	0
Yarmouth	2	7	0
M. E.	0	10	0
Rev. — Knowles, Hackleton	0	10	0
Newcastle-on-Tyne, Tuthill Stairs Chapel —by Rev. G. Sample	18	0	0
Pershore—by Rev. F. Overbury (additional)	8	8	0
Llanvichangel Craecrny—by Rev. W. Owens	1	3	2
Fife Central Bible Society	2	10	0
Mr. Giles	2	0	0
Broomely—by Rev. G. Sample	5	0	0
Norwich—Produce of Gold Chain	5	15	0
Shortwood—by Rev. T. F. Newman, £10 previously acknowledged	28	1	0
Manchester (addit.)—by Rev. F. Tucker	2	0	0
Newbridge, Glamorganshire—by Rev. J. Richards, Collection (2 14 0)			
Davis, Miss (0 10 0)			
Davis, Miss A. (0 10 0)			
Davis, Miss M (0 10 0)			
Davis, Mr. S. (0 10 0)	4	14	0
Rattlesdon—Coll. by Rev. Mr. Parsons	2	10	0
Mitcham—Friend, by Rev. T. Kennerley	1	2	6
Sabden—Collection by Rev. C. Kirtland	7	8	1
South Brent—Rev. G. Hoskins	5	0	0
Ramsey, Hunts—Friend	0	2	0
Tavistock—Mr. D. Griffiths	0	10	0
Swaffham—Collection by Rev. J. Hewitt	4	5	2
Castleacre—Ditto ditto	0	14	10
Cheltenham (additional)	17	7	8
M. E. Plymouth	0	5	0
Bishop Burton—by Rev. T. Sample	3	0	0
Brixham—by Rev. P. Anstie	2	0	0
Long Hope—by Rev. H. C. Davies	1	5	0
Stroud—by Rev. W. Yates	6	10	0
Aberchirder—Friends at, by Mr. Dickie	1	15	0

GENERAL PURPOSES.

	£	s.	d.
Beaulieu Rails—Rev. J. B. Burt	1	1	0
Devizes—Anon	2	0	0
Harrow	2	13	6
Ashford—Contributions	0	14	6
Plymouth—Ditto	10	5	10
Kettering—Ditto	4	0	0
Ingham—by Mr. Silcock	5	2	6
Ramsgate—Mr. Stephens	1	0	0
Windsor—Mr. Lillycrop	0	10	0
Mrs. Lillycrop	0	5	0
Pershore—by Rev. F. Overbury	8	7	0
Bacup, Irwell Terrace—by Mr. S. Howorth	5	0	0
Lowth—Contributions by Miss Beeton	8	10	0
Norwich—by Rev. T. Wheeler	3	0	0
Addlestone—A Member of Church	0	5	1
Woolwich—Contributions by Mr. Wates	14	9	11
Edinburgh, Duncan Street—Moiety	8	11	6
Dorman's Land—Collection	2	3	6
Tring—Subscriptions by Mr. Harris	2	1	0
Haddenham—Collected by a Female	1	0	0
Harlow—Collected by Mrs. S. Lodge	3	14	0
Parsonstown and Nenagh	13	1	8
Eardington—Mr. D. Allender	1	0	0
Birmingham—Contributions	71	8	10
Worcester—Ditto	10	6	6
Liverpool—Ditto	52	3	0
Thrapstone—Ditto	4	0	0
Belfast—Ditto, by Rev. D. Mulhern	18	11	8
Stroud—Collections and Subscriptions	5	13	8
Kingstanley—Ditto	8	0	0
Shortwood—Ditto	5	10	0
Nuppend—Collection (0 16 6)			
School (0 10 0)	1	6	6
London—Eagle Street Auxiliary, by Mr. J. Hill (13 0 0)			
Ditto, by Miss Bailey (3 2 6)	16	2	6
New Park Street	11	17	1
Keppel Street	13	4	7
Walworth—by Miss Watson (4 11 6)			
The School, by Mr. Beale (1 1 0)	5	12	6
Camberwell—Collected by Miss J. Hardcastle	4	4	0
Ditto by Mary Sullivan	1	16	0
Hackney—Subscriptions (2 15 0)			
H. M. by Miss Vines (1 0 0)	3	15	0
Shoreditch Auxiliary	5	0	0
Trinity Chapel, Borough	10	12	10
Tottenham—Ladies' Auxil. (5 9 0)			
Contributions by Mr. Jones (4 17 2)	10	6	2
Brixton Hill, Salem Chapel	2	2	9
Hammersmith—by Mr. Page	11	19	5
Peto, S. M. Esq.	20	0	0
Meacher, Mrs.	1	1	0
R. B.	0	4	6
Saunders, Mr. Robert	0	10	6
Kentish Town—by Mr. Warren	3	10	0
Bedlington—Mr. W. Dickenson	0	2	6
Tiverton—by Rev. J. Sutton	2	5	4
Kennett—Mrs. Bruce, by T. W. Dickie	1	0	0
Montacute—by Rev. J. Price	1	14	6
Exeter—by Rev. Messrs. Gould and Bidgood	5	17	0
Banbridge—Rev. J. Bates	1	0	0
Yeovil—by Rev. J. James	2	5	6
Crewkerne—by Rev. S. Pearce	1	0	6
Falmouth—by Miss Osler	2	17	0
A Gloucester Teetotaller	5	0	0
Ford Forge—Mr. Black	5	0	0
Bristol—by Miss Phillips and Mrs Gould	3	19	0
Exeter—Miss Adams	2	10	0
Melksham—Collection and Subscriptions	7	2	0

Thanks for parcels of clothing to Mr. Nicholson, Sydney; Rev. J. Stent, Princes End; Mrs. Lacey, Ipswich; Mrs. Neave, Teddenham; Mrs. Walker, Halifax; Mr. Feltham, Shrewton; to Friends at Frome; Friends at Park Street.

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq. 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FREDERICK TRESTRAIL, at the Mission House, Moorgate Street, London: and by the pastors of the churches throughout the Kingdom.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

JUNE, 1847.

MEMOIR OF THE LATE REV. T. B. HOLMAN.

BY THE REV. WILLIAM GRAY.

The Rev. Thomas Barfitt Holman, late pastor of the baptist church, Taunton, was born at Bideford, North Devon, December the 14th, 1819. Something thoughtful marked his childhood. It is not known how he learned the alphabet, but at the age of three years he was able to read, and took delight in reading a short psalm.

At this tender age the seeds of thought began to germinate; it was not particularly observed at the time as indicative of future character, but is now distinctly remembered by the bereaved and sorrowing parents; nor can it be otherwise than pleasurable to remember that from a child he read and treasured in his memory the holy scriptures. His manners also were very different from those usually seen in children. At six years of age he was placed in a respectable school in the town, and made rapid progress in the various branches of an English education. Most of his leisure time from school was carefully spent at home among his books; and he was especially fond of history. This reading, though elementary, greatly fitted him to use with more advantage the means of instruction afterwards placed within his power. Not as yet was the mind brought under the influence of truth: like the young man in the gospel whom Christ loved, many amiable qualities were apparent, the one thing needful was wanting. His father being engaged in the farming business, on our young friend leaving school, in his fifteenth year, he was occupied in the farm, and entered into all its labours with activity and perseverance, endearing himself to all with whom he was associated in the work of the field. Still, amidst the hard employment of the plough, exposed to the changes of the weather and the inclemencies of successive seasons, his body weary and his physical strength exhausted, when evening came he was found at his books, and not infrequently kept up the attention of the family nearly to the midnight hour, reading to them the history of Greece, and Rome,

and Homer's Iliad. What he read was so vividly imprinted on his memory that the next day he often recited to the workmen in the fields what had been read the previous evening, thus adding strength to the memory by its daily use. Fewer persons would, perhaps, have to complain of bad memories if they pondered more, and sometimes reviewed and repeated what they had read;—not the quantity, but the manner of reading, ensures the retentive recollection. The memory of our friend was remarkably tenacious. At this period his friends attended the Wesleyan chapel in the town. With them he was constant in his attendance; but if his mind received impressions at all, they were only temporary; like the morning cloud and early dew, they soon passed away; his heart remained unchanged, while occasionally struggling against its convictions. By the propriety of his outward conduct he was solicited and became a teacher in the Sunday-school, without, as he afterwards said, having any saving knowledge of the truths he taught. Having attended to these engagements for some considerable time, one sabbath returning from the school he said to his mother, "I do not intend any longer to be a teacher." "Why?" she said. "Why, I find from a little book I have been reading, entitled 'The Sunday-school Teacher's Dream,' I am not suited for so responsible a situation; my heart is unchanged, nor have I felt the drawings of a Saviour's love, and therefore how can I tell others?" From that time his services at the school were discontinued. This resolve evinced great sincerity of heart, and plainly declared it was preparing for the reception of the truth as it is in Jesus. All Sunday-school teachers should make themselves acquainted with that singular dream, and test their motives and their efforts to save the souls of the children by a reference to the day of judgment, and should attend to their duties under the conviction that on that day they must give an account how they have discharged their Sunday-school obligations.

From circumstances not necessary to mention, the family left the Wesleyan chapel and joined the baptist congregation then under the pastorate of the Rev. James Spasshatt. This was an important event—a great link in the chain of providence—and under God it became the means of the formation of the character of our friend, and determinately guided his views to the ministry of the gospel in our denomination.

Respecting the time and the manner of his conversion and his devoting himself to the ministry, Mr. Spasshatt has kindly forwarded the following statement:—"Mr. T. Holman did not come among us many sabbaths before his mind became deeply impressed, and none but those who witnessed his severe struggles and exercises of mind can have any idea through what agonizing feelings he passed, before he could venture on the promise, or trust the word of Him who is 'the faithful and true witness.'"

Having found Christ himself, he desired to make him known to others;—this is the natural effect of that grace which expands the bosom with tender benevolence. He touchingly alluded to this desire, and expressed the earnestness of it when he said one day to his mother, "I have been preaching Christ to my father's workmen, I felt him so very precious to myself." From the evident development of mental power, from his studious habits, from his thirst for knowledge, from his anxious desire to glorify the Saviour, and from the grace and gift of prayer, which he possessed in no ordinary degree, the pastor and church suggested and conversed with him on the work of the ministry, and encouraged him to go into the villages to preach; "and I

believe," says his pastor, "his first attempt was in company with another young friend, who was converted at the same time. I well recollect the sabbath evening when these two young friends returned, and came into the chapel where we were holding a prayer-meeting. They were filled with joy, and said the villagers to whom they preached were all in tears. The text was, 'Unto you is the word of this salvation sent.' Soon after this I was laid aside by severe illness, and could not preach for several sabbaths. He occupied the pulpit, and his ministrations were highly acceptable. After my first coming out I was his hearer, and felt what I cannot describe." The pastor and church consulting together, united in recommending him to devote himself to the work of the ministry.

From a deep sense of his inexperience and inadequacy to an undertaking so momentous, and counselled by his pastor, he sought and obtained admission into the college at Bristol in the summer of 1843. This seminary has long been distinguished as a school of our prophets, and our friend entered it, not to be made a minister, but that, as a good soldier of the cross, he might be prepared to wield the weapons of his spiritual warfare with greater wisdom and greater effect. He became a student, not to be constituted a teacher and invested with office, but to be furnished for the more faithful and efficient discharge of the all-important work of the ministry. In the full persuasion that dependence upon divine influence is best illustrated by diligence in the use of means, and should be joined as links in the chain, he began his college pursuits, resolved to be assiduous, nor less resolved to a constant reliance upon the strength of God, seeking in all he did or attempted his blessing. His heart was in his work; his heart was in his studies as means adapted to prepare him to be a workman not to be ashamed. But the contrast from the plough to the study, from the open field to the class and lecture room, from the healthful labours of agriculture to the close application to theological and classical pursuits, soon told a tale upon his manly constitution, not in laying him aside from his daily duties, or indeed scarcely placing those duties under any temporary restraint. Soon, however, he was necessitated to feel that his strength was not as when engaged in the farm of his father. Still so intent was he upon the attainment of the objects for which he was received into the college, and so anxious to avail himself of the important means the institution supplied, that he did not take sufficient heed to the voice which reminded him of physical debility. By the devoted student this can easily be understood; not so easily justified.

The highly respected president of the college thus writes respecting him:—"I bear my willing testimony to the excellence of his character. His habits were regular, and his diligence exemplary. In his entering the college it was necessary for him to commence a course of sedentary employments totally different from his former occupations. He did so very resolutely, and he carried the vigour of his mind through his literary pursuits, persevering in them with steadiness, and reaping his reward in the respectability of his attainments and his success as a preacher. I never knew anything in him light or frivolous. His general tone of feeling and acting was manly, and, united with a cheerful, amiable temper, there was a seriousness in his deportment indicating a mind impressed with the importance of the work to which he had devoted himself. His talents were sound, his composition good, and his address energetic; so that while he was in the college, his pulpit

labours, which were well prepared, did not fail to be acceptable, and in some instances were blessed to the awakening of souls. From all that came under my notice in the business of the classes, and in other intercourse with him, I conceived him to be a young man of devotional spirit and habits; and from the testimony of his fellow students, I have reason to believe so. I believe that he was a man of prayer, and that he felt his continued need of the supplies of divine grace, and that few students have made a more conscientious use of their advantages and opportunities of mental improvement than he did." This is truly honourable; and to the God of all grace be the glory given! The testimony of one of his fellow students, now settled at Oxford, confirms the above statement of his devotional habits, and that the bible was his constant and delightful companion:—"Always," says Mr. Bryan, "whether at 10 or 11 o'clock in the evening, when I went into his study to say good night, I found him with his bible in his hand or open on his desk." In this pleasing manner our departed brother blended scriptural devotion with his severer studies, and gave decided evidence that those studies were reaching a sanctified end. By this happy union college pursuits are transmuted into golden means, and become the pledge that all literary attainments will be consecrated to the cross of Christ. Literary studies, baptized in the spirit of devotion, will be assuredly humbling in their effect; and as self is cast down, Christ will be exalted. Many, many years have passed since the writer was a student in the Bristol College; but he has the lively recollection, that while he was about to enter upon his studies, with no small idea of his own supposed abilities—an idea too much encouraged by partial and mistaken friends—he was yet resolved and enabled to join devotion and diligence, and left with the deep and thorough conviction that without Christ he could do nothing; nor has he the shadow of a doubt, that whenever a course of study proceeds in a humble and prayerful frame of mind, the moral advantages will be little, if at all, less than the intellectual. The heart, under the guidance of the Holy Spirit, and subject to the authority of divine truth, will ensure the sanctified result of all college studies.

Mr. Holman spent the Christmas vacation of 1846 with the church at Taunton, then destitute of a pastor. His visit was much placed under the divine blessing, and many tokens of gracious acceptance accompanied his ministrations. The church and congregation united in requesting the continuance of his services. On the 25th of March he signified his compliance with their invitation, on the 26th of April entered upon his stated labours, and on the 26th of June his settlement was publicly recognized, after which period, writes one of his esteemed friends, "he was only permitted to exercise his ministry among us for three months. His health had been delicate during the whole of his residence here, but his strength evidently declined as the autumn advanced, and he closed his short but animated career on the last sabbath in September, soon after which he returned to his friends at Bideford. He commenced his labours with characteristic zeal and energy, and seemed intent upon the consecration of all his powers to his Master's work. His preaching proved attractive, the congregations improved, and we had soon the pleasure to find that his ministry was blessed by awakening in some a desire for religious instruction, and in others a serious concern for their souls. He established bible classes, and inquirers' meetings, in which he took great delight. . . . .

"Mr. Holman baptized fourteen

persons during his short stay among us. The baptismal service was performed on the last sabbath he ever entered the pulpit. He was anxious to receive the dear friends into the church the following sabbath, but this gratification was denied him; this service was performed by other hands five months subsequently, when Mr. Winter of Bristol preached his funeral sermon. You will not be surprised that his loss is deeply felt, as we had fondly hoped he was raised up for much usefulness in this town and neighbourhood. Many prayers were offered for his restoration, and we trusted he would have been permitted to have returned and resumed his labours; but infinite wisdom determined otherwise. We hope the trial will be sanctified to us as a church, and that the solemn providence may eventually produce the peaceable fruits of righteousness."

On the first Monday in October Mr. Holman came to Bideford in the hope his native air, and a short cessation from pulpit duties and the preparative studies, would contribute to his restoration. The issue, however, has proved that his work on earth was finished. He came home to die.

It was too evident from his pale countenance, his altered appearance, and his extreme weakness, that disease, wasting disease, had taken firm hold of his constitution, and the progress of days and weeks told too plainly it was working its way to a fatal termination. Once he said to a ministering brother, "It is a complete knock-down stroke; but He who has brought me down can raise me up." Generally the disease to himself was insidious in its operations, so as almost to be unfelt; nor was it attended with many of those sad symptoms, the usual associates of consumption. The absence of these symptoms sustained his own hopes, as well as the hopes of his relatives. There were the changes of better and worse, and worse and better, which, while they awakened fear, did not altogether forbid hope in God that he would spare him for further usefulness in his church. During the whole of his illness he was scarcely confined to his bed a single day; and it is pleasing to remember and mention that he was not called to endure much pain, either by day or night. In this his heavenly Father dealt very mercifully. To a mind like his, strong and active, and buoyant with the hope of many years' service in the cause of Christ, the confinement of five months was no small privation, no light affliction; but he uttered no repining word, felt no suspicious thought as to the equity of the divine government. To the writer he often said, "It is all right;—I know it is all right. I envy you. I envy other ministers who are able to work, while I am kept from my work. It is a severe trial, and painful: but it is all right." Under this description of pious feelings his sabbaths were often more than usually gloomy. "I am unable to go to the house of God; unable to preach. I long again to preach; again to be in my work; again to be with my Christian friends." When he imagined that in a few weeks he should be restored to his own pulpit and to his work, his countenance brightened, his spirits were invigorated, and his conversation became cheerful and animated. "I shall preach with greater fervour, with greater fidelity, and with greater pleasure than ever." His own hopes of restoration went greatly beyond those of his friends; indeed, as he indulged hope their fears were awakened. On one occasion an opportunity was taken to draw his attention to the uncertainty of recovery, and to ascertain the state of his mind. He was distinctly asked, "Suppose you should not recover,—suppose the end of this affliction should be death,—are you afraid to die?" He distinctly replied,

"No, I am not; my hope is fixed on Christ; there I am safe. I have no fear about death. I wish to live to preach Christ, and be instrumental in converting sinners; but if not, it is all right. I not afraid to die."

To a young person who called to see him he said, "I am better. I hope in the month of May I shall be able to return to my people at Taunton, and again preach Christ to them." The friend, who saw the progress of disease upon his constitution, replied, "I think you will sing the praises of Christ in heaven before that time." He looked with cheerfulness, and said, if that was the Lord's will he was willing to go; but he wished to live to bring sinners to Christ, that was his only wish. He went on to say how greatly he was indebted to the Lord, and how much he had manifested himself in this affliction; that he had been very near to heaven at different times, had not the least fear of death, and was willing immediately to die, if the Lord called him. In parting, the friend said to him, "If we meet not again on earth, I hope we shall in heaven." He answered, "Keep close to Christ, and we shall meet there no more to part."

On the sabbath preceding his decease some symptoms of hemoptæ appeared, and greatly alarmed his relatives. After some little time the symptoms disappeared, and the next day he was well as usual, and continued better till within a few minutes of his removal, which took place on Thursday the 18th. On that evening he sat up till 10 or 11 o'clock. His sister read the sixty-sixth chapter of Isaiah, and he made a few expository remarks, after which he went to bed, saying he thought he should have a good night, for he felt stronger and better. But "at midnight the cry was made, Behold, the Bridegroom cometh, go ye out to meet him." In less than an hour after he was in bed his parents heard him knocking for his sister; they hurried into his room, and found him struggling in the arms of death. It was evident a blood-vessel was ruptured. He begged to be raised up, and to be supported by pillows. Panting for breath and nearly suffocated, he yet saw his mother weeping, and had only power to say, "Don't, my dear mother, weep for me," and lifting up his dying hands, added, "I am going to heaven." He spoke no more; he scarcely sighed again. At once the redeemed spirit took its joyful flight from the body to be for ever with the Lord.

Thus, while he thought himself returning to health, and anticipated with no small pleasure the period when, in his own pulpit and among his beloved congregation, he should again tell of the love and salvation of Christ, his spirit was translated to the skies, and he exchanged the weapons of the earthly warfare for the palm of eternal victory. On Friday the 26th of February, the funeral took place, and the body of our departed brother was deposited in the cemetery at Bideford. Large numbers assembled around the grave of the young prophet. The sorrowful countenance and the weeping eye gave proof how much he was esteemed. Six of the members of the church at Taunton came for the express purpose of bearing the body of their lamented pastor to its last resting place; and as the representatives of the church, their grief and tears told how much he was beloved, and how great the loss sustained. The writer delivered a suitable address on the occasion, and on the following sabbath evening preached a funeral sermon to a large congregation from Ephesians iii. 15, "Of whom the whole family in heaven and earth is named." Mysterious are the ways of God. What he does as to the reason we know not now; we shall know hereafter. Our brother, almost as he entered upon his work,

finished it; put on the harness to fight the battles of the Lord, then laid it aside to receive the crown of life. His Divine Master appreciated the motive,—saw that it was well,—it was in his heart to be employed in building his house,—but thought it best to take him to the house not made with hands, eternal in the heavens. His piety, and talent, and attainments, and labours were of great promise to the church, and particularly to the church at Taunton; but He who is wisdom itself has placed him in an early grave to teach us his sovereignty, and that it is his prerogative to do as he pleases; also to teach us to place the greater dependence upon himself; nor less to teach us that those whom he has most fitted for labour may be first taken from the field, that those who apparently can least be spared are soonest removed. In this way, and by this method, the conviction is deeper and deeper inwrought, that the cause of truth is the cause of Christ, and he will take care of it. "Because I live ye shall live also." The eternity of Christ confers an immortality on his cause. Members of churches the most holy and devoted die. Pastors the most qualified to perform the work of the Lord die. Missionaries in their full sphere of labour, and in the midst of their usefulness, die. But the cause can never die; there has and shall be a succession of members, of pastors, and missionaries, to fill up the vacancies, to be baptized for the dead. Christ ever lives,—the same yesterday and for ever.

Our brother has fallen into the grave, not as the veteran worn out with the toil of fifty or sixty years, this would have been his delight; fallen, not laden with the infirmities of age, nor sighing for release because the grasshopper was a burden; fallen, not with his spirits broken by disappointed hopes, or his heart wounded by forsaking friends; fallen, not unmissed, unpitied, and unlamented, as if character had failed or usefulness blighted; but he has fallen just as piety was maturing and exhibiting its holy fruit; just as he was girding himself with the armour of truth to go into the field of battle; just as he entered upon active duty, resolved that all he had and was should be devoted to Christ and to his cause; just when opening prospects of usefulness presented themselves to his prayers, his hopes, and his exertions; just when his heart was rising into the spirit of his great work, and that work his increasing delight, he sickened and fell; his Master called him home. The church wept, and prayed, and wished, and hoped, and said, Spare him a little longer; let our eyes again see our teacher among us; let us again hear the voice of our pastor explaining the doctrine of the cross. He who holds the keys in his hand replied, He is my servant; his work is done, his course is finished; his motives are approved. It was in his heart to serve me; from me he shall receive his reward. "Well done, good and faithful servant. What I do you know not now; you shall know hereafter." Standing at the grave of our young ministering brother, let us hear the voice calling upon us to work while it is day, for the night cometh when no man can work. What our hands find to do, let us resolve to do it with all our might; then, whether in the vigour of youth our strength is weakened by the way and the Saviour says, Come up hither, or after a series of years of labours in his service we drop into the tomb and are gathered with the fathers, the question of paramount importance is fidelity, fidelity in the closet, fidelity in the pulpit, fidelity in the motive, fidelity in the end; not for the success, but for the fidelity of our ministrations shall we give account at the judgment seat of Christ.

Bideford, April 1, 1847.

THE INHERITANCE OF THE POOR.

BY THE REV. J. J. DAVIES.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven"

The poor in spirit are pronounced happy; not only is there an inconceivably glorious inheritance promised to them hereafter, but they are pronounced happy even now: "Blessed," or happy, "*are* the poor in spirit." Deep and distressing as is the consciousness of guilt and unworthiness, afflictive as is the sense of inward poverty, of spiritual destitution, which the humble Christian frequently feels, his state of mind is not only more just, it is also more happy, than that of him who is elated with pride, self-righteousness, and self-sufficiency. As the Christian contemplates the infinite perfections of the divine nature, he is struck with his own insignificance and unworthiness; beholding the splendour of the divine purity, he sees more clearly the depth of his own depravity and defilement; the more truly he rises to the conception of the infinite fulness and sufficiency of God, the more sensible he is of his own emptiness and nothingness: he is prostrate in the dust of self-abasement; he feels that he is nothing—less than nothing. But strange as it may appear, according to the depth of his prostration is the purity and the intensity of his enjoyment. As his conceptions of the divine character are enlarged, the sense of his unworthiness, the depth of his self-abasement, is increased; but, at the same time, his joys, in the same proportion, become more pure and more intense.

"The more thy glories strike mine eyes,
The humbler I shall lie;
But as I sink my joys shall rise
Immeasurably high."

And this not all. The deeper his consciousness of destitution, the more earnestly does the Christian repair to Him in whom are "hid all the treasures of wisdom and of knowledge." The more sensible he is of his weakness, the more closely does he cleave to Him in whom all his strength lies. The more urgent his sense of poverty, the more highly does he prize the unsearchable riches of Christ. The more deeply he feels his guilt, the more anxious is he to be found in Christ, "not having his own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." The more sensible he is of his defilement, the more constantly does he betake himself to "the fountain opened for sin and for uncleanness," and the more does he rejoice in the assurance that "the blood of Jesus Christ his Son cleanseth us from all sin." Thus he finds that when he is weak then is he strong, "strong in the grace which is in Christ Jesus." The very sense of his poverty drives him to the true riches. "What was his gain, therefore, he counts his loss for Christ; yea, he counts all things but loss for the excellency of the knowledge of Christ Jesus his Lord." Flying to him for refuge, he finds strong consolation. Believing in him, he is "filled with joy and peace;" "with joy unspeakable, and full of glory." But those who are not conscious of their spiritual poverty will never seek the true riches. Those who, however destitute may be their condition, yet know not that they are poor, and miserable, and wretched, and blind, and naked, will never buy of Christ gold tried in the fire that they may be rich, and white raiment that they may be clothed. "The whole need not a physician, but they that are sick;" and none will seek the aid of the spiritual Physician but those who are aware of their moral malady, and apprehensive of their imminent danger. "Blessed," therefore, "*are* the poor in spirit;" compared with that of the self-complacent and self-sufficient, their state of mind

is in itself a happy, a very happy one; and it induces them to betake themselves to that infinite fulness whence all their wants may be supplied and their best desires realized. In the history of men who rise to eminence in the world there is generally a moment of vital interest;—it is that when they become conscious of their inward strength, and learn to rely on themselves. In the history of the Christian, too, there is a moment of vital importance; but it is that in which he becomes truly conscious of his inward weakness, of his utter spiritual destitution; when he goes out of himself and looks for his salvation in Christ alone. Hence poverty of spirit is placed by our Lord at the head of the beatitudes; it is the commencement of the Christian life. Humility is the foundation of the Christian's character, nor less of his consolation; and the superstructure will be strong and durable as the foundation is broad and deep.

But, further, while the poor in spirit are pronounced happy now, there is an unspeakably great and precious promise also given to them: "Theirs is the kingdom of heaven." This is a phrase of frequent occurrence in the New Testament. It is occasionally somewhat varied. Thus we frequently read of the kingdom of heaven; at other times of the kingdom of God; and sometimes of the kingdom of Christ. The meaning of this phrase is not precisely the same in every passage, though one grand idea prevails throughout all its various significations. By "the kingdom of heaven," in the passage before us, we understand the dispensation or reign of grace and truth, which Jesus Christ came into the world, not only to proclaim, but also to introduce and to establish; and the meaning of the promise is, that the gospel dispensation, with its grace and peace, with its righteousness and truth, with all its present privileges and with all its future glories, is the portion of the poor in spirit. For them it has been prepared, to them it is freely given, by them alone can it be received and enjoyed. Poverty of spirit is the indispensable condition of the possession of the kingdom of heaven.

This dispensation is with propriety called a kingdom. It has all the essential elements of a kingdom. It is a community; it has its ruler; its laws; its immunities and privileges. Every one who is born into this kingdom becomes from that moment a member of a large and happy community. He is no longer an isolated being, but a member of the living body of which Christ is the head. The members of this community, though now in a great measure unknown to and separated from each other, are nevertheless really one; and ultimately their union will be as complete as it is indissoluble.

This kingdom is essentially spiritual in its character. It is the reign of God in the soul of man; it is the re-establishment of the divine authority over the human heart and conscience. Its sovereign is Jesus, and his empire is an empire over mind. Its subjects are spiritual persons, who are born again of the Spirit of God. Its laws are spiritual, extending, not simply to the external conduct, but to the control of the affections and the regulation of the will. Its arms are spiritual; the weapons by which it is maintained and extended are not carnal. The "complete armour" of the soldiers of Christ is the "armour of righteousness," — "the armour of light." The shield which they use is the shield of faith; their helmet is the hope of salvation; the sword which they wield is the sword of the Spirit, which is the word of God; the arrows with which they fill their quiver are the arrows of conviction; the force which they employ is the force of truth; the only power which they recognize is the power of persuasion. None of the weapons of

their warfare are carnal; and because not carnal they are mighty, through God, to the pulling down of strong holds. Hence this kingdom is at once designed and adapted for universal prevalence, and is distinguished by perpetuity and celestial glory.

This kingdom is found on earth in its commencement; it is found in heaven in its consummation. It is called emphatically the kingdom of heaven, not only because it is found in its perfect state only in the heavenly world, but also because it is the re-establishment on earth of the principles which have ever prevailed in heaven. Moreover, the subjects of this kingdom are all tending thither. Heaven is perpetually attracting to itself all kindred elements. There all the subjects of this kingdom shall meet at last, and there they shall dwell for ever. This is the kingdom of heaven which is promised to the poor in spirit, and which none else can inherit.

Before we close these remarks we may advert for a moment to the richness, as well as the wondrous adaptation, of this promise to the characters described. To the poor is promised a kingdom; to the poor in spirit, the kingdom of heaven. What adaptation, and, at the same time, what munificence is here! It had been much if Jesus had said, "Blessed are the poor, for all their wants shall be supplied:" but he goes far beyond this; he gives them a kingdom! He raises them from the deepest distress and places them amongst princes. And this rich inheritance is suited to their character. Their poverty is not outward, but inward; and their inheritance is not an earthly kingdom, but the kingdom of heaven,—a spiritual, glorious kingdom, which will never pass away.

Reader, is this kingdom yours?—now yours?—for ever yours? It is proffered to all to whom the gospel comes; but it can be enjoyed only by the poor in spirit; and to them it is freely given.

SPANISH MIRACLES.

In 1835, the liberal government of Spain, at the head of which was queen Christina, since the death of Ferdinand VII. in 1833, was unable any longer to withstand the insurgents, and ordered that all the monastic communities should be dispersed, and their convents destroyed, which was done in many places. The 6th of July was the day appointed for the formal suppression of our convent. The Justicia, or civil officers, presented themselves, and, in the name of the queen, declared the community to be dissolved, and delivered to each monk a passport to return to his native place. But before we had time to leave the convent, the leaders of the insurgents of Olot rushed in, and began their work of destruction. The crowd soon hastened to the chapel, and tore down the pictures and the altars, which had so long been the objects of blind adoration.

There was there an image of the Virgin Mary, which had the miraculous property of weeping. Many a time have I seen it, with the big tears trickling down its cheeks, and I, as all others, believed it to be unquestionably a miracle. When the insurgents penetrated into the chapel, as I have above stated, they tore the image down from its niche, and discovered behind its head small tubes conducting from a basin in which water was poured; and thus the image wept.

Another similar discovery was made in our vicinity. In the town of Baguet there was a church which was celebrated far and wide for containing a figure of the Saviour, called the "Santa Majestad," or Sacred Majesty. It had the appearance of being covered with a shining

dress down to the kness, and was reported to have been miraculously saved from destruction, when in 1816 the French ineffectually attempted to burn it. This image had, it was said, the property of *sweating*. This was called a miracle; but the insurgents, who tore it down, with its fellow idols, found that a vessel of boiling water was placed beneath the statue, and the steam was carried through tubes over the body, and issued through small holes or pores. As to its quality of not burning, it by no means resisted the attempts of the insurgents.

These and many other discoveries of the shameful impositions to which they had so long been subjected, so exasperated the people, that all religious feeling was lost in the detestation of those who had so lately been the objects of their respect. The churches were closed for some time; all images and pictures of the saints which, as customary, were hung up in the streets, were torn down and destroyed.—*Ramon Monsalva'ge.*

FAMILY BIBLE READING FOR JUNE.

Day of the Month.	Day of the Week.	PHASES OF THE MOON. Last quarter..... 6th day.....4h 6m afternoon. New moon.....13th day.....1h 8m morning. First quarter.....20th day.....7h 32m afternoon. Full moon .....28th day.....1h 22m afternoon.	Rising of the Sun.	Setting of the Sun.
			h m	h m
1	Tu	Judges xvi.....Romans v.		
2	W	xvii.....vi.	3 49	8 6
3	Th	xviii.....vii. 1—20.	3 48	8 7
4	F	Ruth i.....vii. 21–25, viii. 1–11.	3 48	8 8
5	S	ii.....viii. 12—39.	3 48	8 9
6	LD	Psalms.	3 47	8 10
7	M	Ruth iv.....Romans ix.	3 46	8 10
8	Tu	1 Sam. i., ii. 1—11.....x.	3 46	8 11
9	W	ii. 12—17, 27—36, iii.....xi.	3 46	8 12
10	Th	iv., v. 1—7.....xii.	3 45	8 13
11	F	vi., vii. 1—12.....xiii.	3 45	8 13
12	S	vii. 13—17, viii.....xiv.	3 45	8 14
13	LD	Psalms.	3 45	8 14
14	M	1 Sam. ix. 1—24.....Romans xv.	3 45	8 15
15	Tu	ix. 25—27, x.....xvi.	3 45	8 16
16	W	xi., xii.....Acts xx. 2—38.	3 44	8 16
17	Th	xiii.....xxi. 1—17.	3 44	8 17
18	F	xiv. 1—46.....xxi. 18—40.	3 44	8 18
19	S	xv.....xxi. 40, xxii. 1—29.	3 44	8 18
20	LD	Psalms.	3 44	8 18
21	M	1 Sam. xvi.....Acts xxii. 30, xxiii.	3 44	8 18
22	Tu	xvii.....xxiv.	3 44	8 18
23	W	xviii.....xxv.	3 45	8 19
24	Th	xix.....xxvi.	3 45	8 19
25	F	xx.....xxvii. 1—38.	3 36	8 19
26	S	xxii.....xxvii.39–44, xxviii.1–10.	3 46	8 19
27	LD	Psalms.	3 46	8 19
28	M	1 Sam. xxiii.....Acts xxviii. 11—31.	3 47	8 18
29	Tu	xxiv.....Ephesians i.	3 47	8 18
30	W	xxvi.....ii.	3 48	8 18

CAPTAIN KEMP.

Captain Kemp was one of a numerous class, who, in early life are induced by a spirit of enterprise and flattering prospects, to try their fortunes in the east. His mother was a member of the baptist church in Devonshire Square, and carefully instilled into the youthful mind of her bold and adventurous son, the principles of her faith. A sea-faring life, with rising prospects of multiplying temptations, soon obliterated all religious thoughts and impressions, till at length sceptical, or rather infidel, opinions, took possession of his mind. Still, from early habit and fond recollections of home, he did not wholly estrange himself from Christian worship. At the time when Dr. Carey and his associates were conducting their missionary operations in full vigour, and when the doctor himself statedly preached, Captain Kemp was an occasional hearer, when his ship was in port. At the close of one of his discourses the preacher made an appeal to unbelievers and rejecters of Christ, in language which he was in the frequent habit of employing, and remarked, that if such objections should prove right, it would not materially affect believers; but, said he, in conclusion, "If we should be right, what will become of you?" This pointed interrogation, like the arrow from the bow drawn at a venture, which reached a king's heart, penetrated the conscience of the gay captain, and never ceased to affect him till he became a humble penitent at the foot of the cross of Christ.—*Hoby's Memoir of Yates.*

Captain Kemp rendered important assistance afterwards to our mission in India, by conveying missionaries in his vessel free of expense.

SCHOLASTIC DISPUTATION.

The schoolmen gloried in dispensing with texts of scripture. Thus it was boasted among them, that "there was a disputation that lasted the whole of the sixth of July from morning till night, and which was conducted with so much subtlety that during the whole time not one word of the scripture was quoted."—*Birt's Patristic Evenings.*

A HARD HEARTED CREDITOR.

An honest lawyer of Brecon, who unfortunately adopted the notion that he was a poet, and to substantiate his claim published a book, died soon after, leaving his widow in straitened circumstances. Meeting with a gentleman who was going to Brecon, says Mr. Cottle, I requested the favour of him to convey to her a guinea, as a small present. A week after, I received a letter from the widow, thanking me for my kind remembrance, but she said that she was not benefited by it, as Mr. ——— said to her, "This is a guinea sent to you by Mr. Cottle, of Bristol, but as your husband owed me money, I shall carry it to the credit of his account;" when, buttoning his pocket, he walked away. I immediately sent her another guinea, and requested her not to name so disreputable an action in one from whom I had hoped better conduct. This gentleman, till the period of his death, twenty years after, always shunned me! At the time the abstraction took place, he was a wealthy man, and kept his carriage; but from that time he declined in prosperity, and he died in indigence.

REVIEWS.

A Treatise on the Physical Cause of the Death of Christ, and its Relation to the Principles and Practice of Christianity. By WILLIAM STROUD, *M.D.* London: Hamilton and Adams. 8vo. pp. x. 496.

THE aim of the pious author of this work is to illustrate by medical science the most important event that ever took place. The death of the incarnate Son of God, being the basis of all well-founded human hope, is interesting beyond all comparison to every man who appreciates rightly the love which it exhibited and the advantages which it secures. Personal affection for the adorable sufferer naturally inclines the devout believer to meditate on the scene; every expression that fell from the Redeemer's lips, and every incident that can throw light on his emotions, are worthy of consideration; and if physiology can do anything to elucidate the facts of the history, every enlightened Christian will be ready to welcome its aid.

Three circumstances connected with the dying sufferings of our Lord must strike an intelligent reader of the New Testament as extraordinary. The first is the early termination of those sufferings; a termination which took place before it was expected by the actors in the scene, and much more speedily than was common among persons doomed to the same punishment. The Jewish rulers, knowing that the death of the culprits was not to be expected on the day in which they were crucified, were anxious that it might be expedited, so that the bodies might be removed from the crosses before the commencement of the sabbath; but when the soldiers came to execute the order which had been obtained, they found that Jesus was dead already. Joseph of Arimathea went to Pilate and requested permission to remove the body of his deceased friend; "Pilate marvelled if he were already dead;" and it was not till he had ascertained the fact from the centurion that he consented. The object was that the bodies should be removed before six in the evening, and it was not till nine in the forenoon that they had been nailed to the crosses. Our Lord died when he had been crucified but six hours. Now the death of crucifixion was proverbially lingering. The sufferer was worn out by pain, and thirst, and hunger, but the wounds inflicted on his hands and feet were not necessarily or immediately fatal. No vital part was injured; no large vessel torn. The local inflammation would cause sympathetic fever: throbbing headache, intense thirst, restlessness, and anxiety would follow. When suppuration set in, the fever would abate; but the wound being prevented from healing, suppuration would continue and the fever would assume a hectic character, and sooner or later would exhaust the powers of life. When the inflammation of the wounds produced mortification, nervous depression would be the immediate consequence, and the sufferer would sink rapidly. No longer sensible of pain, his anxiety and sense of prostration would become excessive; hiccup would supervene, his skin would be moistened with a cold clammy sweat, and death would ensue. It was in this manner that death on the cross must have taken place, in an ordinarily healthy constitution. The wounds in themselves were not mortal; but, as long as the nails remained in them, the inflammation must have increased in intensity till it produced gangrene. Thirty-six hours would be an early period for death to be caused by crucifixion in a healthy adult: forty-eight hours would be far more common. When Felix Carey was in Burmah, he interceded successfully with the viceroy for a man who was crucified; he took him down after he had been nailed up more than six hours, carried him home, and dressed his wounds. The sufferer was able to sit up the next day, and eventually was cured. Josephus tells of three of his own acquaintances whom he had recognized on crosses at a village called Thecoa, and who at his request were taken down, of whom one survived, though two expired in the hands of the physicians. Captain Clapperton, writing on the capital punishments inflicted in Soudan, as quoted by Dr. Stroud, says, "I was told, as a matter of curiosity, that wretches on the cross generally

linger three days before death puts an end to their sufferings." What was it, then, that caused our Lord to expire suddenly, having just before cried "with a loud voice," when he had been on the cross but six hours?

It has very commonly been remarked that the Saviour had been brought into a state of exhaustion previously by the sufferings he had undergone during the preceding night and early in the morning; but Dr. Stroud observes that "the scourging, mockery, and labour of carrying the cross, were not in themselves more distressing to Jesus than to the malefactors who accompanied him;—his fasting and watching had not, at furthest, continued longer than from the preceding evening;—his removal from place to place was not likely to be attended with much fatigue, since all the places lay within a narrow compass;—and heat of climate could not have been very oppressive in Jerusalem at the vernal equinox, to a native of the country; more especially when it is considered that, during the last three hours of his life, from the sixth to the ninth hour, the sun was obscured, and that in the much hotter climate of central Africa crucified persons usually live three days on the cross." Nor had the preliminary outrages produced such visible effects as to prevent Pilate, who had known of them, from expressing surprise at his early death. Nor do they account for his loud cry just before he expired, which Matthew Henry says "was a sign that after all his pains and fatigues his life was whole in him, and nature strong." "The voice of dying men," adds that celebrated commentator, "is one of the first things that fail."

Another explanation of the fact given by eminent writers, both in ancient and modern times, has been that when Jesus had hung upon the cross six hours he voluntarily relinquished life. This view of the case is certainly congenial with expressions he had used some weeks before, when he said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." The reference of this language may be, however, to his voluntarily placing himself in the way of his foes when he knew that his hour was come, and refraining from the use of any means to protect himself, or induce his enemies to let him go. "That it was in the power of Christ to avoid such a death," says the author of the work before us, "had he chosen to renounce the object of his mission, is evident amongst other reasons from his miraculous overthrow of the hostile band in the garden of Gethsemane; from his question to Peter,—'Thinkest thou that I cannot even now request my Father, and he would send to my aid more than twelve legions of angels? [but] how then would the scriptures be fulfilled, [which declare] that thus it must be?'—and from his remark to Pilate,—'Thou wouldst not have had any authority at all against me, had it not been given to thee from above.' In all the scriptural allusions to this subject, the death intimated, although voluntary, is moreover represented, not as self-inflicted, but as penal and vicarious," page 58. On such a subject as this we would write with great diffidence; but, though we have been accustomed to interpret our Lord's language respecting his power to lay down his life, as indicating that his relinquishment of life when all was "finished" was his own act, we cannot deny that this view is open to some grave objections. If this were the case, death was to him an entirely different thing from what it is to us. Death, that terrible infliction which is regarded with so much dismay, is to men in general the deprivation of life, not by their own active agency, life being forced from them by physical causes; while death, to him, according to this hypothesis, was the relieving himself from suffering, an act by which he authoritatively put an end to his anguish. He had never made use of his superhuman powers to supply his own bodily wants, but had refused when tempted to do so after his long fast in the wilderness. Had he turned the stones into bread, he would not have been an example of the endurance of extreme destitution to his brethren who could not work miracles. He had never apparently made use of those powers to mitigate the pains inflicted upon him by his foes, or render himself insensible to any of the hardships pertaining to the lot of suffering humanity. It was something new—something quite distinct from his previous course—if when his life was still whole within him, he withdrew himself from further suffering, and from the endurance of those peculiar

pains which he must have experienced had he sustained passively the natural results of what his enemies had done, allowing himself to linger still till human nature sank under physical pressure. Martyrs at the stake called sometimes for more faggots; it would have been a great relief to them to have been able to dismiss their spirits; and it seems to us that it must have been a great mitigation of the Saviour's distress if he felt himself both able and at liberty, by an act of his own will, to terminate the scene without going through that climax of suffering which is implied in the involuntary endurance of that which we call death. If it can be shown on the contrary, as Dr. Stroud thinks, that his death was the result of causes operating upon the human frame, to the experience of which he had graciously consented beforehand, it seems to be more accordant with some scriptural phraseology, and to enhance our obligations to his self-sacrificing love.

2. The physical effects produced by the distress which the Redeemer endured in the garden, before his human enemies had touched him, were also extraordinary. Almost as soon as he arrived there, he was seized with consternation and grief. The serene state of mind in which he had addressed his disciples in those discourses which he had delivered after supper, and in that prayer which is recorded by John, was no longer perceptible: it was succeeded by agitation and dismay. He retired and prostrated himself, praying that if it were possible that hour might pass from him, and then returned to the three friends whom he had left together, and whom he found sleeping. He retired and prayed again, and again returned. A third time he retired and prayed, and a messenger from heaven appeared to him. Now came the agony. "Being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground," or, according to the rendering preferred by Dr. Stroud, "His sweat became as it were clots of blood dropping to the ground."

In reference to this astonishing fact medical science shows that a bloody perspiration may be the result of mental anguish, but that the cases in which this effect have been known to occur have been few, and have never been produced but by the excitement of extreme terror. On this subject Dr. Stroud writes thus:—

"From the foregoing testimonies of eminent authors, to which many more might be added, it thus appears that one of the principal corporeal effects of the exciting passions is palpitation, or vehement action of the heart; and it will now be shown that, when this action is intense, it produces bloody sweat, dilatation, and ultimately rupture of the heart. By those acquainted with the structure and functions of the animal frame such results might readily be anticipated; but to others, authentic records of their actual occurrence will furnish the best proof of the fact. Perspiration, both sensible and insensible, takes place from the mouths of small regularly organized tubes, which perforate the skin in all parts of the body, terminating in blind extremities internally, and by innumerable orifices on the outer surface. These tubes are surrounded by a net-work of minute vessels, and penetrated by the ultimate ramifications of arteries which, according to the force of the local circulation, depending chiefly on that of the heart, discharge either the watery parts of the blood in the state of vapour, its grosser ingredients in the form of a glutinous liquid, or in extreme cases the entire blood itself. The influence of the invigorating passions, more especially in exciting an increased flow of blood to the skin, is familiarly illustrated by the process of blushing, either from shame or anger; for during this state the heart beats strongly, the surface of the body becomes hot and red, and if the emotion is very powerful, breaks out into a warm and copious perspiration, the first step towards a bloody sweat. Of the latter affection several instances are related in the German Ephemerides, wherein Kannegiesser remarks,—'Violent mental excitement, whether occasioned by uncontrollable anger, or vehement joy, and in like manner sudden terror, or intense fear, forces out a sweat, accompanied with signs either of anxiety or of hilarity.'—After ascribing this sweat to the unequal constriction of some vessels and dilatation of others, he further observes,—'If the mind is seized with a sudden fear of death, the sweat, owing to the excessive degree of constriction, often becomes bloody.'—The eminent French historian De Thou mentions the case of—'an Italian officer who commanded at Monte-Maro, a fortress of Piedmont, during the warfare in 1552, between Henry II. of France and the emperor Charles V. This officer, having been treacherously seized by order of the hostile general, and threatened with public execution unless he surrendered the place, was so agitated at the prospect of an ignominious death, that he sweated blood from every

part of his body.'—The same writer relates a similar occurrence in the person of a young Florentine at Rome, unjustly put to death by order of Pope Sixtus V. in the beginning of his reign, and concludes the narrative as follows:—'When the youth was led forth to execution, he excited the commiseration of many, and through excess of grief, was observed to shed bloody tears, and to discharge blood instead of sweat from his whole body; a circumstance which many regarded as a certain proof that nature condemned the severity of a sentence so cruelly hastened, and invoked vengeance against the magistrate himself, as therein guilty of murder.'—Amongst several other examples given in the Ephemerides, of bloody tears and bloody sweat occasioned by extreme fear, more especially the fear of death, may be mentioned that of—'a young boy who, having taken part in a crime for which two of his elder brothers were hanged, was exposed to public view under the gallows on which they were executed, and was thereupon observed to sweat blood from his whole body.'—In his commentaries on the four Gospels, Maldonato refers to—'a robust and healthy man at Paris who, on hearing sentence of death passed on him, was covered with a bloody sweat.'—Zacchias mentions a young man who was similarly affected on being condemned to the flames. Schenck cites from a martyrology the case of—'a nun who fell into the hands of soldiers; and, on seeing herself encompassed with swords and daggers threatening instant death, was so terrified and agitated, that she discharged blood from every part of her body, and died of hemorrhage in the sight of her assailants;'—and Tissot reports from a respectable journal that of—'a sailor who was so alarmed by a storm, that through fear he fell down, and his face sweated blood, which during the whole continuance of the storm returned like ordinary sweat, as fast as it was wiped away.'"—*Pp.* 85—88.

In applying these facts to the case of our Lord, Dr. Stroud remarks that "to advance the divine glory, to magnify the law and make it honourable, and to accomplish the redemption of mankind, Christ voluntarily consented to bear in his own person the retribution due to human depravity, and in that capacity to lose for a time all sense of God's friendship, and all enjoyment of his communion, although conscious that the misery thence arising would occasion his death;"—that "the scene at Gethsemane was a wise and necessary prelude to that at Calvary, a foretaste or trial, which prepared him for the last awful conflict;"—that "never before had his filial communion with God been interrupted: on suddenly losing it, and finding himself exposed without protection to the horrors of his responsibility, and the malignity of the powers of darkness, he was as it were taken by surprise, and nearly destroyed by consternation and distress." He adds,—

"The more minutely the subject is examined, the more perfect will be found the accordance between the sufferings of Christ and the cause here assigned for them. These sufferings presented two successive stages,—consternation, and agony,—conditions which, although frequently confounded by commentators, are not only different, but actually opposite to each other. The natural contrast which subsists between the exciting and the depressing passions, as likewise between their respective effects, has been already mentioned. Excessive fear and grief debilitate and almost paralyse the body, whilst agony or conflict is attended with extraordinary strength. Under the former the action of the heart is enfeebled; and if, owing to constriction of the cutaneous vessels, perspiration ever occurs, it is cold and scanty. Under the latter the heart acts with great violence, and forces a hot, copious, and in extreme cases a bloody sweat through the pores of the skin."—*Pp.* 111, 112.

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"It has been suggested that the bloody sweat of Christ might be attributed to relaxation of the cutaneous vessels, in conjunction with a dissolved state of the blood; but the explanation is inadmissible, since, as has been shown, his condition at the time was not that of weakness, but of strength, and the blood which issued with his sweat was not liquid, but clotted. Besides, except under peculiar circumstances, and in connexion, there is reason to believe, with violent action of the heart, relaxation of of the cutaneous capillaries is not productive of bloody sweat, which on the contrary requires and implies a strong expulsive force.—'In all hemorrhage,' says Harvey, 'the more vehemently the arteries pulsate, the more speedily will the body be emptied of its blood. Hence also, in all fainting, fear, and similar affections, when the heart beats languidly, weakly, and without impulse, all hemorrhage is checked and restrained.'"—*Pp.* 112, 113.

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"The intense grief and consternation which the Saviour experienced at the commencement of his sufferings in the garden, and under the shock of which he fell prostrate to the earth, might possibly have destroyed him by simple

exhaustion, but would never have produced the bloody sweat reported by Luke; who, independently of his guidance by the Holy Spirit, was, as a physician, peculiarly well qualified to notice and record such an occurrence. He therefore ascribes this sweat to a cause by which it is fully and solely explained, namely, the communication of supernatural strength:—'There appeared to him an angel from heaven, strengthening him.'—It was then that,—'falling into an agony, [Christ] prayed most earnestly, and his sweat became as it were clots of blood dropping to the ground:'—implying that he was no longer prostrate as at first, but on his knees. Attempts have been made to explain away the strong terms used by the evangelist, but they certainly denote a sweat mixed with blood in a half-coagulated state, so profuse as to fall from the head and neck (the parts chiefly liable to be uncovered, and from which sweat of any kind is most readily furnished), in thick and heavy drops to the ground. Unless Luke meant to convey this meaning, his employment of such expressions is unaccountable."—*Pp.* 114, 115.

3. A third fact connected with the death of our Lord was equally extraordinary. "When they came to Jesus and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it," adds the apostle John, "bare record, and his record his true; and he knoweth that he saith true, that ye might believe."

Neither water nor any fluid having the appearance of water, is usually found in the body after death. An eminent surgeon who had witnessed hundreds of dissections, and taken accurate notes of the condition of the blood in nearly one hundred and fifty of the bodies which he had examined said, in a letter quoted by the author, "I have never found clear serum, such as I could suppose to be separated from the blood in its coagulation, collecting in any part of the body after death." Dr. Davy, who published detailed accounts of above two hundred inspections, in which particular attention had been given to the condition of the blood in the heart and great vessels, although he had found the blood either wholly solid, wholly liquid, or in various intermediate conditions, "met with only a single instance, and that under very peculiar circumstances, in which a portion of clear serum was detached from the crassamentum." Dr. Stroud, however, has collected a great number of cases in which water, or serum, in a very large quantity, sometimes amounting to some pints, has been found in the pericardium, by which the heart is surrounded, *when death had been caused by "a broken heart."* Rupture of the heart, whether caused by intense grief or by physical disease, produces in many cases an effusion of blood into the pericardium, the effusion taking place during the last moments of life, and the extravasated blood divides into crassamentum and colourless serum, while that which continues in the vessels remains fluid.

"The Commentaries of the Academy of Bologna, for 1757, contain an account by Galeati of a man who, after having long enjoyed good health, and taken much equestrian and other exercise, adopted a sedentary mode of life, in consequence of which he laboured for more than thirty years under various pains and ailments, and at length died suddenly. Besides several other lesions observed in the body, a small rupture was found in the left ventricle of the heart; and the pericardium was so distended as to occupy a third part of the cavity of the chest. On opening it, a large quantity of serum was discharged, and two pounds of clotted blood were seen adhering at the bottom.—In the London Medical Repository for 1814, Mr. Watson relates the case of a gentleman between fifty and sixty years of age, who died suddenly from the rupture of an aneurism of the aorta; and observes,—'The sac had burst by an aperture of nearly three-fourths of an inch in length into the pericardium, which, as well as the sac itself, was filled with coagula and serum, to the amount of about five pounds.'—The London Medical and Physical Journal for May, 1822, reports from the Paris Atheneum of Medicine, an instance of spontaneous rupture of the heart in a gentleman aged about sixty-five years, of moderate habits, and in the full enjoyment of health. With the exception of the rupture, the heart was in every respect perfect, its substance being neither softer nor thinner than usual.—'The pericardium, which appeared much distended, had a blueish colour, and presented an evident degree of fluctuation, contained a quantity of serum and coagulated blood.'"—*Pp.* 150, 151.

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"'A man named James Brown, about twenty-seven years of age, who had been at sea, and lost his left leg, and subsequently lived as a tramper about the country, was drinking with two others in a beershop in Blakeley Street, when he suddenly complained of illness,

lay down on one of the forms, and vomited a little; and, ere a surgeon who had been sent for could arrive, expired. Mr. Ollier, on examination of the body, found it wholly free from any mark of violence, the stomach and liver were in a very diseased state, the heart-purse contained about a quart of blood and water, and there was a rupture in the great artery leading from the heart, which was produced by disease, and must have caused death almost instantaneously. An inquest was held on view of the body on Monday, by W. S. Rutter, Esq., coroner, when the jury found that his death had been caused by disease, and not otherwise.'—A letter on the subject, addressed to the author by the late J. A. Ransome, Esq, of Manchester, confirms the foregoing narrative, and contains the following note from Mr. Ollier.—'The disease of the aorta was a thickening of its coats, without any ossific deposit. The size of the aperture was very small, and was situated just where it rises from the ventricle, and would not have been observed but for the consequences. The blood was separated, although indistinctly, into serum and crassamentum.'—As a proof of the equivalence of the terms, the same surgeon, when delivering his testimony at the coroner's inquest, judiciously used the more popular language above mentioned,—'The pericardium contained about a quart of blood and water.'" *Pp.* 400, 401.

These facts, with others of the same kind, are deemed by Dr. Stroud sufficient to prove that the blood and water which flowed from the side of Christ, when pierced by the soldier's spear, were the result of a previous effusion into the pericardial sac of a quantity of blood, which had there separated into serum and crassamentum, and was derived from rupture of the heart. Rupture of the heart, produced by agony of mind, he concludes, therefore, was the true physical cause of the Saviour's death. In persons who die of what is called a broken heart, it is well known that the auricles are sometimes found much distended; the power of contraction is lost, and the circulation is in consequence stopped. When, however, the distension is followed by violent contraction, the result is often rupture, which generally takes place in the left ventricle; and unless the vital force happens at the time to be much depressed, the blood thus discharged into the pericardial sac divides into its constituents more readily than when it remains within its natural receptacles. These constituents are commonly termed blood and water. "An unfortunate female of this city," says a surgeon residing at New York, "literally and truly died of a broken heart, as was found on dissection; and there was every reason to believe that this consummation of her misery was the unavoidable consequence of her exquisite dejection of mind at that particular moment. . . . At the summit of the aortic ventricle was discovered the breach from which the effused blood had issued. It was irregularly lacerated, and measured about half an inch in diameter." A post mortem examination of a labouring man who had for ten years suffered great despondency of mind, owing to the unfaithfulness of his wife, and who had died suddenly, took place in the presence of a medical gentleman at Leamington. On opening the chest, the bag of the pericardium appeared much distended with fluid, and was of a dark blue colour. On cutting into it, a pint at least of transparent serum issued out, leaving the crassamentum firmly attached to the anterior surface of the heart. On further examination, to ascertain the source of the hemorrhage, it was found that the left ventricle, from the origin of the aorta downwards to within an inch of the apex, was ruptured. A stout, muscular, working man, forty-six years of age, who had laboured for many years under great mental anxiety, was attacked with severe cardiac symptoms on the evening of Nov. 5, 1826, and, after great agony of body and mind, died on the 9th day of the same month. On opening the thorax, the pericardium was found distended, and emitted when divided a quantity of serous fluid; but the heart was entirely concealed by an envelope of coagulated blood in three distinct layers, owing to rupture of the left ventricle close to the septum, and nearer the apex than the base of the heart. Philip V. died suddenly on being told that the Spaniards had been defeated; and, on opening him, his heart was found ruptured.

"Mental agony, or a violent conflict between opposite and distressing emotions, naturally occasions palpitation; and, when rapidly raised to the highest degree, produces either bloody sweat, or sudden death by rupture of the heart, an event usually attended with loud cries. In the latter case, although scarcely in any other, the blood inwardly effused separates after death into its solid and liquid parts, so as to present when exposed, the appearance commonly termed

blood and water. Such is precisely the view which, in the simplest form of narrative, and without note or comment, the scripture gives of the death of Christ. In the garden of Gethsemane he was subjected for the first time to mental sufferings of overwhelming severity, which rendered his—'soul exceedingly sorrowful, even unto death;'—and, had he not received angelic succour, would apparently, without the aid of any external infliction, have proved fatal on the spot; but, having been thus seasonably counteracted, proceeded no further than to produce a bloody sweat.—'His sweat became as it were clots of blood dropping to the ground.'—After a respite of some hours, during which he evinced the greatest fortitude and self-possession, these peculiar sufferings were renewed on the cross, where they again attained their highest intensity, and on this occasion were unattended with any intermission or relief. The consequence was that, after silently enduring them for three hours, he suddenly expired amidst loud and fervent exclamations, long before the outward punishment could have proved fatal; and, on his side having been afterwards pierced by a spear,—'immediately there came forth blood and water,'—implying that his heart had been previously ruptured. The correspondence of the several occurrences here related to the natural order of things is sufficiently obvious; and, as amidst the wide range of possibilities many other causes and effects might have been assigned, although none of them would have possessed this necessary character, so exact and critical a correspondence between the statement and the reality, and that in reference to a transaction so singular and uncommon, must undoubtedly be regarded as a strong internal evidence of truth."—*Pp.* 334, 335.

In the second part of this treatise, Dr. Stroud applies his views of the immediate cause of the death of Christ to the elucidation of the doctrine of the atonement—of the types and prophecies of the Old Testament—of the narratives and symbols of the New Testament—of the doctrines and precepts of scripture—and of the evidence of the truth of Christianity.

After this general survey, some of our readers will perhaps expect a few words illustrative of our opinion of the book, and of the soundness of its argument.

The author, who is we are informed a physician of experience and acknowledged skill, has devoted much time to the investigation, a quarter of a century having elapsed since its original conception occurred to him, "during the greater part of which period," he tells us, "it has often been the subject of his thoughts, and not unfrequently of his conversation and correspondence." His attachment to evangelical truth is evidently cordial and discriminating: if we were required to specify the theological school to which he is attached, we should mention that of Dr. Pye Smith, to whom his volume is dedicated. He has read many good books, and accustomed himself to biblical criticism; but, as a writer, he evinces, we think, some deficiency of tact. If his arrangement had been more lucid, and his abstinence from repetition and digression more stringent, he might have produced a book of half the size of the present volume which would have been more generally read and more convincing. The redundancies are by no means worthless; but, in some cases, they divert the reader's mind from the principal topic, and obscure it from view.

As to the author's main position, we wish to speak with caution, but we are strongly inclined to think that he is right. If he has not absolutely proved that rupture of the heart, produced by mental agony, was the immediate cause of the Saviour's death, he has made it appear to us exceedingly probable. We shall be glad to learn the judgment of eminent physiologists respecting his theory, as well as that of judicious and candid men who are accustomed to weigh scripture evidence. We are quite aware of objections that may be brought against his hypothesis, but are ready to avow that we do not at present see how it is to be refuted. It seems to us also to exhibit a greater conformity of the anti-type to the typical sacrifices offered under the law than can be seen without it. In the language of Moses it was the blood that made atonement for the soul; and by divine appointment all the blood of the victim was to be poured out at the bottom of the altar. "But," as Dr. Stroud observes, "here a formidable difficulty presents itself. The ordinary death of the cross did not furnish the requisite condition. Instead of occurring suddenly by the effusion of the life's blood, it was effected by slow exhaustion and protracted torture. The scanty drainings of blood from the transfixed extremities," he adds, "could not satisfy the demands of the Levitical law; and if under that dispensation one of the inferior animals had been thus slain, it could not have been accepted as a victim

at the altar. The stab with the soldier's spear might, in appearance at least, have answered the purpose, had it been given during life, but Jesus was already dead when it took place. The fatal hemorrhage foretold in scripture is moreover represented as the result, not of external violence, but of inward grief, and in a certain sense as his own act: 'He poured out his life's blood unto death.' During a long succession of ages, the types and prophecies of scripture announced that Christ would suffer the death of malediction, and of the cross; not however in the usual manner, nor yet by the fracture of his limbs, but by some extraordinary process connected with 'the travail of his soul,' and terminating on the very day of his crucifixion in the effusion of his life's blood, the indispensable medium of atonement."

Independently of the main position, however, the influence of the work on an intelligent Christian's mind will be salutary. It is eminently adapted to excite sympathy with the gracious sufferer, and deepen our emotions of gratitude for his self-denying love. Never before did we read a book which impressed us so powerfully with the intensity of that mental anguish which the Saviour endured in Gethsemane. Never before did we feel so completely the correctness of the ancient saying, that the sufferings of Christ's soul were the soul of his sufferings. There is much indeed in the scene that is to us mysterious. We do not pretend to understand what were the immediate causes of the Redeemer's consternation, grief, and conflicting emotions which threw him into an AGONY; how conscious innocence and rectitude could have felt as the Saviour appears to have felt both in the garden and on the cross; or how he, with his full knowledge of his Father's purposes, and firm faith in their accomplishment, could have been brought into a state of mind giving rise to his pathetic exclamation, "My God, my God, why hast thou forsaken me?" But then, how little is there respecting Deity that can be fully understood by finite man! How much that is incomprehensible to us is connected with everything relating to the appearance of God manifest in the flesh! The fact is certain: "it pleased the Lord to bruise him and put him to grief." His soul was being made an offering for sin. The hand of God lay heavily upon him. Spiritual griefs weighed him down, and afflicted him more terribly than even the excruciating pains inseparable from the death of the cross.

We thank Dr. Stroud cordially for what we deem a very valuable contribution to theological science.

BRIEF NOTICES.

Reminiscences of Samuel Taylor Coleridge and Robert Southey. By JOSEPH COTTLE. London: 12mo. pp. xx. 516. Price 10s. 6d.

This is one of the most amusing books that have come into our hands for several years. The projects, adventures, conversations, and familiar correspondence of the learned and clever young men who are presented to our view by the survivor, give to the work an enchanting interest. To amuse, however, is not the principal design of the writer. He thinks, and thinks justly, that there is scarcely an individual, whose life, if correctly delineated, would not present much from which others might derive instruction, and that this is especially the case "in reference to the ethereal spirits, endowed by the Supreme with a lavish portion of intellectual strength, as well as with proportionate capacities for doing good." In Coleridge, we see an intellectual giant, possessing power to fascinate all his connexions by his conversational talents, and delight the public by his writings, shorn like Samson, and rendered comparatively useless, and ultimately wretched; first, by the indulgence of indolent habits of procrastination, leading him to break every engagement, neglect every duty, and render every promise worthless; and then by the use of narcotics, increasing from one degree to another, amidst indigestion, languor, chronic pains, sleepless nights, and restless dreams, till wife and children are forsaken, and he consigns himself to helplessness and contempt. His life is indeed a lesson to geniuses. Southey, on the other hand, whose letters drew from Foster the acknowledgment, notwithstanding the prejudice against him which had been excited by political and ecclesiastical differences, that he was "a man of sterling worth, of sound principles, faithfulness to old friendship, generosity, and," added he, "I trust I may say, 'genuine religion,'" is exhibited as successfully labouring with his pen for his own support and that of his family, till unremitting toil wears him out, and he sits in his library turning over the pages of a book

from mechanical habit, without reading, or the power of reading! Interesting references to other eminent literary men of the last age, are interspersed throughout the volume.

Glimpses of the Old World, or Excursions on the Continent and in Great Britain. By the late Rev. JOHN CLARK, *D.D., Rector of St. Andrew's Church, Philadelphia, United States. In two volumes. The Fourth Edition. With a Memoir of his Life. By the Rev. S. H. Tyng, D.D., Rector of St. George's, New York, United States.* London: Bagster and Sons, 12mo, pp. 475, and 463.

If those of our readers who possess the Baptist Magazine for 1840 will turn to it, they will find an extended review of the first edition of this work, with copious specimens of the interesting character of its contents. The author, an evangelical episcopalian minister, had then recently returned from a tour through the south of Europe and the British Isles, undertaken with a view to the recovery of his health; in which he sought to make himself acquainted with those scenes which would be most interesting to a well-informed and pious man; and to give such a report respecting them as would be most instructive to his friends and the church with which he was officially connected. We regret to learn that though he returned greatly improved by his excursion, the benefit he derived from it was but temporary, and consumption completed its ravages upon his constitution in December, 1843. These volumes, however, will continue to exert a salutary influence, not only on his immediate connexions, but on a large portion, we hope, of the American and the British public. Dr. Clark saw Romanism on the Continent in its true colours, formed a just estimate of its character and tendencies; he had too much discrimination to be imposed upon by its fascinations, and the influence of his observations on the reader's mind will be very different from that which the publications of continental tourists in general are adapted to produce. If we may be permitted to reiterate our own recorded opinion, "The work may be safely placed in the hands of the young, and it will suggest subjects for contemplation to the most sedate." This fourth edition appears very seasonably.

Recollections of England. By the Rev. STEPHEN H. TYNG, *D.D., Rector of St. George's, New York.* London: Bagster and Sons. 12mo, pp. x. 302.

The author spent eleven weeks in this country, in the year 1842. "I went to England," he says, "to see God's *living temples*, the men whose names and character had so long been objects of deep regard and reverence to me, and whose labours are the honour and ornament of the English Church." Being a respectable evangelical clergyman of the American episcopal church, he brought with him letters of introduction to many of the best men belonging to the episcopal church here, and was received by them, of course, with great kindness. Arriving at the end of April, he was present at those of the May meetings which are usually attended by churchmen, and at the meeting of the Wesleyan Missionary Society. He was greatly delighted, as he had cause to be, with many of the excellent men with whom he came into contact, and with much, though not all, that he saw and heard. This was all natural and proper; but we regret that he saw so little out of a particular circle, and that he left England with the impression, that he now understood the religious state of the country, and could draw comparisons between different parties. His impressions respecting dissent and dissenters are evidently derived from his conversation with churchmen; and he tells, with a simplicity that would amuse persons who knew the character of the work, of the "very valuable information upon the statistics of the dissenting congregations" to be derived from—what would the reader guess?—the *British* Magazine! With the single exception of one in Liverpool, he observes, "that he did not see a dissenting chapel appearing to be new or in the process of building, in any portion of his journeys." He does not appear to have heard any dissenting minister preach; but he "became acquainted with a highly respectable dissenting minister in London, who was preparing himself for orders," and the information he gained from him, "convinced me," adds Dr. Tyng, "yet more entirely, that the popularity of dissent has passed by, and the voluntary tendency and choice of the people is generally for the services of the established church; and my conviction is, that the simple difficulty in the way of the church, under this view of it, is the vast want of accommodation for the people." He was struck, however, with the superficial character of the preaching that he generally heard, and considers American preaching decidedly superior, both in matter, composition, and manner of delivery, to the habitual preaching which he heard in the English church. "There are, certainly, many individuals among the Christians of England," he adds, "whose spiritual character and holy influence are very eminent; but in viewing the whole state of religious things in England, I came to the conclusion there, as I have from many other occasions of observation elsewhere, that, with all our defects, there is no form of Christian organization among men at all equal, in all its circumstances of advantage and means of real spiritual improvement, or in its conformity to the manifest designs of holy scripture, to be compared to the Protestant Episcopal Church of these United States."

Orphanhood. Free Will Offerings to the Fatherless. London: Nisbet and Co. 4to. pp. 100. Cloth, gilt.

An elegant thin quarto, designed to promote the interests of orhpans generally, and especially to direct attention to that excellent institution, The Orphan Working School, now removed from the City Road to Haverstock Hill. It contains poetry by Mrs. Ellis, Mrs Jennings, the Misses Strickland, Howett, Pardoe, Lawrence, King, Cook, Mulock, Toulmin, Doctors Hamilton and Watermeyer, and Messrs. Bernard, Barton, Baptist Noel, Horace Smith, George Clayton, James Montgomery, Edward Swaine, W. M. Bunting, and Goodwin Barmley; articles in prose by Mrs. Hall, Doctors Cox, Harris, Wardlaw, Leifchild, Archer, Messrs.

Christmas, Barrett, Jackson, West, Swaine, and in the French language by Merle d'Aubigné and Vinet. Illustrations gratuitously drawn and engraved by celebrated artists adorn these compositions; and the whole is sold for the benefit of the Orphan Working School, a brief account of which is appended, with a list of kindred charities in the metropolis.

Introductory Essay to Doddridge's Rise and Progress of Religion in the Soul. By JOHN FOSTER, *Author of Essays on 'Decision of Character,' &c.* Glasgow and London: Collins. 16mo. pp. 203.

About five and twenty years ago it occurred to Dr. Chalmers that good service would be rendered to the community by the publication of a series of standard religious works, with preliminary essays prefixed, relating to the books themselves, or analogous topics. His brother, a bookseller at Glasgow, with Mr. Collins who was then his partner, availed themselves of the suggestion, and brought out in a uniform style many respectable books with valuable prefaces. Doddridge's Rise and Progress was one, and Mr. Foster composed an Essay to accompany it, which is now for the first time published in a separate form. Many readers will undoubtedly be glad to purchase it thus, desiring to possess everything of Foster's writing, and not wishing for an additional copy of the larger treatise to which it was originally united. It will be found also to be a suitable present to young persons and others who may be induced to read, on account of the celebrity of Foster's name, the observations it contains on themes which they might regard otherwise as unattractive. It addresses unbelievers in revealed religion on the folly of rejecting revelation and the blessings which Christianity offers; sets before the young the advantages of early piety, and the danger of procrastination in reference to spiritual concerns; and adduces to men of the world considerations on the danger of undue devotedness to worldly pursuits to the neglect of the great and paramount interests of religion.

The Life of RAMON MONSALVATGE, *a converted Spanish Monk of the Order of the Capuchins. With an Introduction, by the Rev. Robert Baird, D.D.* London: R. T. S. 24mo. pp. 112.

Dr. Baird assures us that these memoirs are worthy of entire and unhesitating belief. The author, he says, has the confidence of many excellent brethren in France and Switzerland; all who have become acquainted with him in the United States, where he now is, have been struck with his simple, fervent, and unostentatious piety, his sound judgment, his prudent zeal, his remarkable wisdom, and his admirable charity: "every where there has been but one opinion entertained respecting him, and that is, that whether we consider his natural endowments of understanding and heart, or the transforming influence of divine grace upon his character, he is no common man."—His description of his own circumstances and career as a Capuchin Friar—as an officer in the army of Don Carlos—as a partially enlightened reader of the scriptures—as a persecuted and yet unconverted seceder from the church of Rome—and subsequently as a Christian colporteur, will be found to be very extraordinary and interesting.

Scenes from the Bible. By the Rev. J. A. WYLIE, A.M., *Author of the Modern Judea, Ammon, Moab, and Edom, compared with ancient Prophecy, &c.* Glasgow: Collins. 12mo. pp. 352.

To present to the minds of men the historical and biographical details of Scripture is to pursue a course which reason and observation concur in declaring among the most effectual for the promotion of those principles to which every Christian mind attaches superlative importance. On this account we are much pleased with the publication of this very cheap edition of the book now before us. It consists of thirty-two scripture scenes. These are depicted in a manner that secures our unaffected admiration. The author has not committed the very common error of obscuring the beauties and weakening the force of the facts themselves, by the employment of an inflated and unnatural phraseology. The style is easy and graceful, and consequently appropriate, and the reflections which are interspersed are both pious and pertinent. This is one of the volumes of a series which the publisher correctly describes as consisting of "valuable and popular works."

Baptism, the Designation of the Catechumens, not the Symbol of the Members, of the Christian Church. A Reply to the Lectures of the Rev. Charles Stovel, on Christian Discipleship and Baptism, and to the Strictures of the Rev. Dr. Wardlaw, in an Appendix to his Dissertation on Infant Baptism. By ROBERT HALLEY, D.D. London: Jackson and Walford. 16mo. pp. 213.

Having reviewed at some length in August last Mr. Stovel's work, in December last Dr. Wardlaw's work, and in 1844 Dr. Halley's, which gave rise to the others, we shall not be supposed to act disrespectfully to either of these gentlemen, we hope, if we content ourselves with a mere announcement of this volume. It is now generally understood that the congregationalists are not responsible for the statements of Dr. Halley or Dr. Wardlaw, or the baptists for those of Mr. Stovel. From some things said by each we are constrained to withhold assent, while there are parts of the works of each which we approve and admire. If any readers wish to go further into the discussion, we must refer them to the respective publishers, who will doubtless aid them in their researches very cheerfully.

The North British Review. No. XIII. May, 1847. Edinburgh: Kennedy. 8vo. pp. 303.

Among the most interesting articles in the new number of the Scottish evangelical quarterly, is a paper of thirty-six pages on the suspension of susceptibility to pain during surgical operations, by means of æther, to which, under proper medical guidance, the writer is decidedly favourable. Should the practice be found after due trial to be as unobjectionable as it appears to be at present, the

discovery will indeed furnish cause for thanksgiving to Him "who has been graciously pleased, in these latter days, to mitigate in part the temporal punishment which sin had brought into the world." The other principal articles are on Final Causes—the Natural History of Dogs—Scottish Towns—Lord Lovat and Duncan Forbes—French Aggressions on Protestant Missions—the New Planet Neptune—Popular Serial Literature—and the Political Economy of a Famine.

Macedonia: or a Voice to the Christian Church, in Seven Lectures. By the Rev. G. STAPLES, *with an Introductory Essay, by the Rev. Jabez Burns, D.D.* London: Houlston and Stoneman. 24mo. pp. 152.

A little work of great value. Its aim is to arouse the church to more strenuous and united efforts for the world's conversion. Regarding it as admirably adapted to such an end, we are glad it has reached a second edition, and heartily commend it to a yet more extensive circulation.

The Union Tune Book, a Selection of Psalm and Hymn Tunes, suitable for use in Congregations and Sunday-Schools. Arranged by THOMAS CLARK, *of Canterbury.* London: 12mo. Price 3s cloth.

The Union Tune Book. Treble and Bass Parts. London: 12mo. Price 2s. cloth.

The Union Hymn Book for Scholars, with Tunes. London: 12mo. Price 3s. cloth.

The musical publications of the Sunday School Union have acquired great and deserved popularity. The first of the above mentioned works is a portable edition of the "Union Tune Book," containing three hundred and seventy-one tunes, in forty-three different metres. The second, comprises the treble and bass of the same tunes, without the tenor and alto; diminished, consequently, in price and thickness. The third gives, with the hymns of the Union Hymn Book for Scholars, two hundred and sixty-seven tunes selected from the Union Tune Book, and sixteen taken from the Juvenile Harmonist, presenting both the words and the music at the same opening of the volume. These editions will greatly conduce to the convenience of the different classes for whose use they are designed, and will tend undoubtedly to the improvement of psalmody, both in schools and in congregations.

The Ultimate Design of the Evangelical Dissenters in Relation to the Established Church: a Lecture, delivered in the Music Hall, in Liverpool, at the Request of the Committee of the Anti-state-church Association, February 3, 1847. *By* WILLIAM BROCK, *Minister of St. Mary's Chapel, Norwich.* Liverpool: Walker. 12mo. pp. 29.

The esteemed lecturer shows first what is *not* meant by the severance of the church from the state:—not the relinquishment of Christian effort for the spiritual welfare of the commonwealth; not the demolition of ecclesiastical edifices; not the abolition of episcopacy; not the abandonment of the liturgy; not the abrogation of the articles, or the disuse of the several creeds; not the alienation of property legitimately belonging to the protestant church. He then proceeds to mention things that we do earnestly desire:—the abolition of ecclesiastical patronage; the annihilation of the ecclesiastical supremacy of the crown; the suppression of the so-called spiritual courts; the relinquishment of all state-paid chaplaincies; the cessation of all contingent ecclesiastical demands upon such persons as dissent from the established church; the appropriation by the state, for its own civil purposes, of all property not rightly belonging to the national church. He then adds, "Think, How is the course of legislation interrupted by the existence and influence of the establishment! . . . How is the improvement of the human mind impeded through the medium of the establishment! . . . . How are the opportunities of Christian union restricted through the establishment! . . . . How are the plausibilities of infidelity justified by the establishment! . . . . How are souls endangered by the establishment!"

Methodism and Dissent; being Strictures upon a Pamphlet by the Rev. J. Beckwith, entitled, "The Position of the Wesleyans in reference to the Church and Dissenters." By J. P. MURSELL. London: 8vo, pp. 18. Price 3d.

The pamphlet on which Mr. Mursell animadverts we have not seen, and his estimate of its merits is not at all adapted to stimulate a languid appetite. Though its author is his own near neighbour, Mr. Mursell "entertains the hope that whenever the time, in the judgment of the Wesleyans, shall require that they should advocate their specific claims to public confidence and esteem, their cause will be committed to more consistent and competent hands."

RECENT PUBLICATIONS

Approved.

The Standard Edition of the Pictorial Bible; Edited by JOHN KITTO, D.D., F.S A. With many hundred Woodcuts, and thirteen Engravings on Steel. Part VI. *London: Knight. 8vo. pp. 95.*

Nelson's Large Type Comprehensive Edition of Matthew Henry's Commentary, (Unabridged). With illustrative Engravings. *London: Folio.* Parts III. and IV. *pp. 64 & 64. Price 1s. each.*

A Dictionary of the Gospels: containing an account of all the Persons and Places, a description of the Natural History, and an explanation of the Doctrines and Duties mentioned therein; with Lessons. For the use of Catechumen Classes, Schools, and Families. By the Rev. SAMUEL DUNN. Second Edition. *London: 32mo. pp. 288. Price 2s. cloth.*

Tract Society's Monthly Series. Dawn of Modern Civilization. *London: 24mo. pp. 192. Price 6d.*

Nelson's British Library. *London: Price 1s. cloth.*

The Eclectic Review. May, 1847. *London Ward and Co. 8vo. pp. 127.*

Oxford Protestant Magazine. May, 1847. I. The Protestant Principle Examined. II. Public Morals. Prostitution in Oxford. III. Bill for Suppression of Seduction. IV. Oxford Educational System. V. Chapters in the Life of an Undergraduate. VI. The Oxford Pulpit. VII. Sonnets to the Thames. VIII. Christ Church Meadow. IX. Literary Notices. X. Local Records and Facts of the Month. *Oxford, 8vo. pp. 57. Price 1s.*

The Herald of Peace. May, 1847. *Ward and Co. 8vo pp. 15.*

INTELLIGENCE.

AMERICA.

BROWN UNIVERSITY.

The power of divine grace has recently been displayed here. A correspondent of the New York Recorder, speaks of twenty-four young men as renewed in the spirit of their minds, among whom are many of the most promising and influential members of the institution. "For more than twelve long years," says the writer, "there had been no special outpouring of God's Spirit upon this college. In view of this fact, the pious students had on several occasions held extra meetings for solemn prayer and supplication, but the time to favour Zion had not yet come. It was near the close of the summer term of 1846, that a member of the junior class, unable longer to resist the influences of the Spirit, which, unknown to all save himself, had been striving with him for many months, called upon president Wayland, and freely disclosed to him his feelings. The president conversed with him, and endeavoured to direct his mind to Christ as an almighty and all-sufficient Saviour. A few weeks since, he was enabled to say in the fulness of his heart, 'Lord, I believe; help thou mine unbelief.' Then, for the first time, he felt that 'inward peace which passeth understanding.' He related his experience before his class-mates and fellow students. There was scarcely a dry eye in the chapel. Soon another and another testified what God had done for their souls. The work now became general, and a seriousness appeared to pervade the minds of all. God was indeed in our very midst, converting sinners unto himself.

"A pleasing feature in this revival has been the absence of all noise and unnatural excitement. Few extra meetings have been held —God's Holy Spirit has been the prominent and effectual agent in the work. Men have thought upon the subject of personal religion, —have read their Bibles and have prayed, and they have become believers in Jesus."

A FAST-DAY IN MASSACHUSETTS.

The Boston correspondent of the New York Recorder says, "Thursday was, by proclamation of our governor, the annual day of fasting, humiliation, and prayer; I say by proclamation of the governor, for fast day is strictly of his making, and of his keeping, too. Either the seasons have changed, or the dispositions of men; for no one but the governor can now see any occasion for a state-fasting and humiliation. This fast day of the puritans has become the holiday of their descendants. All seem to consider the appellation a misnomer, and the most devout consult their own inclinations when they interpret its signification. Our engine companies paraded in full uniform, our theatres offered unusual attractions, and the populace were eagerly engaged in the pursuit of questionable and unquestionable forms of pleasure. In this attempt to keep the letter of a custom, the spirit of which has departed long since, there is something not only ridiculously absurd, but, in a certain sense, profane. Consistency, the interests of religion, common sense, demand that in the proclamation, feasting be substituted for fasting, or that the appointment and proclamation be discontinued."

THE MONTREAL REGISTER.

"The Register has been hitherto published," says the editor, "under the direction of the Canada Baptist Missionary Society. A change has taken place, which, it is confidently believed, will be acceptable to the subscribers, and advantageous to the interests of the paper. The Register is now in connexion with the Canada Baptist Union. The object, from the first, was to make this paper the organ of our denomination in Canada; but it was scarcely possible to accomplish the object while it was published under the auspicies of a Benevolent Institution, dependent on the public for support. In its present connexion, there will be freer scope for the expression of thought and feeling on various subjects, without incurring the risk of injury to interests which are justly dear to us all."

"The following resolutions, passed at a meeting of the committee of the Canada Baptist Union, held on Tuesday last, contain farther explations, and require no comment:—

"Resolved,—That having received from the committee of the Canada Baptist Missionary Society the transfer of the Montreal Register, this committee will use every effort, in harmony with the principles and laws of the Canada Baptist Union, to increase the circulation and extend the usefulness of that paper; to the prosecution of which purpose they are urged by the conviction, that Christians are specially bound to diffuse just sentiments on religious freedom, to expose and resist all measures hostile thereto, and, while the interests of scriptural truth and piety are held paramount, to

aid the progress of knowledge, science, and social improvement.

"Resolved,—That this committee being entirely satisfied with the manner in which the Montreal Register has been hitherto conducted by the Rev. J. M. Cramp, A.M., commit the paper to his charge, in full confidence that its reputation will be well sustained, and that it will become increasingly worthy of the patronage of the Baptist denomination in this province.

"Resolved,—That the Rev. F. Bosworth, A.M., whose valuable assistance has been already enjoyed, and is hereby gratefully acknowledged, be requested to continue his services, and to take the entire charge of the Register whenever, by absence from Montreal, or otherwise, Mr. Cramp may be prevented from attending to the engagement.

"Resolved,—That the secretaries of the corresponding committees of the Canada Baptist Union, and the ministers of the denomination in Canada generally, with the agents and other friends of the Register, be earnestly requested to promote its circulation, as extensively as possible, in their respective districts, and to forward to the editor, from time to time, intelligence respecting the state and progress of the denomination, and any other information, religious or secular, which may be deemed interesting to the public at large."

ANNUAL MEETINGS.

THE BIBLE TRANSLATION SOCIETY.

The following is the Report of the committee presented to the seventh general meeting, at New Park Street Chapel, April 28th, Henry Kelsall, Esq., of Rochdale, in the chair:—

The translation of the word of God into foreign languages, while it is a work worthy to engage the noblest efforts of the human mind, must, from its very nature, be for the most part unattended with any striking incident. The translator pursues his labour in the seclusion of his study, away from the noise and even the observation of the world; and those who sympathize in his toils, and minister to his comfort and support, must do so, not from the impulse which might be supplied by the recital of novel and extraordinary circumstances, but under the influence of love to the Master who employs him, and from a fixed conviction of the necessity of his work, in the order of means, to the salvation of the human race. The committee of the Bible Translation Society feel no anxiety, therefore, though they have no scenes to exhibit, no adventures to relate, no discoveries to announce, no brilliant events to describe, in a word, though they have nothing to offer which is fitted to captivate the imagination, or which appeals to the passions of men. The office entrusted to them makes them familiar simply with matters of business; with the periodical return of so much manuscript copy prepared, so many proof sheets corrected, such a prophetical book revised, such a gospel finished, so many editions put to press, and so many copies of the sacred volume published. And as these are the details which engage their attention, so they are the materials which must compose their report. But if such details should seem in themselves uninviting, and perhaps even repulsive, it is only to reflect in what close connexion they stand with the advancement of truth and righteousness in the earth, with the intellectual and spiritual renovation of myriads of human minds, with the salvation of men, and the glory of God; and it must be at once felt that an interest belongs to them which is in vain sought after either in the creations of genius, in the discoveries of science, or in the most applauded achievements of ambition.

To facts of this kind they now therefore call the attention of their constituents.

Since the death of Dr. Yates, the translations at Calcutta have been carried on by the Rev. J. Wenger, the Rev. A. Leslie, and the Rev. C. C. Aratoon, while the management of the Baptist Mission press is still in the hands of the Rev. J. Thomas. These brethren have been diligently occupied each in his own department, while they have co-operated with affectionate harmony in the great work to which they have devoted their lives.

"Brother Leslie," says Mr. Wenger, "is assiduously engaged in carrying through the press a revised edition of the Hindi Testament. At the commencement it was thought that little more than a reprint, with here and there a verbal emendation, would be required. My own expectations were different, and as he advanced with the Gospel by Matthew he found that it would be every way more satisfactory to make rather numerous alterations. Consequently the Gospel by Matthew, as it was printed, will not appear in the new edition, but be replaced by a more revised text. In the meanwhile, the entire impression of that gospel is to be bound separately and distributed in that form; so that it will come into use as extensively as was contemplated, and at a much earlier period. From frequent conversation I have had with brother Leslie, both in his study with the proof sheets before him, and in the streets when walking together on our preaching occasions, I feel confident that this important work could not have been committed to better hands. He is so closely occupied with it, that the remark has frequently been made to me that the recent partial failure of his health is probably owing to the sedentary life he is now obliged to lead."

While Mr. Leslie has been employed upon the Hindi version, Mr. Wenger has been occupied (and we regret to say, like Mr. Leslie, with symptoms of failing health), with the Sanscrit and the Bengali. His Pundit also, in each of these languages, has repeatedly been laid aside by sickness during the course of the year.

The general statement furnished of the position and progress of the translations is in the following terms:—

In Hindi the printing of the New Testament has advanced to the commencement of John, whilst of Matthew 8000 copies, and of Mark 4000 copies, have been struck off for separate distribution.

In Bengali an edition of the New Testament of 4000 copies, which, at the date of our last Report had advanced to the end of 1st Corinthians, has been completed. There have also been printed, for separate distribution, of the gospel by Matthew 15,000 copies, of Mark 15,000 copies, of Luke 15,000 copies, of the Acts 10,000 copies, of Luke and Acts together 5000 copies, of Genesis with part of Exodus 5000 copies, whilst an edition of the Gospel by John, of 15,000 copies, is now in the press, and has advanced to the twentieth chapter.

In Sanscrit a new edition of the book of Proverbs, of 3000 copies, issed from the press in the early part of the year, whilst an edition of the New Testament, of 2500 copies, has advanced to the fourteenth chapter of Mark. The printing of the Old Testament has not yet been commenced, but the remainder of Ezekiel, the Minor Prophets, and the books of Joshua, Judges, and Ruth, and the first book of Samuel, have been prepared in manuscript; so that the part remaining to be supplied now extends only from the second of Samuel to Esther.

In Hindustani no portion of the bible has issued from the press, but a new edition of the Testament is in hand, and has advanced to about the middle of the Epistles.

In all there have issued from the press during the year,—

	Volumes.
In Sanscrit	3,000
In Bengali	69,000
In Hindi	12,000
Making a total of	84,000 vols.,

being, for the most part, single gospels.

The number of volumes, which have been issued from the depository for distribution, amounts to 45,685; and these, added to the distributions of former years, make a total of 387,137 copies, in whole or in part of the word of God, sent out from the Baptist Mission press since 1831.

In carrying on these extensive and invaluable labours, the committee have again the gratification to mention the assistance which continues to be afforded by the American and Foreign Bible Society. During the past year they have remitted the handsome contribution of two thousand dollars, or £412 16s. sterling.

In their last Report the committee mentioned that they had made a vote of £50, in aid of a version in the Fernandian language, preparing by the Rev. J. Clarke. That sum has since been paid, but they have not been subsequently informed what progress has been made in the translation.

They also reported an unpaid grant of £500 to the Calcutta translations. This, in like manner, with three additional grants of the same amount, has been paid to the Baptist Missionary Society; making in the whole, £2050.

The total amount of moneys received during the year is £2125 16s. 1d., in which sum is included a legacy with interest of £213 10s., left by Mrs. Norman of Isleham, Cambridgeshire, and two donations, one of £50 by W. Blacklock, Esq., of Colchester, and the other of £200 by Daniel Sinclair, Esq., of Edradour, Perthshire.

In concluding their report, the committee take occasion to express their belief that as the controversy connected with the origination of the Bible Translation Society has subsided, its real design is beginning to be better understood. It was at first regarded as a sectarian intruder amongst the other religious institutions of our country, and as especially taking up a position of hostility against one of them, in which all denominations of protestants unite in fraternal co-operation. A more mistaken conception of its nature and intention could scarcely have been entertained; and so its friends and founders declared at the time, but in vain. The voice of truth, however, though not clamorous, is potent; and their declarations, though disregarded or mistrusted amidst the strife of controversy, now that the storm is laid, and the Society is left to pursue its course in quietness, are in different quarters receiving the credit to which they have always been entitled. The committee deplore, in common with the warmest advocates of Christian union, that the church of Christ does not advance in one combined phalanx upon the territories of idolatry and heathenism; but they maintain that the same reason which extenuates, if it does not justify, the existence of different missionary institutions, vindicates the existence of the Bible Translation Society. The work which it has undertaken is work which its supporters cannot relinquish, which in their conscientious judgment they think ought not to be relinquished, and which, at the same time, none but themselves will do. They intrude upon no previously occupied sphere of labour, they interfere with the operations of no other society, but "wishing God speed" to all their fellow labourers, and rejoicing to aid their efforts, they only seek to cultivate that corner of the great missionary field from which others, their former coadjutors, have retired. Nor are they without the hope, and the conviction, that amongst Christians of other communions some will be found—they are gratified in stating the fact that some are already found—whose catholic charity will induce them to assist their versions, as they assist those of the British and Foreign Bible Society, and that thus the work of giving God's holy word to the nations may be carried on in the maintenance of that friendliness and harmony

which ought ever to obtain amongst those who are all taught by the same Divine Master, to offer in common the same prayer, "Thy kingdom come, thy will be done on earth as it is in heaven."

This Report being concluded, it was moved by the Rev. James Sprigg, A.M., Margate; seconded by the Rev. A. M. Stalker, Blockley,—

"That this meeting learns, with great satisfaction and thankfulness to God, that through his grace the labours of our missionary brethren in Calcutta continue to be carried on with so much efficiency; and that the Report now read be printed and circulated, under the direction of the committee."

Moved by the Rev. Thomas Winter, Bristol; seconded by the Rev. D. Gould, Dunstable; supported by the Rev. M. Woollaston, Agra, of the London Missionary Society,—

"That this meeting, while it yields its continued and cordial support to those versions of the word of God which it was especially instituted to maintain and circulate, rejoices in all the efforts which are made by their fellow Christians to give the sacred volume, in their own tongue, to the various nations of mankind."

Moved by the Rev. J. Mills, Kidderminster; seconded by the Rev. J. Burns, D.D., Paddington,—

"That the following gentlemen be the officers and committee of the society for the ensuing year:—

Treasurer.

G. T. Kemp, Esq., Spital Square.

Secretary.

Rev. Edward Steane, D.D., Camberwell.

Committee.

Rev. J. Angus, M.A.
Rev. W. B. Bowes.
Rev. J. Burns, D.D.
Rev. B. Davies, Ph.D.
Rev. F. A. Cox, D.D., LL.D.
Rev. J. H. Hinton, M.A.
Rev J. Hoby, D.D.
Rev. W. H. Murch, D.D.
Rev. R. W. Overbury.
Rev. J. Russell.
Rev. I. M. Soule.
Rev. J. Acworth, LL.D., Bradford.
Rev. C. M. Birrell, Liverpool.
Rev. C. E. Birt, M.A., Wantage.
Rev. W. Brock, Norwich.
Rev. J. M. Daniell, Birmingham.
Rev. J. Edwards, Nottingham.
Rev. B. Godwin, D.D., Bradford.
Rev. J. M. Mursell, Leicester.
Rev. J. G. Pike, Derby.
Rev. J. Spence, M.A., Margate.
Rev. T. Swan, Birmingham.
Rev. W. Upton, St. Albans.
Rev. T. Winter, Bristol.
J. H. Allen, Esq.
C. Burls, Esq.
S. Jackson, Esq.
J. Low, Esq.
G. Lowe, Esq., F.R.S.
J. Penny, Esq.
T. Pewtress, Esq.
S. Watson, Esq.
J. Whitehorne, Esq.

Travelling Agents.

Rev. George Francis, 61, Walnut Tree Walk, Lambeth.
Rev. Mangan Kent, Shrewsbury.

THE WESLEYAN MISSIONARY SOCIETY.

At the annual meeting, which was held in Exeter Hall on the 3rd of May, Sir C. E. Smith, Bart., presided.

The Report stated that, through the kind providence of God, intercourse has been had during the year with every mission of the society throughout the world, however remote; serious calamities, which have threatened the prosperity, and even the existence, of some of the missions, have been mercifully averted or greatly mitigated; the missionaries, for the most part, have been preserved in the enjoyment of life and health; a few have returned for a season to recruit their strength in their native country, while six lamented labourers have been called to their eternal reward in heaven. Twenty-five new missionaries have been sent abroad to reinforce the missions, and to extend the sphere of Christian enterprise: an average degree of success has been granted in honour of the labours of the society, and in answer to many prayers; and the liberality of the society's friends has provided funds for the support of the missions which have not merely been adequate to the expenditure authorised by the committee, but have also left a small balance in the hands of the general treasurers for the beginning of another year.

The statement of the income and expenditure of the year ending 31st of December, 1846, was as follows:—

Income of 1846, from all the usual sources, towards the regular and ordinary expenditure	£115,762	3	2
The ordinary annual expenditure for 1846 has been	111,534	8	8
Showing a balance of income over the expenditure of	4,227	14	6
To this must be added the surplus balance of 1845 of	766	14	10
Making a total balance in the hands of the Treasurers of	£4,994	9	4

If the income of the year be examined, it will be found that there is an increase on the whole of £2838 13s. 8d., and that this advance has arisen from an increase in every general source of income. The increase on the home receipts is £2067 15s. 9d. The following are the particulars. The receipts from the Home Auxiliaries, including the contributions received at the Mission House, amount to £82,950 7s. 5d., and show an increase of £1515 1s. 11d. The Juvenile Christmas and New Year's Offerings amount to £4770 19s. 8d., being an increase on this delightful source of income of £284 10s. 3d. The receipts from Ireland have been £6462

5s. 10d., showing an increase of £262 3s. 10d. The receipts from Foreign Auxiliaries on the mission stations are £11,788 6s. 5d., being an increase of £114 1s. 10d., and the miscellaneous receipts in the form of Colonial Grants, Legacies, Dividends, New Donations on Annuity for Life, &c., have amounted to £9790 3s. 10d., being an increase of £656 16s. 1d. on this item for the year. In the receipts at the Mission House, already adverted to, they are not any very large donations like those received from some of the society's more wealthy and generous friends in 1845; it therefore becomes evident that there has been a considerable advance in the income from the auxiliaries in the Home Districts, for which the society is indebted to the increasing liberality of its friends at large, and to the untiring zeal of the collectors, male and female, and the various officers of the society, whose labours the committee continually bear in grateful remembrance. The committee fix their attention on the home income with the greater interest because it is less liable to fluctuation, and more to be depended on than the income from the other sources; and they mark its steady progress and increase as indicative of an enlarged acquaintance with the value of missions, and the duty of supporting them, on the part of the Christian public, and as a pledge that this great work shall be sustained and extended in proportion as its nature and results shall be ascertained and understood. . . . .

The committee do not disguise from themselves the difficulties which will attend the commencement of a mission to China, and the delays which may occur before suitable agents can be found and prepared for so important an undertaking. They may be considered as having the object in contemplation, rather than as intending to proceed to its accomplishment immediately. . . . The details of the contributions to the funds of the society, received during the year 1846 from the several auxiliary and branch societies at home and abroad, and of the income arising from other and miscellaneous sources, were then read. The home receipts amounted to £82,950 7s. 5d.; the Juvenile Christmas and New Year's Offerings for 1846 (received in time), and balance of those for 1845, £4770 19s. 8d. The receipts in Ireland (including expenses, &c., £489 14s. 6d.) to £6552 0s. 4d;—making a total of £94,183 12s. 11d.; the total receipts from foreign auxiliaries, &c., were £11,788 6s. 5d. The miscellaneous receipts (including grants) were £9790 3s. 10d.—Making as before stated, a total amount of regular miscellaneous receipts, from all sources, of £115,762 3s. 2d.

Twenty-five missionaries, and six wives of missionaries, have been sent out by the society since the last anniversary. Seven missionaries, with two wives of missionaries have, during the year, returned to their several foreign stations, after visiting this country; and Mr. Whitehouse, who had long been usefully employed in the West Indies, but had returned to England for a season, has again been appointed to the foreign work, and, with his family, has proceeded to the Bahamas. . . . The society has also sent out, during the year, six catechists or teachers. . . Six much lamented missionaries have been removed by death:—Mr. Findlay at Cape-Coast; Mr. Marshall at Newfoundland; Mr. Dowson at New Providence; Mr. Francis Wilson at Vavau; Mr. Palmer in Kaffraria; Mr. Hann at Jamaica. To this affecting record must be added that of three excellent females, wives of missionaries, and of Mr. Lynn, mission school-master at St. Mary's, Gambia. . . . . The following is a general summary of all the Wesleyan missions:—

Central or principal stations, called Circuits, occupied by the society in various parts of the world	294
Chapels and other preaching places at the above-mentioned central or principal stations, as far as ascertained	2,897
Missionaries, and assistant-missionaries, including eight supernumeraries	417
Other paid agents, as catechists, interpreters, day-school teachers, &c.	771
Unpaid agents, as sabbath-school teachers, &c.	7,074
Full and accredited church-members	102,130
On trial for church-membership, as far as ascertained	4,115
Scholars, deducting for those who attend both the day and sabbath schools	72,000
Printing establishments	8

CHURCH MISSIONARY SOCIETY.

At the annual meeting held in Exeter Hall on the 4th of May it was stated that the total income of the society during the year had been £116,827 18s. 11d., exceeding that of the previous year by £14,369 18s. 6d., and larger than that of any former year. "The increase," says the Report, "is chiefly owing to the large amount of legacies received within the year, the amount in the former year being £3075 6s. 8d., and in this year to £14,174 6s. 7d., exhibiting an increase of £11,098 19s. 11d. The large and unexpected amount of legacies has enabled the committee to accomplish an important financial arrangement, namely, the raising of the capital of the society to the amount contemplated at its first formation in the year 1842. The society was then pressed down with an unpaid debt of £13,500, and was obliged to deliberate upon measures by which its operations might be contracted; but now it has an ample working capital, and the committee to which we resign our functions will have the delightful task of selecting, amidst many inviting calls for enlarged operations, those which shall appear most important and promising."

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The forty-third annual meeting of this society took place at Exeter Hall on the 5th of May. Lord Bexley, the president, being indisposed, the Marquis of Cholmondeley took the chair.

The Report commenced by stating that there had been, within the past year, an unexampled increase in the amount of receipts, and a larger issue than ever from the society's depôt at home, notwithstanding many circumstances of an adverse character which might have been expected to lead to an opposite result.

Foreign Operations.

In France, 128,133 copies of the holy scriptures from the Paris depôt; and 111,581 had been put into circulation by means of the colporteurs. 16,552 of the issues had been disposed of in the following manner:—7499 copies sent to different religious societies; 2751 to depositories; 633 to schoolmasters; 5649 sold in the depôt; and twenty copies had been presented gratis to deserving individuals. The sales from the depôt had never been so high as in the past year. The receipts from sales of the scriptures amounted to 79,597 francs. A grant of £500 had been made to the French and Foreign Bible Society. To the Protestant Bible Society of Paris, 500 Testaments had been granted. From the Brussels depôt, 8593 volumes had been issued. The total number of copies in Belgium by sale, gift, and supplies to religious societies, from September, 1835, to April, 1847, was 18,893 bibles, 132,548 Testaments, 647 portions; total. 152,088 volumes. The distributions in Holland, during the year, had been 45,492 volumes; the total sales and gifts, from January, 1844, to April, 1847, amounted to 25,057 bibles, 153,788 Testaments, 290 portions; together, 179,135 copies. There had been sent from this country, for the supply of the depôt under Mr. Tiddy's care at Brussels, Amsterdam, Breda, and Cologne, 2576 bibles, and 4799 Testaments in English, German, Spanish, Italian, Hebrew, Greek, Latin, and other languages. Dr. Pinkerton, in his usual annual statement, said, "Our issues of the holy scriptures, during the past year, amounted 62,563 copies in German, Polish, Hungarian, Hebrew, English, &c., the net amount of the proceeds being equal to £2172 14s. 4d., the largest sum ever received." Dr. Pinkerton had been engaged in carrying out a measure which had been pressed on the attention of the committee by some of their own body, when visiting the continent, for supplying the hotels at the principal watering-places with copies of the New Testament, and Psalms in German and French, an edition of which had been prepared for the purpose; a French gentleman had declared that he felt sure that such a distribution would prove a blessing to many. The Hungarian pastor reported, that there were then in the depôt 30,000 volumes, and that 150,000 copies of the Bible and Testament had already been issued in Syria, Carinthia, Carniola, Salzburg, Austria, Bohemia, Moravia, Hungary, and Transylvania; 6900 copies of the scriptures had been sent to Berlin for distribution. Great progress had been made in Switzerland. About 1200 copies had been disposed of in Berne. The sale at Lausanne had been very great. Mr. C. Graydon had been supplied during the year with 3500 copies. During the year, 30,482 copies of books had been issued from the depôt in Stockholm, or 1428 copies more than in the last year. The Swedish Bible Society had issued within the year, 1924 bibles, and 16,379 New Testaments. The friends at St. Petersburgh continued their valuable services, and continued to avail themselves of opportunities in Livonia, Esthonia, Finland, &c. In Finland there were yet 10,442 families entirely destitute of the scriptures. There was still cause for regret as regarded Spain, Portugal, and Italy. In the latter country opportunities occasionally offered of sending a few copies. Two editions of the Italian Testament had been printed during the year. The issues from the depôt at Athens amounted 4539 copies. The total number issued from the Calcutta depository in the past year was 22,109 copies, exclusive of those placed at the disposal of the Agra Society, or distributed by other societies in India. £500 had been granted to the friends at Madras, and, in answer to an application for 4000 copies of English scriptures, 6000 had been granted. Supplies had also been granted to the Bombay Auxiliary. A deputation from the directors of the London Missionary Society had conferred with the committee on the most effectual means of promoting the objects of the society in China, by printing and circulating the revised translation of the New Testament. From Sydney orders had been received for 1470 copies, and a remittance of £40 had been made. The Hobart Town Auxiliary had remitted £250, and ordered 900 copies. From Melbourne, the seat of the Australia Felix Auxiliary, an order had been received for 1126 copies. An auxiliary had been formed at Auckland, New Zealand. Great progress had been made in Southern Africa, and in the West Indies. £600 19s. 6d. had been received from the latter during the year, and 23,213 bibles and Testaments had been forwarded. The Upper Canada Bible Society had remitted the sum of £853 10s., and ordered 15,034 copies. From the Montreal Society £300 had been received, and 6105 bibles and Testaments had been forwarded thither. The committee had forwarded 1000 Bibles and Testaments for the sufferers by the late awful conflagration at St. John's.

Funds, &c.

The entire receipts of the year amounted to £117,440 9s. 3d., being an increase on the previous year of 16,134 14s. 3d., and nearly £600 more than in any previous year. The receipts for Bibles and Testaments during the year amounted to £61,436 1s. 5d., being an increase over the preceding year of £5459 10s. 8d. The total sum applicable to the general purposes of the society was £56,004 7s. 10d., including £30,851 11s. 11d. free contributions from auxiliary societies. The issues of the society had amounted to 1,419,283 vols.,—viz., from the depository at home, 1,109,224, and from the depôts abroad, 310,059, being 22,368 copies less than in the preceding year, but 437,223 more than in any former year. The total issues of the society had been 19,741,770 volumes. The expenditure during the past year had been £128,525 5s. 3d., being £26,749 7s. more than the previous year; and, with one exception, the largest expenditure of any one year. The engagements of the society exceeded £48,000. The legacies showed a considerable increase, being £16,525 16s. 5d.

FOREIGNERS' EVANGELICAL SOCIETY.

The first general meeting of the Foreigners' Evangelical Society for promoting the spiritual welfare of foreigners residing in Great Britain, and especially in the metropolis, was held May 5th, at the Hanover Square Rooms. Lord Ashley, the president of the society, occupied the chair, and opened the proceedings of the day. The scope and object of the institution may be gathered from a brief abstract of the Report of the committee, which was read to the meeting by the secretary, Mr. Blair. The Report stated, that feeling the importance of having some ground of united efforts in sound protestant evangelical principles, the society had been formed, and proposed to employ a number of missionaries and agents well acquainted with the habits and circumstances of their fellow countrymen; and that one of the earliest steps taken by the committee was the appointment of three sub-committees for the Italian, German, and French branches, and, in reference to the first, a union had been effected between this society and the London Italian Society, and an asylum for poor Italian boys had been opened in Sidmouth Street, Gray's-inn-road, where they received a scriptual, as well as a useful education. The other, viz., the German and French branches, had also engaged the attention of the society. The total receipts of the society, since its formation in September last, amounted to £362 8s. 2d., and its actual disbursements to £288 9s. 4½d., leaving a balance of £73 18s. 9½d., from which certain office expenses had to be defrayed; so that the expenses of the current year had to be provided for. On the motion of the Hon. W. Cowper, M.P., seconded by the Rev. Ridley Herschell, the report was adopted, and ordered to be printed and circulated. The other resolutions were moved and seconded by J. A. Strachan, Esq., the Rev. E. Bickersteth, the Rev. T. R. Birks, the Rev. Charles Prest, and the Rev. W. Chalmers.

LONDON CITY MISSION.

The twelfth annual meeting of the London City Mission was held at Exeter Hall, May 6th. Sir E. N. Buxton, Bart., was called to the chair, in the absence of the appointed chairman, Mr. Plumtre, M.P., who was required by an order of the House of Commons to sit as a member of a railway committee.

The report began by alluding to the extension of the society's labours during the year, by the occupation of thirty-four additional districts. It had been found necessary to increase the number of examiners; and the committee had obtained the valuable services of the Rev. R. W. Dibdin and the Rev. Dr. Steane. Both the present secretaries had agreed to relinquish their pastoral engagements, and devote their entire time and attention to the work of the mission; and the missionaries would now have a more efficient oversight. All new missionaries would receive a course of instruction on the evidences of Christianity and the doctrines of the gospel, and additional means would be adopted to qualify them for their important labours. The committee had resolved, in certain cases, to consent to the appointment of missionaries within twelve miles of St. Paul's, but in every case beyond their ordinary boundary of eight miles, they would require the entire support of the missionary to be guaranteed; they had accordingly appointed to Richmond, Chigwell, North Cray, and the neighbourhood of Barnet. A very large number of Ragged Schools had been established, more or less through the instrumentality of the missionaries. Since the admission of one of the missionaries to the Marylebone Workhouse, access had also been allowed to those at Whitechapel and Stepney. The four missionaries who visited each of the thirty wards of Lambeth Workhouse once a fortnight, reported that it contained more than 1000 inmates; 261 persons died in it in the year; the missionaries were listened to with attention in the refractory wards; three very decided cases of conversion to God had occurred during the year in this workhouse; the workhouse visitation involved expense without any return, but the committee had confidence that they were doing right. The most perfect harmony had again prevailed in the committee throughout the year. The deplorable condition of London seemed to become more and more apparent

to them. In Horace Street, late Cato Street, of the 132 families resident therein, there were only two that were not either without religion or infidels, or if of any religion at all, Roman catholics. In a district newly occupied in the highly-favoured parish of Islington, all but three of its twenty-six shops were open for trade on the Lord's day; and out of its 540 families, not the odd forty regularly attended public worship. The missionary to the Italians was labouring to the full satisfaction of the committee; of the missionary to the cabmen an account was given in the society's magazine for the month. The missionary to the police had obtained access to the force in general, far beyond what was anticipated, and his visits were most thankfully received, many of the men saying, "At last some one is about to care for our souls." It was quite affecting to find how many dated their declension in religion from their first entering the force. Encouraged by the receipt of £72, and the great good effected, the committee had also appointed a missionary to the City Police. During the year 16,825 visits had been paid to the police, 1574 being to the sick and dying. It must be left to the great day to reveal all the evil prevented by the mission, but several cases had occurred during the past year in which the visits of the missionaries had evidently prevented self-murder. Their general labours might be judged of by the summary of the year's work of one of them, the missionary at Battersea Fields:—Paid 8226 visits, 1676 being to the sick and dying; spent in domiciliary visitation 2155 hours; held 155 meetings, at which an average of ten adult persons attended; prevailed on ninety-three adults regularly to attend public worship; sent seventy-three children to schools. Through the labours of one of the Hackney missionaries, twenty-seven individuals had been admitted as communicants in the year, and sixty-three other cases had occurred of hopeful conversion to God in health, besides forty-three others in affliction, and ten in death, with nineteen other cases of outward reformation. Very nearly half a million of the population of London was now under the visitation of the missionaries. The missionaries paid, during the past year, 764,151 visits, 72,532 being to the sick and dying; religious tracts distributed, 827,183; number of meetings held for prayer and exposition of the scriptures, 14,448; number of adults induced regularly to attend public worship, 2312; number of children sent to school, 6387. During the year, the missionaries had met with very painful illustration of the active and soul-destroying efforts made in some parishes by the ministers of religion, in inculcating what could scarcely be called semi-popery, since it much more nearly approximated to direct popery itself; in some of these parishes the missionaries had met with great opposition, and were branded with the worst of names. The committee ventured to remind the meeting that this society could go into these parts of London, when all other societies connected with the church of England must, by their constitution, refrain from giving the people any instruction. The Report then proceeded to detail some individual examples of the society's usefulness. Some hundreds of cases of outward reformation had occurred during the year; in 388 instances persons had become communicants; 2997 adults under visitation had died, of whom 1025 were visited in their last sickness, and till their death, by the missionaries alone; 191 persons, who had gone back into the world, had been restored to church fellowship, most of them being individuals who lived religiously in the country, but on coming to London gradually lost their religious impressions, because here "no man cared for their souls." The meetings held by the missionaries had been useful in the conversion of souls in so many instances, that the committee felt more and more strongly how important a part they were of the system of operation adopted by the mission. The receipts of the year, exclusive of the contributions (£225), to the Disabled Missionaries' Fund, and of £200 appropriated for the Model Female Lodging-house, by A. Gordon, Esq., amounted to £13,929 14s. 8¼d., being an increase of £2218 17s. 7¼d. over the previous year's; but the financial position of the society was by no means satisfactory; the increased expenditure for new missionaries was greater than the increased receipts by some hundreds of pounds, and the balance in hand was less than two months' pay of their salaries. The ordinary receipts had been gradually more and more exceeded by the expenditure during the last three years, till in the year just closed the deficiency reached £951. For several months the committee had been compelled to refuse every application for an additional missionary, unless his entire salary was guaranteed, and were thus prevented from appointing missionaries in some quarters where the need was very urgent. The expenses of the society were £1300 per month; and the year's increase of receipts consisted mainly in guaranteed sums towards the support of new missionaries, the remainder of the salaries having to be paid from the general fund. What the society especially needed now, was contribution to the general fund, with an appeal for which the Report concluded.

SUNDAY SCHOOL UNION.

At the Annual Meeting held in Exeter Hall May 6th, C. Hindley, Esq., M.P., presided.

The report commenced by referring to the foreign operations of the Union, and touched upon the progress of Sunday-schools in France

and Switzerland. In the latter many of the scholars manifested much interest in missionary enterprizes. From Africa, Australia, and New Zealand, interesting communications had been received. The accounts from the West Indies and Nova Scotia were, upon the whole, encouraging. In reference to home proceedings, the Report stated that eight grants had been made during the last year in aid of the expense of erecting or enlarging school-rooms, making the total number of grants, up to the present time, 269; amounting to £6157. The number of libraries granted during the year amounted to 150; making a total of 1703. The schools thus assisted this year contained 24,613 scholars; of whom 13,265 were able to read the Scriptures. The funds had thus suffered a loss to the extent of £253 2s. 9d.; but so fully convinced were the committee of the importance of encouraging libraries, that they had resolved upon supplying all schools connected with the Union at half the selling price, in quantities of not less than £2 worth. The system of visitation had been pursued with advantageous results. The following are the number of schools, teachers, and scholars within a circle of five miles from the General Post-office:—

	Schools.	Schools Reporting.	Teachers.	Scholars.	Average attendance for the month of November last.
South	126	111	2,317	22,116	15,154
East	147	92	1,873	18,350	12,823
West	168	127	2,320	22,612	14,654
North	147	138	2,795	27,365	18,804
	588	468	9,305	90,443	61,435

If the numbers contained in the 120 schools from which reports have not been obtained, are in proportion to those which have been reported, the grand total will be 588 schools, 11,165 teachers, 108,531 scholars, average attendance during the month of November last 73,722, or rather more than two-thirds.

From the treasurer's account it appeared, that the total receipts of the year on the Benevolent Fund Account amounted to £1575 10s. 4d.; the expenditure to £1372; leaving a balance in hand of £203 8s. 4d.

The Report having referred to the Minutes of Council, stating that they had engaged much of the attention of the committee, although they had not thought it right to take any action on the subject, the following addition to the first resolution as prepared by the committee was moved by Thomas Thompson, Esq., seconded by Dr. Hewlett, and carried:—"That the following be added to the resolution:—And that, whilst the confidence which the constituents of this union have always reposed in its officers has been so well sustained by their active and well-directed efforts for stimulating and encouraging Sunday-schools at home and abroad, this meeting would especially urge upon their vigilant attention the adoption of such measures as shall not only secure the continuance of the sabbath-schools of our country and foreign lands in their present state of prosperity, but shall also guard them, as far as possible, from the extinction with which they are perilled by the Minutes of Council, in their progressive operation; and that the teachers and friends now present cordially assure the committee that, in their individual capacity, they are fully resolved to yield them their most willing co-operation, in acts worthy their character as the friends of the civil and religious liberties of their country, and so essentially needed by the crisis at which we have arrived."

CHRISTIAN INSTRUCTION SOCIETY.

The twenty-second annual meeting of this Society was held on the evening of May 5th, at Finsbury chapel, T. Challis, Esq., Alderman and Sheriff, in the chair.

The Report stated—The operations of the society in the several districts of the metropolis had been as follow:—Associations, 98; families visited, 50,867; number of visitors, 2,084; prayer-meetings, 80. It then went on to give from the reports of the agents some most gratifying instances of usefulness, at the same time that it exhibited an appalling amount of spiritual destitution in the metropolis. It had always been a leading object in the operations of this society, to induce the poor to attend the public worship of God and the preaching of the gospel. The returns of the past year stated that 1,033 persons have been prevailed on to observe this duty; but few churches and chapels provided suitable accommodation for the humble poor. To meet this, services had been held in school-rooms, and in the apartments of the poor themselves, at which the families under visitation were invited to attend; such services had been conducted at eighty stations during the past year, in some instances weekly, and in others more frequently; and in connexion with which many pleasing results had been witnessed. During the summer months, religious services had been conducted in the open air, and many thus heard the gospel who could not be induced to enter even an apartment in their own neighbourhood for that purpose. The labours of the visitors of this society had proved auxiliary to the religious instruction of children: 1,748 have been obtained during the year for the sabbath, infant, or day-schools; and local schools had been opened in several cases in the sections under visitation. An old stable had been taken, and fitted up by the association at Mile-end New-town for a Ragged school, which, when completed, would accommodate from 180 to 200 children; the present attendance was about 120. The visitors have been instrumental in promoting the distribution of 1,759 copies of the sacred Scriptures (either Bibles or Testaments.) The tents of the

society were erected, during the past summer, at Kennington, Peckham, Gravesend, and Poplar; the attendances were orderly, and many appeared to be interested in the services. A course of fourteen lectures to young persons, on subjects connected with sacred history, were delivered, during the winter months, at Claremont chapel. The committee had continued to receive applications for help in the formation or support of associations in the country, to which they had always readily afforded all the assistance in their power. It concluded thus:—"Your committee, in conclusion, would further ask the assistance of those churches wtih which their associations stand connected, in supporting the general objects of the society by pecuniary as well as personal co-operation. The state of the society's finances is a matter of constant regret. The constitution of the society, untrammelled by party or denominational restrictions, would enable it to prosecute many valuable schemes of Christian benevolence, had it at command the necessary funds for the payment of incidental expenses. A small annual contribution from each of the associations, or a congregational collection from each of the churches in every alternate or third year, would readily supply this deficiency. The committee cannot believe that the pastors and churches of the metropolis will be insensible to the claims of this society."

From the balance-sheet it appeared that the receipts for the past year amounted to £715 18s.; the expenditure, £779 4s.; leaving a balance against the society of £63 6s.

RELIGIOUS TRACT SOCIETY.

The forty-eighth anniversary meeting of this society was held at Exeter Hall, on Friday, May 7th. The chair was taken at six o'clock, by the treasurer, J. G. Hoare, Esq.

The Report gave a brief view of the society's operations during the past year in the distribution of tracts and religious books in China, Siam, Burmah, India, Australia, Africa and the African Islands, Spanish America, the West Indies, British North America, North-western America, France, Switzerland, Belgium, Holland, Spain, Italy, Germany, Hungary, Saxony, Sweden, Russia, the Mediterranean and adjoining countries, Greece, Persia, England, Scotland, Wales, and Ireland. The grants made to District Visiting, City and Town Missions, Christian Instruction, and kindred societies, for sabbath-day circulation, soldiers, sailors, emigrants, prisoners, hospitals, workhouses, union-houses, railway workmen, fairs, races, foreigners in England, home missionary agents, convicts, ships, colliers, rivermen, and miscellaneous, amounted to 2,635,856, of the value of £2560. The libraries granted, on reduced terms, to destitute districts, union-houses, Sunday and day-schools, factories, &c., amounted to 558. The libraries granted since 1832, have been 4245. The issues from the London depository alone have been 18,224,836, being an increase of 1,800,266. The total circulation at home and abroad amounted to 440,000,000, in about 100 languages. The Report then referred to the publication of the Monthly Volume, D'Aubigné's History of the Reformation, and other works. The total benevolent income of the year, including special contributions for China, was £6080 3s. 9d. The gratuitous issues, £7936 9s. 7d., which exceeded the benevolent receipts, excluding the donations for China, by 2017 9s. 10d. The legacies amounted to £1931 11s. 10d.; the cash for sales, £48,495 10s. 7d.; the total receipts, £59,416 3s. 9d.; being an increase of £3305 10s. 1d., beyond the preceding year. The Report then adverted to the importance of employing increased means to circulate the publications of the society, more especially by colporteurs; and concluded by encouraging its supporters to renewed diligence in the work of the Lord.

BRITISH AND FOREIGN SCHOOL SOCIETY.

At the Annual Meeting held in Exeter Hall, May 10th, it had been expected that the question of the propriety of receiving aid from the public purse, respecting which there is a difference of opinion among the friends of the institution, would have been discussed; but, at the commencement of the meeting it was stated by the chairman, Samuel Gurney, Esq., that a special meeting of subscribers would be called to consider this point at a future day.

The Report stated that during the past year the model school for boys had retained its high charater unimpaired; and the friends of the society were indebted to Mr. Crossley for his continued attention to its interests. Seventy-eigh boys had been admitted during the year, making the total number received into the school since its foundation, 29,595. The Normal school for young men had been sustained with vigour, and the classes had been crowded with diligent and attentive students. The number of students in training had been 233; of these, fourty-four were in training when the last Report was presented; 189 had been received since that date; 147 had been appointed to schools; twenty-three had from various causes withdrawn from the institution; and sixty-three were on the books on the 1st of April last. The conduct of those who had been appointed to schools was generally satisfactory. The Normal school for female teachers was also flourishing. During the year 152 had been under instruction, and 37 remained on the 1st of April. 146 new schools had been opened during the year in 130 different

localities. Of these 32 had been established either in the mining or the manufacturing districts; forty-nine in towns and villages in the agricultural counties; eleven in London or the neighbourhood; six in places in this country not falling under either of the foregoing descriptions; and forty-eight in North and South Wales. Six gentlemen had been more or less employed during the year in visiting, inspecting, and reporting upon schools of the society; and the committee attached great importance to their labours. Mr. Phillips's endeavours to originate local effort in North Wales had been attended with great success. During the time of his connexion with the society, fifty-one new schools had been established through his exertions, of which twenty-three were held in rooms erected for the purpose. Forty-eight schools had been opened in North and South Wales; and eighty-three were now in operation. The grants of the Society for schools in England and Wales amounted, during the year, to £991 3s. 3d. Attempts made to obtain an increase of funds had not been attended with the desired success, local claims being often pleaded as the excuse. Under the head "Foreign operations" it was stated that assistance had been afforded to several schools. Letters had been received from Montreal and New Brunswick of the most satisfactory character. Schools in Van dieman's Land included 1313 children. As the result of mature deliberation, and a conviction of the necessity for such a step, the committee purposed commencing four branch Normal schools. The first of these it was proposed to plant near the centre of the great cotton manufacturies; the second in the heart of the clothing districts: the third in what was called the western district; and the fourth in the eastern counties. The sum required for this purpose would be large. Twenty thousand pounds would probably be required for the purpose of raising suitable buildings and supporting the schools for the first year.

It appeared from the cash account, that the the receipts for the past year had been £14,742 11s. 10d.; while the expenditure had been £14,463 19s.

LONDON MISSIONARY SOCIETY.

On the 13th of May, the fifty-third anniversary of this society was held in Exeter Hall. Sir E. N. Buxton, Bart. presided.

The statistical summary was nearly the same as that reported last year. The number of stations and out-stations supported by the society is 460; the number of churches connected with it, 150; the number of European missionaries is 165, and these have 700 European and native assistants. The number of printing establishments in operation is fifteen. The total amount of receipts during the year had been £76,319 7s. 1d.; the expenditure, £75,724 6s. 11d.

The meeting was enlivened by the cordial expressions of attachment to the secretaries which were made whenever references were made to their labours, or allusions to recent attacks upon the executive, all sympathy with which the assembly was evidently disposed to repudiate. There were present also one or two protestant ministers from France, whose language in reference to Tahiti was in full accordance with their profession: "It was not so much owing to the power of French pride," said M. Boucher, "as it was owing to the power of the Jesuits, that the events, so much to be deplored, occurred in Tahiti; and let me say, that the Jesuits are not French, any more than the French, as a nation, are Jesuits." "I have not seen a single evangelical Christian in France," said M. Grandpierre, "and I believe there does not exist a single evangelical Christian in that country who has not wept over the sad events of Tahiti, and prayed for the unfortunate queen Pomare and her poor people. And further, I believe there is not a single evangelical Christian in France who will cease to pray that the change which you anticipate may take place."

THE PEACE SOCIETY.

The thirty-first anniversary of this Society was held on the 17th and 18th of May. The meeting of members on the 17th, convened by printed circular, was held at the White Hart Tavern, Bishopsgate Street, Joseph T. Price, Esq., in the chair. The report of the committee was read by the Rev. J. Jefferson, the secretary, and unanimously adopted, and ordered to be read to the public meeting in Finsbury Chapel. The officers for the year ensuing were appointed, and the general business of the society attended to. The following gentlemen took part in the proceedings: J. Allen, Esq., W. Ashbury, Esq., R. Barrett, Esq., Mr. E. Clarke, R. Ransome, Esq., E. Smith, Esq., Mr. A. B. Stevens, Mr. F. Wheeler.

At the public meeting in Finsbury Chapel, on the 18th, the chair was taken by Charles Hindley, Esq., M.P., and afterwards by Joseph T. Price, Esq., and the following gentlemen addressed the meeting: Rev. Thomas Aveling, Rev. J. Burnet, Joseph Brotherton, Esq., M.P., J. S. Buckingham, Esq., Mr. Elihu Burritt, of Worcester, Massachusetts, and Mr. Henry Clapp, of Lynn, Massachusetts. The resolutions were embodied in a petition which was unanimously adopted, and ordered to be signed by the chairman on behalf of the meeting, praying that suitable measures may be taken to settle international disputes by arbitration, or other legal process, without having resort to arms.

From the report, it appeared that the cause of peace is gradually advancing. It was stated that by the agents of the society

and other persons, there had been delivered under the immediate sanction of the committee about 500 lectures during the past year, to about 110,000 persons. Half a million of tracts have been distributed. The periodical press has been employed both in England and Wales. The sale of the "Herald of Peace" is increasing. Fairs and markets have been visited. Sumner's Oration and Bowring's Lecture on the commercial importance of peace have been circulated. Petitions for a legalized system of arbitration have been extensively adopted. And on the continent of Europe twenty lectures have been delivered, some of them to as many as 1500 persons; and many thousands of tracts distributed. The report referred also to the dockyards, and the approaching general election; as also to the decease of J. J. Gurney, Esq., T. Clarkson, Esq., and others. Including a balance of £556 at the commencement of the year, the income of the society has been £2,147 19s. 10d. There is a balance of somewhat more than £100 on hand.

RAGGED SCHOOL SOCIETY.

The annual meeting of this institution was held in Hanover Square Rooms on the 18th of May, Lord Ashley in the chair.

The Committee say in their report that "they have great reason for thankfulness in regard to the present year. Not only has the number of schools increased, and also the funds of the Union, but a growing interest has been going on in the public mind in regard to the Society, which bids fair to place it, ere long, in circumstances of far greater prosperity and usefulness. At present there are forty-four schools in all, with an average attendance of 4,776 children, and 450 teachers. Sixteen are open daily, morning and afternoon, and have a paid teacher to conduct them; thirty-one are open three to five evenings a-week, to give some instruction in reading, writing, and arithmetic, with a paid teacher to superintend, and occasionally voluntary teachers to assist, while about thirty-three are open only on Sabbath, under voluntary teachers. This, it will be observed, makes in all eighty schools; but as they are conducted in only forty-four buildings, the Committee have considered them as forty-four schools.

"From this list it will appear, that, although much good is doubtless being done at a very small cost, yet, if all these schools could be kept open every day, or at least every evening, for two or three hours, a far greater amount of good would be effected, and many a poor child saved from ruin; the evil influences to which the children are daily subject being, in many cases, enough to destroy all the good they derive from so short an attendance at school. The Committee are very anxious to have all the schools open every evening, and would soon effect this object if the public would do their part, in supplying the necessary funds.

"The amount received for the general purposes of the Society is this year increased to £637 0s. 5d. This has enabled the Committe to assist twenty-two different schools, with grants toward rent of schoolrooms, a paid teacher, books, &c.; while the total expense of conducting the Society is still under £105.

"A new feature has been introduced into the Society since the last report, viz., the establishment of the 'Juvenile Refuge and School of Industry,' in Old Pie Street, Westminster. This has now been in operation for four months, and the result is very gratifying to your Committee. Fifty boys, of the very lowest and most degraded class, are there taught and fed every day—not only taught to read and write, but taught the rudiments of a trade, that may be useful to them all their after life, and perhaps lay the seeds of honest, self-supporting industry.

"The Committee having made a special appeal to the public on behalf of this school, are happy to observe, that they have received funds to keep it going for one year, after which, they trust the blessings attendant upon this interesting effort will be sufficiently apparent to enlist the sympathies and ensure the support of many more friends. Any one who witnessed the condition and conduct of the boys in that school, on their first being admitted, and observes their behaviour and appearance now—any one who reflects on those poor outcasts, day by day receiving moral and religious instruction, useful recreation, and wholesome food, who, but for this effort, would have been begging or thieving in the streets—must feel the heart warm and the eye glisten at such blessed results from Ragged Schools. And your committee are amply repaid for all their efforts, by observing the good thus accomplished, even in this one department of labour."

The committee conclude their report, by expressing "an earnest hope and prayer, that more hearty and zealous efforts will yet be made by all sects and all parties, to bless and cheer suffering humanity of every grade, however debased, vicious, and revolting the class may be."

The cash account was then read, from which it appeared that the receipts amounted to £824 6s. 10d., and the expenses to £625 7s. 11d., leaving a balance of £172 18s. 11d. The receipts for the special fund for the Westminster School of Refuge amounted to £857 3s., of which £300 have been deposited for future contingencies. The balance in hand amounts to £201 13s. 7d.

TRIENNIAL CONFERENCE.

BRITISH ANTI-STATE CHURCH ASSOCIATION.

The time having arrived for the first Triennial Meeting required by the constitution of this Society, between five and six hundred delegates assembled in Crosby Hall, on Tuesday morning, May 4th. Dr. Thomas Price was appointed chairman for the first day, James Watts, Esq., of Manchester, for the second, and the Rev. J. H. Hinton, M.A., for the third.

An admirable report was presented from the executive committee, the following extracts from which will amply repay the perusal both of those among our readers who do and those who do not belong to the Association :—

"The course taken by the executive committee during the three years they have held office, has been further regulated, to no small extent, by their firm belief that the movement over which they were called to preside should have for its main-spring a deep religious conviction. They are well aware that the question of church establishments has an aspect of great political interest and importance. They know that, ultimately, that question must be settled by political agency. They have never thought it inconsistent with Christian profession, or unworthy of the object they are labouring to advance, to employ all constitutional and legitimate political means. It was not, therefore, as a religious controversy that they were anxious to determine the character of their proceedings. They deemed themselves justified in receiving honest support, from whatever quarter it might come. They never gave countenance to the idea that they would restrict themselves to purely religious instrumentality. But they judged it to be both becoming and wise, to see to it that the life-blood of their organization should be concern for the purity and triumph of divine truth—and whilst exercising a vigilant care, in conformity with the constitution of the association, to preserve their efforts free from all questions of controverted theology, they have systematically striven to enlist in this cause the voice of conscience, the strength of spiritual affections, and that all-daring, all-enduring principle of action—a single concern to be approved of God. They apprehended that the coming contest is one through which voluntaryism can be carried with safety only by the religious spirit. To it, consequently, their appeals have been prominently addressed. They have studiously sought to stimulate it. Their publications have been, for the most part, such as were adapted to win it over to this service. And they are thoroughly persuaded, that valuable as may be the help of mere politicians, whether in parliament or out of it, the great work before us must be achieved principally by men who are moved thereto by the fear of God."

"Gentlemen, the British Anti-state-church Association has outlived the perils which surrounded it at its birth. It has put to silence detraction. It has greatly increased the number of its friends. To the hopes of its earliest supporters, upon which erewhile it rested for continued existence, there is now to be added its own character. Such as it is, it is no longer misunderstood. It has compelled respect, even where it has failed to secure attachment. Strong, considered in relation to the stupendous undertaking it seeks to accomplish, it *is not*—for it is yet in its childhood—but of that constitutional strength which develops itself in steady growth, it has its full share. It is now passing its first climacteric. Its future vigour, its power for usefulness, its moral influence, will be greatly affected by your deliberations. This conference will be the commencement of a new chapter in its history—will communicate to it, doubtless, a fresh impulse—will open up to it a wider career of exertion and of triumph.

"And surely, confidently as in days gone by dissenters may have entertained the belief that in quiet was their strength, and cogent as may have been the reasons by which they justified their inaction, there can remain but few who, attentive to what is past and passing, still main the policy and duty of witnessing unheeded the rapid expansion of state-church principles. It is coming to be felt that, in this as in other things, not to advance is to retreat, not to labour is to lose. We cannot, if we would, remain *in statû quo*. Whilst we sleep, the enemy sows tares. Taking advantage of our indifference, the state-church is lengthening its cords, and strengthening its stakes. Active error can only be met and overcome by active truth. God gives no victory to the indolent, on which side soever they may range themselves. He is carrying on his own cause by human instrumentality—nor have we any warrant of His for the expectation that in this particular matter, the zeal, the courage, the self-denial, the energy, the perseverance, and the prayer, requisite in all other great moral enterprises, may be safely and appropriately dispensed with.

"Gentlemen, the executive committee invite your solemn consideration to the fact that church pretensions are becoming every day more preposterous, church power every day more formidable, in the empire. Cabinet-ministers, senators, and even judges, designedly, or from the unconscious bias of prejudice, are giving a practical, institutional, and legal interpretation to the demands of state-ecclesiasticism. There would seem to be a determination amongst the ruling classes, to link all our secular interests, if so it may be, with clerical ascendency. The spirit of the establishment is gradually permeating and assimilating all the means of intercourse and impression between mind and mind. It is stealthily creeping into our private seminaries. It is

obtaining sway in our schools for the labouring poor. It claims legal exemption from the comments of a free press. It gives its tone to much of our literature. It exercises a powerful influence over our organs of political opinion. There is nothing too high for it, nothing too low. It overlooks the throne itself, and it stands a sentinel of exclusion at the door of our workhouses. It has not only revived assumptions which, a century back, were thought to be exploded, but it has resuscitated many of those terms of contempt which it was wont, in the days of Laud, to heap upon nonconformity. This intense activity, this universal presence, this untiring, unremitting persistency, worthy of a nobler cause, met by no correspondent effort on the part of dissenters, are strangely telling upon the public mind. It is vain to conceal from ourselves what the smallest observation will suffice to make evident, that, in England, the influence of the state-church 'has increased, is increasing, and must,' if we would save the civil and religious freedom of our country, 'be diminished.'

"But, gentlemen, this is not, by any means, the worst feature of the case. Could we but have had representatives from all the colonial possessions of Great Britain, we should have learnt that, actively as the system of establishments is being extended at home, it is pushed on with more oppressive vigour abroad. The multiplication of colonial bishops, sent out to their newly created sees at the public expense, and, in some instances supported, in part, from the consolidated fund, evinces the purpose of government to sow the seeds of that system in every spot of God's earth subject to British control. Scarcely a newspaper reaches us from any one of these distant possessions, these cradles of new-born empires, which does not present illustrations of the grasping and domineering character of the church of England as by law established. In one, it is fearfully augmenting burdens long complained of as too heavy. In another, in defiance of previous stipulation, it is obtruding upon reluctant settlers the support of every form of religious teaching. The evil which centuries back entwined itself with our civil institutions, and which the lapse of time has made it difficult to separate from them, is thus deliberately, and in our presence, transplanted to other climes, to develop itself in huge forms and to obstruct vital Christianity in every part of the globe.

"To these grave, and, in some aspects, melancholy facts, the executive committee have thought it fitting to point your notice, with a view of deepening your sense of obligation to bestir yourselves for the emancipation of divine truth, and promptly, heartily, unanimously, to throw your energies into an association, which aims by moral agency to counteract and finally abolish a system bearing so abundantly its noxious fruits. The contest which has been begun cannot, must not, be given over. The vows to which we are pledged must, at all hazards, be redeemed. We have put our hand to the plough, and, for us, there must be no looking back. The enterprize before us, gentlemen, is unquestionably an arduous one, but the encouragements which cheer us on the prosecution of it are neither few nor small.

"There are indications of no common significance, which give high probability to the prevailing opinion, that it is the manifest design of Providence, in this our own age, to bring the question of state-establishments of religion to an ultimate issue. The very fact that such an opinion should have so widely obtained is ominous. The 'coming event casts its shadow before.' It would seem as if, to every eye, the vague and undefined outline of this great change loomed through the haze. It is assuming the character of a national presentiment. It is as though society had been visited by the spirit of prophecy, and compelled to take up its parable against state-churchism in all its forms. But this is not all. Public attention was never so completely disengaged from other matters of immediate and distracting interest. The mountains are all levelled, the valleys all filled up, to prepare a highway for the onward march of this question. No coyness, no unfaithfulness of ours, no mutual understandings, no party compromises, can retard the discussion of it. It comes up in forms never yet dreamt of. We are driven across it by the most unsuspected causes, and at the most unexpected moments. Statesmen, the more eagerly they fly from it, the more certain they appear to be of meeting it. By the force of some law, potential as the law of gravitation, it is uppermost in the affairs of the three kingdoms, England, Scotland, and Ireland.

"Nor should it be lost sight of that the principle of civil establishments of religion is just now in process of transition from a higher to a lower basis. Political exigencies have constrained 'the powers that be' to resign, in profession, if not in act, the guardianship of divine truth considered as such. They are no longer, in their own view, God's magistrates enforcing outward respect to God's revealed will. Their authority is not now from heaven, neither is it exercised with an avowed reference to heaven. The connexion between church and state is in the present day maintained by all political parties, merely as a device for preserving public order. The religious sentiment, quite irrespectively of the doctrinal truth to which it may attach itself, is deemed to be the best and surest instrument by which to hold permanent sway over an intelligent people. To get the mastery of this, by subsidizing religious teachers, no matter of what sect, is the obvious drift of modern statesmanship. And this shifting of

the foundation upon which the establishment system has heretofore been made to rest, is immensely in our favour. It tears away the principle from all the nobler and more spiritual associations which give it an interest in the affections of devout but mistaken men. It unsettles, on one side at least, the corner stone of faith. It takes the whole controversy out of the realms of conscience. It degrades into a mere political expedient, what myriads have done homage to as a divine law. It renders all the old arguments, and all the more sacred ones, inapplicable—blights the tenderest sympathies which the subject had attracted—and leaves conscientious adherents in a maze of astonishment paralyzing to their best energies. This, then, is our opportunity. The voice of Providence incites us to seize it. It is like the wavering of a host—it invites a prompt and courageous charge. The field is our own if we be true to our own advantages. The controversy is in that shape, that earnest truth may surely and soon decide it.

"The executive committee refer you not merely to the obvious tendencies of the times, but to accomplished facts, and to the state of feeling which those facts are exciting. The act for permanently endowing Maynooth college, the first serious legislative attempt to reconcile the establishment principle with the claims of justice, demonstrated how impossible it is for the state to be impartial in providing religious instruction for the people, without exalting antagonist ecclesiastical systems to the same position of respect, and breaking down, so far as its proceedings are concerned, all distinction between them. Within the boundaries of the established church, that act, carried in spite of earnest and very general opposition, first awakened the suspicion that the object of statesmen in giving public support to religious teaching is essentially a political one, and that they are more anxious to convert Christianity into an instrument of civil government than to increase its efficiency as a purifying and regenerating moral power. It placed the advocates of state endowments of religion in a most perplexing dilemma. They were compelled either to protest against extending to others the favours which they claimed for themselves, thus laying themselves bare to the charge of unfairness, or to sanction, expressly or tacitly, the national maintenance of what they deemed erroneous. It was not to be anticipated that they would see, at a glance, wherein lay the real weakness of their position. But it cannot be doubted that vast numbers of them were troubled with unpleasant misgivings, and, in their sincere anxiety to save the country from what they held to be a sin and a curse, that they sometimes turned their eyes to an alternative which, practically, would have brought them alongside of the British Anti-state-church Association.

"The uneasiness thus awakened in the minds of the extensive class of persons just alluded to, both in the church and out of it, might have been lulled by the lapse of time, but for the appearance of the Minutes of the Committee of Council on Education. State-endowments for the teaching of all creeds, however, entered so largely into the principle of that measure, that it could hardly fail to indicate, even to such as might court deception, the ultimate point to which legislation is drifting. Temporary inducements may have availed to secure a resolute closing of their eyes to danger; but the inducements having been withdrawn, the danger will not have passed away. Men who have assented to a principle, with this or that reservation only, will discover, when the reservations come to be dealt with singly and apart, that their moral influence is gone. That which they have let in simply because something else was kept out, leaves open the door for the very thing they dread. Within a few months hence, the religious education of British youth will be aided by the state, without reference to the doctrines taught. A juvenile establishment, comprehending all sects, will embody the very form of the state-church principle which, as a floating notion, has long attracted the attention and elicited the good wishes of every political party. It would be unreasonable, perhaps uncharitable, to believe that, when this feature of the government scheme stands forth in its full practical development, that it will increase the leanings of religious sentiment to a state-alliance with Christianity. 'What next?' will be the inquiry circulating from mouth to mouth, when once the dreams of theory, or the calculations of worldly wisdom, have been disposed of by unmistakeable realities; and to this question of alarm, 'born out of due time,' an answer far from soothing will, in all likelihood, be early furnished.

"For, gentlemen, the next form in which the state-church principle will come before the country for discussion, and that, probably, at no long interval after the assembling of a new parliament, will be a proposition to connect together by pecuniary tie, the British government and the Roman catholic clergy of Ireland. All leading statesmen have declared themselves in favour of this policy, and wait but the fitting opportunity to carry it into effect. They profess to be anxiously watching the ripening of public opinion—and of that public opinion they will take the legislature itself to be the surest exponent. Backed by a majority of the House of Commons, and encouraged by the distance intervening between themselves and the day of their account, they will do as they have done before, treat popular opposition as a transient clamour, and resolutely refuse to be parties to a religious dispute. It matters comparatively little whether they succeed or fail. The mooting of the question will subject

the principle of church establishments to the severest test, and will put a pressure and a strain upon the sympathies of myriads who have embraced it, which they will not be strong enough to bear. Amid that violent conflict of opinions which the introduction of this question will inevitably excite, the principle of the British Anti-state-church Association will commend itself to multitudes who now reject it. The seeds of truth which we are scattering will quicken and germinate. Then, it may be anticipated, all our labours will tell. The witness we bear will be clear, consistent, emphatic—not open to the charge of partiality—not exposed to be taunted with selfishness. Common sense and Christian feeling will be alike competent to understand and appreciate our argument. The issue, who can venture to predict? Or who can foretell how soon the union of church and state, upheld no longer by deep-rooted religious conviction, shall be reft asunder?

"It is quite possible, gentlemen, that the state of things to which we are looking forward, and the ferment and heat of public controversy, may disclose tendencies now latent in the English establishment, and bring out sympathies, which will convert some of its stoutest advocates into suppliants for its abolition. Be this as it may, it is certain that the voluntary principle will be viewed as a far less perilous alternative than the indiscriminate support of all religious creeds. Happily, as a practical thing, it has lost many of its terrors. The rapid growth, the wonderful energy, and the unexampled success of the Free Church of Scotland, prove how confidingly earnest religion may commit itself to the affection and resources of its own friends. That church has borne a silent but noble testimony to the native power of God's truth to maintain and extend itself. And although the leaders of that great ecclesiastical movement should persist to the end in casting contempt upon the source of its strength, and with parricidal unthankfulness should curse the principle whence it draws its vitality, the deeds of the Free Church will be more potent to convince, than the words of its spokesmen will be to prevent conviction. The youth now rising to manhood, tempted by no previous utterances on the other side of the question, and needing not to keep up a semblance of consistency, will not consent to disavow what a stern necessity first made them familiar with. Sooner or later they will be found in our ranks, calling upon the civil magistrate to cease his meddling and corrupting intervention in the affairs of religion."

The treasurer's report showed that the receipts had been £1,429 7s.; the expenditure £1,368 6s. 8d.; and that there was a balance in hand of £61 0s. 4d.

Among many resolutions passed, the following, which was agreed to after much discussion, one hand only being held up against it, is that which it is most desirable should be known universally:—Resolved,

"That this Conference, discerning no such difference of principles or practice between the leading political parties of the House of Commons, as to render the support of either of them important to the welfare of the nation—having observed in both of them, during the present Parliament, a readiness to combine their efforts with a view to subsidize the teachers of religion, and thereby bring them under direct government control—believing that they endanger by such policy, in proportion to the extent to which they adopt it, the highest temporal and spiritual interests of the people—and assured, by long experience, that they attach little importance to any opposition to their avowed designs which is not followed up by correspondent firmness at the poll-booth; solemnly commend to Dissenting electors throughout the three kingdoms the duty of employing the franchise entrusted to them by Divine Providence, in vindication of those ecclesiastical principles which constitute the sole basis of religious freedom and equality, and of resolutely standing aloof from all contests at the approaching general election, in which an opportunity is not afforded them to record their testimony, by vote, against any form of alliance between the Church and the State."

NEW CHAPEL.

STUDLEY, WARWICKSHIRE.

On May 12th, a neat commodious baptist chapel was opened in this village. Sermons were preached in the morning and evening by J. Mortlock Daniell of Birmingham, in the afternoon by A. G. O'Neill of Birmingham. Messrs. Morgan of Birmingham, Davis of Bromsgrove, Crumpton of Atchlench, Philpin, of Alcester, Bottomly, of Henly-in-arden, and Francis of Westmancote, took part in the services.

The land on which the chapel stands was given by Thomas Boulton, Esq., a gentleman residing in the village, a member of the established church. It has been erected at a cost of about £370, about £125 has been collected, leaving a debt of about £245, which will press heavily on the interest, especially as a great portion of the amount must be paid immediately. It is hoped therefore, that the friends of truth will bear this case in mind among others that share their liberality.

Studley is a populous village, a principal seat of the needle manufactory. The church is united with Cookhill, a village about five miles from Studley; it is an infant cause, the church having been formed so lately as 1841, and is still dependent on the Worcestershire Auxiliary Home Missionary Society.

ORDINATIONS.

DERBY.

Mr. Thomas Pulsford, who for some years past has been labouring as an evangelist under the auspices of the Baptist Home Missionary Society, has accepted the cordial invitation of the church meeting at Duffield

Road, Derby, to become their pastor. Mr. Pulsford has been labouring in this sphere for the last three months, with many tokens of divine favour; many souls have been brought to God, and a larger chapel is greatly needed for the numbers who flock to hear the "glad tidings" from his lips.

PENYVAI, NEAR BRIDGEND.

On Tuesday, the 4th of May, Mr. Rees Davies of the baptist college, Pontypool, was ordained pastor of the baptist church at Penyvai, Glamorgan. Brother T. Davies, Wauntrodan, read the scriptures and prayed; brother J. Evans, Cowbridge, delivered an argumentative discourse upon the nature of a Christian church, &c.; brother J. James, Bridgend, put the usual questions to the young man, and offered the ordination prayer, with the laying on of hands; brother J. Morgan, Talgrin, gave the charge to the young minister; and brother E. Evans, Penygardn, Pontypool, preached to the church.

HIGH WYCOMBE.

The Rev. Jesse Hobson, late of Barton Mills, Suffolk, has accepted the unanimous invitation of the church and congregation assembling in Union Chapel, Wycombe, commencing his pastoral duties on the fourth sabbath in May.

EVESHAM.

The Rev. Andrew G. Fuller has accepted the unanimous and cordial invitation of the church at Mill Street, Evesham, to the pastoral office, and enters on his labours on the first Lord's day in June.

RECENT DEATHS.

MR. CHARLES BARTON, JUN.

On the 25th of March, at Great Missenden, Bucks, Mr. Charles Barton, jun., in the twenty-ninth year of his age, after an illness of four weeks, which he bore with striking patience and resignation. To a deeply mourning circle the loss is truly severe. In the neighbourhood, where he laboured as superintendent of the sabbath-school, and in other works of usefulness, his early removal is sincerely deplored; but to him has doubtless been given the approving welcome of his Lord and Master,—"Well done, good and faithful servant, enter thou into the joy of thy Lord."

MR. JOHN GREEN.

Died in the faith and hope of the gospel at Speen, April 14th, 1847, in the 59th year of his age, Mr. John Green, one of the first members of the Baptist church formed in that place, January 3rd, 1813. He had honourably sustained the deacon's office for thirty-one years.

MR. JOSEPH ASHFORD.

Died at Welshpool, April the 16th, at the age of eighty-three, Mr. Joseph Ashford, senior deacon of the baptist church in that town, and for many years one of its principal ornaments.

J. CHANNING PEARCE, ESQ., F.G.S.

This most estimable gentleman died of consumption, at his residence near Bath, on Tuesday, May 11, in the thirty-fifth year of his age. He was formerly in medical practice at Bradford, Wilts, where he became a member of the baptist community. Two years since he retired to Bath, intending to occupy his time chiefly in geological studies, which he had pursued with passionate zest and eminent success from early boyhood. His valuable museum has long been an object of attraction in the west of England. It has been repeatedly visited by the chiefs of geological science, who have uniformly expressed their admiration, alike of the specimens themselves, and of the masterly skill and unwearied patience with which Mr. Pearce had developed them from the clay or stone in which they were found imbedded. The editor of the Geological Journal, in recent comments on a letter from Mr. Pearce, pronounces his collection to be one of the best in the kingdom, and states, further, that Mr. Murchison, many years since, designated Mr. Pearce "the Mantell of the West of England." Professor Sedgewick, within the last month, while inspecting the specimens, declared there were no others in existence comparable with some of these. Mr. Pearce was a man of much general information, but by no means an indiscriminate reader. Indeed, his habit was to read few books, except within the range of his favourite science. Yet was this not so much the result of an exclusive taste, as of necessary decision; for his mind was so tenacious of whatever it grasped, that he found exceeding difficulty in disengaging his thoughts from the topics of even a casual volume. Any work which he set himself down to in earnest, he would fairly appropriate the whole of. Mr. Pearce's health had been declining for many months before his friends were willing to believe him past recovery. His own mind from first to last, excepting a brief period of hallucination, incident to the disease, was sweetly resigned to the will of God. To the fear of death he appears to have been a stranger; nor did his usual cheerful interest in the concerns of his

family and friends at all subside. He rebuked every temptation to murmur by referring to the wisdom and benevolence of Jehovah, and every temptation to distrust the salvation of his soul by appealing to the virtue of the cross. His entire and most happy reliance on the atoning sacrifice of Jesus was conspicuous throughout his affliction, and his last words were such as these, "Christ is with me.—He is always with me.—Christ is all in all." So he fell asleep in Jesus. By his premature decease his excellent parents are left childless, and his beloved wife and children widowed and fatherless; while numerous relatives and friends tenderly sympathize with these chief mourners in sorrowing that they shall see his face no more.

MRS. DAVIS.

The maiden name of the widow of the late Rev. R. Davis having been illegible in the manuscript from which the account of her decease given in page 310 was taken, we are requested to say that it was not Somersett, as there printed, but Tamsett.

MRS. MARSHMAN.

Information has been received of the death of the widow of Dr. Joshua Marshman, long known as the colleague of Carey and Ward, at Serampore. Mrs. Marshman had for some time been looking forward calmly to the change which has now taken place, for which she seemed to be eminently prepared. Messrs. Thomas, Leslie, and Denham officiated at the funeral, which was attended by many of the European residents at Serampore, and an immense crowd of natives.

MISCELLANEA.

MEMORIALS AGAINST THE GOVERNMENT GRANT TO JUGGERNAUT'S TEMPLE.

A Committee Meeting of the General Baptist Missionary Society was held at Nottingham on the 6th of May, at which various statements were made by the missionaries in Orissa, of the patronage and support of Juggernaut by the British authorities—the annual grant being 36,000 rupees. This is continued, though the Pilgrim Tax was abolished in May, 1840; and more subsequently, the Khoorda estate of the temple returned to the care of the rajah and his pundas. The natives glory in this support of Juggernaut. It was determined to present memorials to the India Board, and the Court of Directors and Proprietors of the India Company. Mr. Peggs was requested to undertake this business. On Thursday afternoon, May 13, a deputation waited upon Sir J. C. Hobhouse, Bart., at the house of the India Board, Cannon Row, Westminster. It consisted of W. Evans, Esq., M.P., John Heard, Esq., and the Rev. Messrs. Burns, Stevenson, W. Underwood, R. Pegg, and J. Peggs; they were very courteously received, and a free and interesting conversation was enjoyed upon the subject of the deputation. Sir John expressed his desire to see the government separated from the idolatry, and stated that he prepared the last despatch (Dec. 1844,) which was very satisfactory. It is to be deeply regretted this anomalous and unchristian system should still exist in various parts of our Indian empire. We subjoin the memorial for the information of our readers. A similar one is to be laid before the Courts of Proprietors and Directors, about 20th prox.:—

"To the Right Hon. Sir J. C. Hobhouse, Bart., President of the India Board,—

"The respectful Memorial of the Committee of the General Baptist Missionary Society, assembled at Nottingham, May 6, 1847,

"SHEWETH,

"That the society your memorialists represent employs several missionaries in the vicinity of the great temple of Juggernaut in Orissa. The missionaries, while pursuing their benevolent labours, have frequently visited this popular shrine of Hindoo idolatry, and witnessed scenes of infamy, misery, and death, which no pen can fully describe or thought conceive; scenes of lewdness and obscenity far too gross to be ever described are annually beheld; while the more impure the songs, the greater is the applause, not of men only, but of scores of thousands of females debased by delight in such obscenity.

"Your memorialists, in connexion with the Christian public, rejoiced in the repeal of the pilgrim tax, and the announced intention to dissolve all connexion of the British government with the temple by the restoration of its lands to the rajah and the pundas, enjoined in express terms by the despatch of the then Court of Directors, dated Dec. 18, 1844, which states, 'We desire that you will take the necessary measures for carrying this into effect, that thus *the discontinuance of our interference in its concerns may be made complete*.'

"Your memorialists and the Christian public have had these reasonable expectations disappointed, and the announced intentions of the directors have been *more than frustrated* by the grant of 36,000 rupees per annum, directly from the British treasury to the support of the idol. This, in common with all who revere the Christian name, your memorialists deeply regret. An Indian journal,* recently received, thus described the position of the temple at the present time:—'The estates of the temple have been restored to

* The Friend of India.

the priests. The scope for extortionate gains has been indefinitely enlarged by the repeal of the pilgrim tax which brings pilgrims with more money into the presence of the idol, and in addition, they have the donation of 36,000 rupees from our treasury. It would scarcely have been possible to devise any plan by which the mischief which the Court of Directors were so anxious to avoid, could have been more effectually perpetrated!' The Rev. C. Lacey writes, 'Supported by the donation, the idol appears in great glory; but the chief evil is, the arguments it furnishes the people, and especially the pundas, on behalf of idolatry, —'Who,' say they, 'will deny that the enlightened government of Britain does respect Juggernaut while it supports him so amply?' To facilitate the pilgrimage, a splendid road has been made now the tax is abolished, that no impediment may exist to the approach of the devotees to the shrine of the world's lord! This is all done by Europe, and under the inspiration of Juggernaut! Such are the arguments against Christianity held by the pundas, and they are believed.'

"Your memorialists submit that as God has in the Bible so strongly revealed his hatred of idolatry, its direct support by increasing his displeasure, who rules among the nations, must more fearfully compromise the safety of the British empire in India, than all the machinations of its foes.

"Your memorialists therefore implore you to exert your authority, that Juggernaut and the idols in every part of India, may no longer receive support and honour from the public funds, but may be left entirely to the support of their own votaries."

COLLECTANEA.

THE BISHOP OF LONDON'S NEW BILL.

We have reason to believe that there is no expectation of carrying this obnoxious measure during the present session of Parliament, but the perseverance with which it is endeavoured to arm the bishops with new, and, for many purposes, absolute powers, should cause the clergy to take alarm in time, and previous to the election of their representatives, call attention to the invasion of their rights under cover of introducing a bill for the punishment of immorality.

At this very moment, the clergy of the diocese of Exeter are vexed and harassed by the assumption of new powers, and the attempt to enforce new interpretations of the Liturgy and Articles. The Bishop claims the right of examining all curates who come into his diocese, and of interdicting such as refuse to subscribe to his views of baptismal regeneration.

Even in the metropolitan diocese we have seen, from a late discussion in parliament, that the Bishop of London is disposed to consider it as a disqualification that a clergyman has been born in Ireland. In truth these are not the days in which it is advisable to arm individuals with new ecclesiastical power, even although those individuals be bishops.—*The Record.*

CORRESPONDENCE.

HANSERD KNOLLYS SOCIETY.

To the Editor of the Baptist Magazine.

My dear Brother,—Allow me to offer a suggestion through you to the ministers and deacons of baptist churches in reference to this most important society. It is this;—that they should urge on the churches to place in their libraries, if they have libraries, or if not in their vestries, copies of the society's books from its commencement. I beg their attention to the following reasons:—

1. The volumes are exceedingly valuable, highly honourable to the denomination, and calculated to sustain in our churches the devout, indomitable, truth-loving spirit of their authors. The two already published have given the fullest satisfaction to 1300 subscribers.

2. The subscription is so small (only 10s. 6d. a year), that every church can afford it. For this sum we received two volumes last year, which would have cost 24s. in the usual course of trade. And should this appeal induce only 600 churches to subscribe, we should have three such volumes.

3. As the society prints only the number of volumes subscribed for, they will soon be lost to the public generally; but if found, as they ought to be, in all our chapels, our Sunday-school teachers and members will continue to read them for generations to come.

4. We can hardly conceive a cheaper way for the poorest church to gain in a short time a library whose value can never diminish.

5. We may notice the exceeding appropriateness of these works to the times in which we live. Their elevated piety, their descriptions of suffering for principle, their noble anti-state-church spirit (baptists being the first since the reformation resolutely to deny they right of the civil powers to interfere with religion), all unite to render them just the books we now want.

I would also respectfully suggest to the council to send a circular to each of our churches, requesting the minister and deacons to bring the subject before their first church-meeting, since many churches may not see this letter; and no time should be lost in giving the orders. May I hope that so practical a suggestion as this to aid a most valuable society by enriching ourselves will not be forgotten as soon as read? Much depends on the minister's zeal in the cause.

FRANCIS CLOWES.

Horton College, May 8, 1847.

PETITIONS TO PARLIAMENT AGAINST THE GOVERNMENT GRANT TO JUGGERNAUT.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Favour me with a corner in your columns to request your numerous readers to consider the fact at which "the ears of every one that heareth should tingle," that the British authorities in India still make an annual grant of 36,000 rupees to the rajah and temple of Juggernaut in Orissa! A memorial was presented by deputation on this subject to Sir J. C. Hobhouse, on Thursday last, and a similar document is given to John Poynder, Esq., to be presented to the Courts of Directors and Proprietors. It would arouse the attention of the India Board and the Directors, if twenty or fifty petitions upon this "abomination that maketh desolate" were sent to Parliament before Mr. Poynder brings forward his motion on the 23rd proximo. Who of our zealous friends of the mission will promptly act upon this suggestion? "The king's business requireth haste." I would add, some memorials couched in similar language to the Courts of Directors and Proprietors forwarded to John Poynder, Esq., South Lambeth, London, would much help the cause. The church must not sleep, nor allow these downy lords to sleep, while they encourage obscenity, misery, and woe.

Yours in Christ,

JAMES PEGGS.

Burton-on-Trent, May 15, 1847.

EDITORIAL POSTSCRIPT.

The proceedings against our baptist brethren in France, of which details were given in April and May, have engaged the attention of the committee of the Baptist Union, and of zealous friends in different parts of the country. Measures are adopted to procure additional information, and our readers may rest assured that due vigilance will be shown. In the meantime, it is hoped that public bodies will take care not to give such expression to their feelings as might furnish an occasion to the adversaries of our suffering brethren to avail themselves of the sensitiveness of the French people in respect to English influence, and plead that the national honour requires perseverance in the course which has been commenced. It may turn out to be an advantage to the brethren who have been fined, that there is neither real nor apparent connexion between them and any society in England; and prudence requires that we should carefully abstain from everything that could be construed into dictation on the subject from any part of the British public. We shall be anxious to learn the course pursued by the judicial authorities and the executive powers in France, and to communicate the facts to our readers; but we know enough already to warrant the offering of fervent and united prayer on behalf of those worthy men against whom legal decisions have been pronounced, and their coadjutors.

Many of our readers will unite with us in regretting that we are likely to lose the pleasure of personal intercourse with our valued friend, Dr. Davies, of Stepney College. Family reasons lead him to wish to return to Canada, and he will probably leave this country, with Mrs. Davies and their children, in the course of the summer.

Important changes are taking place in the management of the New Asylum for Infant Orphans, at Stamford Hill, which demand the attention of its supporters. We are authorized to say that Mr. Joseph Tritton has resigned the Treasurership, and only discharges its duties till a successor is appointed. We believe that Mr. Sherman also has resigned the office of Secretary.

It affords us much pleasure to find that a very large number of intelligent men coincide with us in an opinion which we have for some time entertained, that at the approaching general election the true policy of dissenters will be, in most cases, to hold themselves aloof from the turmoil, and refrain from voting. During the last few years it has seemed to us that many pious people, connected both with the established and the dissenting churches, have devoted too much attention and energy to political strife. Pious churchmen have done so, thinking it important to support those statesmen who pledged themselves most decidedly to the maintenance of the ecclesiastical hierarchy. Pious dissenters have done so, thinking it important to keep out of office that party which seemed to be identified with high church principles. These have made large sacrifices on behalf of political men, who, though they did not accord with them in their religious views, seemed to belong to the better class of legislators; influenced, not so much, however, by a desire to bring them into parliament, as by

a desire to keep others out whose hostility they dreaded. Gratitude has also actuated dissenting voters extensively, though it has rather been gratitude for promises than for performances. It is evident, however, that during the last ten years at least, very little has been gained by that course, while we have lost much of that moral influence which is the basis of our real strength. Assuredly we have reaped nothing sufficient to compensate us for the employment of that precious time which might have been expended in the promotion of loftier objects, or even for the sacrifices of property and commercial prosperity which many have made on behalf of the political party to which we were attached, and which has repaid us by acting in defiance to our expressed wishes, and treating our remonstrances with scorn. We are glad therefore to find that many influential gentlemen who have been very active in the elections of the last twenty years, have determined that unless it be in favour of candidates who appear to be so far enlightened as to perceive the evil of that union between the church and the state which is producing consequences of the most portentous character, they will at the coming election abstain even from voting. They will thus make themselves understood, at length, by the statesmen who have solicited, received, and betrayed their confidence; and the aspect of the times seems to us to require that every protestant dissenter should withhold his aid especially from the members of that party which is more than any other intent on inflicting upon us another ecclesiastical establishment, by endowing the Roman catholic priesthood.

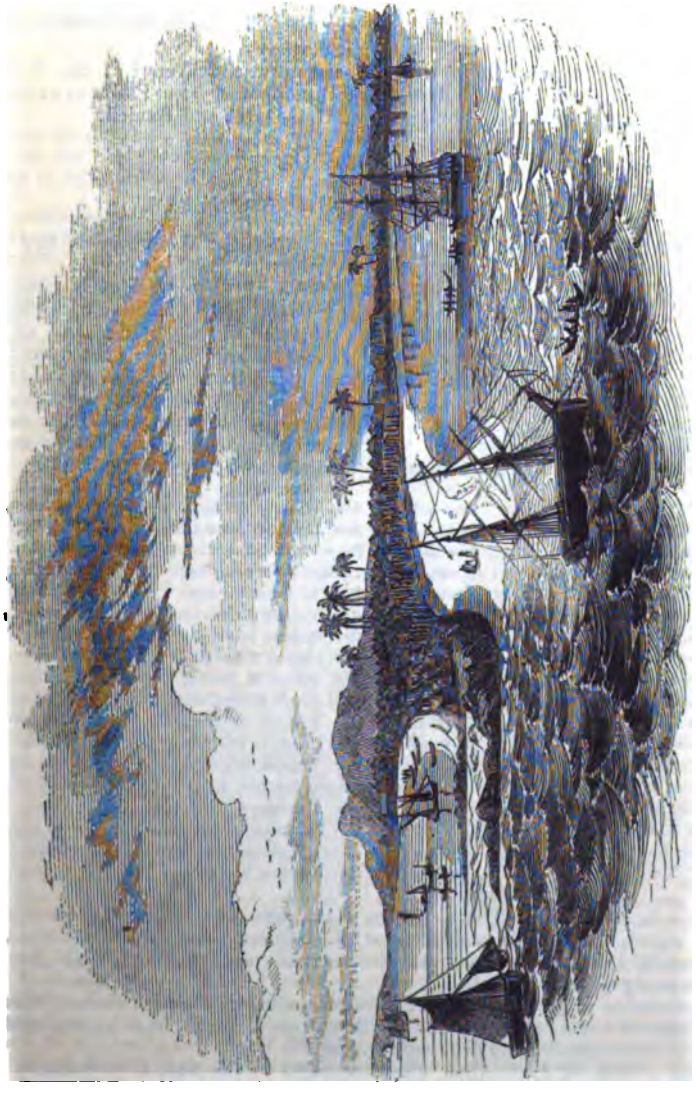
The churches on the Continent have sustained a heavy loss in the death of M. Vinet, author of an admirable Essay on the Profession of Personal Religious Conviction and upon the Separation of Church and State, and of many other valuable works, some of which have been translated and published in this country and in America. His views of Christianity were very clear, and his style of writing was remarkably impressive. M. Vinet was born at Lousanne, in Switzerland, June 17, 1797, so that when he died he had not completed his fiftieth year.

Among the many afflictive occurrences which journalists have recently had occasion to record, is the death of Dr. Traill, whose excellent Translation of the Wars of Josephus has been repeatedly mentioned to our readers. He was the rector of West Schull in Ireland, and has fallen a victim to his exertions to alleviate the sufferings of his parishioners from the famine and pestilence with which they were visited. His translation of the Jewish War had however been completed some months ago, and the preparations made for other departments of the work were so far advanced that it will be carried forward, we are informed, with undiminished claims to admiration, under the able superintendance of Mr. Isaac Taylor, who had rendered material assistance to Dr. Traill from the first. The number of engravings to be given with each part is henceforward to be increased. Ten accompany Part IV., which is now ready for delivery, and which completes the first volume.

An undertaking is contemplated, which in the hands of so eminent a biblical scholar as Dr. Kitto, the projector, is likely to prove eminently useful to students of theology. It is a Journal of Sacred Literature—a quarterly publication at the price of six shillings—intended to enable different denominations and different countries to impart to one another whatever they know that is likely to advance the general interests of biblical science. Dr. Kitto proposes, with the co-operation of the Englishmen and foreigners most eminent for this species of knowledge, to produce such a theological journal as this country has not yet seen; "a publication which shall keep us acquainted with all that has been done and is doing by the biblical scholars of the European continent and of North America, and in whose pages such of them as now live may interchange the results of their researches with our own writers;" "a publication which proposes to combine with the fulness of matter which characterizes continental investigations, that good sense and that reverence for sacred things by which the researches of British scholars are honourably distinguished." All persons who take any interest in the design, and are disposed to afford it real encouragement, are invited to send their names as subscribers, without delay, to the editor, Dr. Kitto, Woking, Surrey, or to friends who are known to be in communication with him. Such persons will undertake to give the publication a year's trial; but will not be expected to take it in longer, if it has then failed to give them satisfaction. The first number will be published as soon as the requisite number of subscribers have sent in their names.

A series of Tracts is about to appear, on "The Sanctification of the Sabbath," of which the first number has just issued from the press. It is written by Dr. Wardlaw, and its object is to give a concise summary of the argument in support of the early origin, and the universal and permanent obligation of the sabbath, and of the change, under the Christian dispensation, of the seventh day of the week to the first. Fourteen others are announced, to be written by eminent ministers of different denominations, some relating to the authority for observing the day, and some to the application of the principles laid down to railways, Sunday mails, and "Other prevalent Forms of Sabbath Desecration."

THE MISSIONARY HERALD.



TURTLE ISLAND, BAHAMAS.

ANNIVERSARY SERVICES.

On Thursday morning, April 22nd, a Devotional Meeting was held in the Library of the Mission House, at which the Rev. C. M. Birrell presided, when prayer was offered by Messrs. Walton, Wallace, Tritton, and Watson.

On the evening of the same day, the Rev. T. Winter of Bristol preached on behalf of the Society, from Zechariah xiv. 6, 7, and Messrs. Stalker of Blockley and Mills of Kidderminster prayed.

The Annual Juvenile Meeting was held in Finsbury Chapel on Monday, April 26th, when the Rev. Joshua Russell presided.

On Wednesday morning, April 28th, a sermon was delivered at the Poultry Chapel, by the Rev. J. Mortlock Daniell of Birmingham, from Psalm cxxxix. 23, 24, and prayer was offered by Messrs. Hewlett of Dover and Daniell.

GENERAL MEETING OF SUBSCRIBERS.

The General Meeting of the Subscribers to the Baptist Missionary Society was held on Tuesday, April 27th, 1847, at 10 o'clock.

John L. Phillips, Esq., of Melksham having been called to preside, he requested the Rev. C. H. Roe, of Birmingham to open the business of the meeting with prayer. The Secretary laid upon the table the Reports of the Committee and of the Treasurers for the year. The Minutes of the Committee for the year were then read, and various questions asked in reference to matters of business, and answers given. In an interval during the reading of the Minutes, the Meeting proceeded to the nomination of the Committee. The list being completed, and the ballot taken, scrutineers were appointed to examine the papers; and the following names were brought up as the Committee for the ensuing year.

Rev. James Acworth, LL.D.	Bradford.
Rev. John Aldis	London.
Joseph H. Allen, Esq.	London.
Rev. Charles M. Birrell	Liverpool.
Rev. Caleb E. Birt, M.A.	Wantage.
Rev. Samuel Brawn	Loughton.
Rev. William Brock	Norwich.
Rev. Francis A. Cox, D.D., LL.D.	Hackney.
John Danford, Esq.	London.
Rev. J. Mortlock Daniell	Birmingham.
Rev. Benjamin Davies, Ph. D.	London.
Rev. James Edwards	Nottingham.
Rev. Benjamin Godwin, D.D.	Bradford.
Rev. Samuel Green	Walworth.
Rev. William Groser	London.
Rev. John H. Hinton, M.A.	London.
Rev. James Hoby, D.D.	London.
George T. Kemp, Esq.	London.
Rev. William H. Murch, D.D.	Rickmansworth.
Rev. James P. Mursell	Leicester.
John Penny, Esq.	London.
Thomas Pewtress, Esq.	Gravesend.
John L. Phillips, Esq.	Melksham.
Rev. George Pritchard	London.
Rev. Robert Roff	Cambridge.
Rev. Joshua Russell	Greenwich.
Rev. Israel M. Soule	Battersea.
Rev. James Sprigg, M.A.	Margate.
Rev. Edward Steane, D.D.	Camberwell.
Rev. Charles Stovel	London.
Rev. Thomas Swan	Birmingham.
Joseph Tritton, Esq.	Battersea.
Rev. Frederick Trestrail	London.
Rev. William Upton	St. Albans.
James Whitehorne, Esq.	London.
Rev. Thomas Winter	Bristol.

On the motion of Rev. Joseph Angus, M.A., seconded by Rev. James Sprigg, M.A., it was resolved unanimously, "That W. B. Gurney, Esq. and S. M. Peto, Esq. be respectfully requested to continue their services as Treasurers of the Society for the ensuing year."

On the motion of the Rev. Joshua Russell, seconded by the Rev. Thomas Winter, it was resolved unanimously, "That the Rev. Joseph Angus, M.A. be respectfully requested to continue his services as Secretary."

On the motion of J. H. Allen, Esq., seconded by the Rev. I. M. Soule, it was resolved, "That Charles S. Tosswill, Esq., George Gould, Esq., and Charles Jones, Esq., be auditors for the year ensuing."

On the motion of the Rev. Dr. Steane, seconded by the Rev. Joseph Tyso, of Wallingford, it was resolved, "That this meeting having had brought under their notice in the reading of the minutes for the year, the fact that the Committee had deputed the Secretary, the Rev. Joseph Angus, and the Rev. C. M. Birrell, to visit the churches in the West Indies, and that these brethren having discharged their important mission, had returned in safety, upon which the Committee had recorded their gratitude to God for the gracious protection afforded them, and had offered their congratulations to them on their return, as well as their acknowledgments to their brethren who had acted officially in their absence, takes occasion to express its approval of the steps taken by the Committee in the appointment of the deputation, and its entire concurrence in the resolutions subsequently adopted by them in relation to the subject."

PUBLIC ANNUAL MEETING.

This meeting was held in Exeter Hall on the 29th of April, Joseph Tritton, Esq. in the chair. After prayer by the Rev. E. Hull of Watford, the chairman spoke as follows:—

I should have been truly glad if the place which I have now the honour to occupy were filled by some other gentleman, whose connexion with our Missionary Society had been of longer standing and far more service than my own. I trust that this is not a selfish feeling, though certainly in that case I should have been relieved of a deep sense of responsibility, the existence of which will not appear unnatural when you remember the sacred nature and the solemn importance of the object which has brought us together, and also how much, at a meeting like this, depends upon the spirit and tone adopted at its very commencement. This position, however, happily, has its privileges too, among which I cannot but reckon that of bidding you welcome to another of these delightful anniversaries, of mingling with brethren, whom, from circumstances, we have rarely the pleasure of meeting except on occasions of this nature, and of uniting together with you to lay at the feet of our Lord and Master these our services and offerings, in the humble hope that, like those of the predicted future, they may come up with acceptance on his altar. Permit me also to remind you of one other privilege common to us all, and the enjoyment of which I trust we shall not only earnestly desire, but actually realize in the proceedings of this day: I mean the presence of Him in whose name we meet. Then will its duties be effectively discharged, its pleasures immeasurably enhanced, and its purposes happily attained; and when it is gone, while its memory will be fragrant of elevated emotions and holy resolves, its results, extending their influence far into the future, shall be themselves the tokens and the proofs that what we asked we did receive, that what we sought we found. It would be unnecessary for me, seeing that this is the fifty-fifth annual meeting of the Society, to dwell at any length upon its objects and claims, with which doubtless you are all familiar. Its own history thus far is the best and most efficient exponent of these; an advocate whose practical eloquence is weightier and better than words. By the grace of God it has borne a part, a useful and honourable part, in the great work committed by the Head of the church to the sanctified energies of its various members. Those who have gone forth in connexion with it have diffused in heathen lands the savour of the knowledge of Christ, and have set it forth in all its simple purity,—

"When unadorned adorned the best,"

the faith once delivered to the saints. By preaching, by translating, and by living the gospel, theirs has been an influence most beneficial to mankind; and who shall question its acceptableness to God? They have had a share, too, in advancing, we think materially, those great social changes in our colonies which have wiped out a fearful stain of oppression from our national escutcheon. They have helped to burst the bondsman's fetters, and in the name and strength of their Master have said to the oppressed, "Go free!" We say not these things boastfully. Our soul would make her boast in the Lord. The cause glorious in its excellency, the openings providential in their development, the men striking in their adaptation, and the means voluntary, and therefore the more valuable in their bestowment, have all been of and from himself, and to him alone be all the glory. And let it not be thought that I speak invidiously. There are other societies engaged in the same great work, to which God has been pleased to give many and precious tokens of his approval and blessing. We have rejoiced in their joy—we sympathise in their sorrows—we wish them tenfold success, and we sigh for the day, God speed it onward! when both the citizens and watchmen of Zion shall all see eye to eye. Assuming, however, that the things I have mentioned are so,—do they not constitute a legitimate ground of appeal for continued, and even

increased support? And suffer me to say, though it should seem like a tale often told, that there have been few seasons, if any, in which the Society needed your support more than now. I must not anticipate the Report further than to observe, that, financially, the position of the Society is still not such as its friends can contemplate with satisfaction. Debt, though happily somewhat reduced since the last anniversary, still continues to oppress us,—a fact, I think, that is chiefly to be lamented in this point of view, that it prevents the Committee from enlarging the sphere of their operations, from listening to calls of most pressing importance, and from carrying the light of life further and deeper into the dark places of spiritual death. Moreover, in its necessary and righteous demand for the most rigid economy, there is a danger of curtailing too much, not the luxuries—they know not such a term—but the requisite comforts of those who have gone forth, taking nothing of the Gentiles, and casting themselves, singly and all together, upon the sympathy of their brethren in Christ. This burden will not, we trust, be allowed long to remain. We have tried some methods to remove it. Let us, this morning, make one experiment more,—let us all resolve, by the grace of God, with a diligence more intense and an affection more glowing, to follow in his footsteps, whose principle was, "It is more blessed to give than to receive,"—whose command, "Go, preach the Gospel to every creature," and who embodied them both in a course of sublime benevolence, which, while it is the happiest theme of thought, is the noblest study for action. There is another circumstance to which, as it bears upon the interests of the Mission, a reference will naturally be expected this morning. I allude to the many painful bereavements we have experienced during the year that has just closed. These visitations must command our sympathy. Debts, however pressing, may be paid; liabilities, however heavy, may be discharged; but who shall recall the high-minded, consistent, devoted labourers who have gone from amongst us? "The fathers, where are they? and the prophets, do they live for ever?" It will be in the recollection of some present, that, scarcely had we retired from this hall, on the occasion of our last anniversary, and the words of well-earned eulogy for some then deplored were still fresh upon our hearts, when another of our dear bretbren, the early associate of the dead, and the honoured friend of the living, was called away. Others have followed in quick succession, and the places that once knew them now know them no more. We believe, however, that their work was done; they had fought the good fight, they had kept the faith; blessed they are, and their works do follow them; and, contemplating the usefulness of their lives, and the calmness, or say rather the triumph of their departure, may we not adopt, concerning them, in spirit, if not in letter, the glowing language of the modern proverbialist?—

"As the aloe is green and well liking till the last, best summer of its age,
And then hangeth out its golden bells to mingle glory with corruption;
As the meteor travelleth in splendour, but bursteth in dazzling light:
Such was the end of the righteous—their death was the sun at its setting!"

Burchell, Francies, Sturgeon, Dutton! may we die the death of the righteous, and may our last end be like yours! The fields of labour, however, with all their spiritual necessities, from which they have ceased, still claim the prayers, the efforts, and the offerings of the people of God. That was a noble thought to which the great general of France gave utterance, when standing on the plains of Egypt, and pointing his followers to her wondrous monuments, he exclaimed as a motive for action, "Soldiers! from the summit of those pyramids forty centuries look down upon you." We also, brethren, soldiers of the cross of Christ, are compassed about with a glorious cloud of witnesses—our great leader himself, the noblest, the brightest, the best. There was a time—more than 3000 years have passed since then—when his divine voice addressed his servant on the memorable shore of that same Red Sea, and this was its bidding, "Speak unto the children of Israel that they go forward." What better motto could we adopt at a meeting like this? It is the motto of this age of the world; let it be also of this age of the church. It is written on the daily discoveries of science—on the tariffs and treaties of commerce—on the multiplying institutions of public benevolence, and the advancing tide of intelligence and knowledge; and surely the cause of Jesus, more worthy than they all, shall not want some such practical endorsement at the hands of its friends. That cause is not, blessed be God, the scheme of a wild enthusiasm, which to-morrow's stern realities shall scatter to the winds; it is not a baseless fabric which the coming storm of infidelity and idolatry shall level to the dust; but it is the cause of living, eternal, triumphant truth—esteemed it may be the foolishness of man, but gloriously manifest as the wisdom of God,—catholic in its nature, for it welcomes all—kindly in its ministrations, for through them the mourner finds his comfort, the captive his liberty, the dying his life—ennobling in its relations, for beneath its influence the abject slave of yesterday is to-day the worshipper, the servant, the child of the Most High; and as to its perpetuity,—the crown of all its excellence,—while it baffles our conceptions, it shall elevate our hopes and animate our hearts, for "of his kingdom there shall be no end."

The Rev. D. Katterns of Hackney then moved, and the Rev. J. Stock of Chatham seconded, the first resolution, in speeches which we regret that it is impossible to give, as our limits will not allow us to do so without curtailing, what all our readers will be anxious to see, the addresses of the two brethren who had just returned from the West Indies, and who were now called up by the chairman.

The Rev. C. M. Birrell then said: If I were to yield to the present impulse of my heart—and I do not know why I should repress it—it would be to give expression to the sincerest gratitude to those in this assembly who have aided the work to which you have just made allusion by their effectual prayers. I have been informed we have signally enjoyed such supplications both in public and in private; and every one who has offered on our behalf but one petition ought to know that what he asked has been granted. I shall never cease to look upon it as one of the most remarkable proofs of divine goodness that during two voyages of 10,000 miles in extent, and journeys under tropical suns of about 2000 miles more, we never were overtaken by the slightest accident, and never were prevented by indisposition from pursuing our duties, which were sometimes most arduous and exhausting, for a single hour. Although the preliminary, the provisional arrangements which we made still remain for the consideration of the new Committee, I may perhaps take the liberty to add, that the assurance on the part of the brethren in all the islands which we visited, that our communications had served to remove misapprehensions, to compose some differences, to alleviate pecuniary embarrassments, and to be some comfort to themselves, to their families, and to their flocks, has been to us a rich reward, and I hope will put a new song into the lips of those who commissioned us, even praise to that God who alone could through such instrumentality convey blessings so seasonable and so great. And now it is very natural to expect that we should present, not only to the Committee, but to the Society itself, some account of our stewardship. Yet, I never felt any duty to be more difficult. I do not know that I have anything to communicate suitable to a general meeting, which is not already well known, or which may not be easily deduced from facts with which we have been long familiar. It is of course impossible for any sort of language to describe the material splendour of these countries. I have never met with either the tongue or the pen which has conveyed to me anything approaching to an idea of the glories which we beheld among the Antilles; it was hard enough, when they lay before us, to keep our minds steady enough to receive a just impression of the rapturous skies, the wooded mountains, the luxuriant valleys, to say nothing of the blue ocean, and the glittering rivers, and the midnight firmament. These are to be known only at the cost of two months of unrest on the hoarse Atlantic; and although, Mr. Chairman, I do not wish to deter you, whom my companion and myself often wished were present when we were crossing some inspiring landscape, from actually visiting those scenes, yet I must confess, in all honesty, that the horrors of the sea and the beauties of the land approach pretty near to the point of counterbalancing one another. But with respect to the moral condition of these countries, I do think that a pretty accurate idea may be formed of it without leaving our own island. It is well known that the population of Jamaica,—to refer at once to the island to which the principal part of our attention was directed,—is now passing through an economical change of the deepest interest. There never was, perhaps, so remarkable an experiment performed on human society as that which is transpiring at present in that country. We are concerned in it at this meeting only so far as it affects the state of religion, and, even in that department, its consequences are not the least marked and momentous. It is, of course, well remembered, as I judge by the numerous references to it to-day, that both before and after the period of emancipation there was an unusual attention to personal religion, and vast accessions to the churches. Now, besides the influences of the Spirit of God, which were undoubtedly richly enjoyed in those days, it must be remembered that there were some external and secondary causes which considerably contributed to that result. Among these, perhaps, might be the mere love of excitement, which found gratification in large weekly assemblies, together with that tendency to imitate and to take the complexion of the society in which they happen to mingle, so characteristic of the negro race—and, I suppose, of all races precisely in their condition. But still more powerful was there in operation a desire to possess the approval and consequent protection and advice of the white man. They had no friend, no guardian, no counsellor, but the minister under whose banner they had ranged themselves; all their sorrows and difficulties—and these neither light nor imaginary—they came and spread at his feet, in the certainty of obtaining sympathy, and perhaps deliverance. Who can wonder that this consideration should have come to the help of their religious convictions, and perhaps in some instances should even be the only real impulse to a religious profession?

And who is there prepared to say that the missionary was capable of so analyzing these motives as infallibly to determine upon the existence of the one class or the other, or to assign its proper strength to each, if both were acting in combination? The only thing a man could do after the most earnest prayer and diligence, was to proceed upon the principle which Mr. Knibb, in one of the letters included in his Memoir, says was his own maxim, not to wait till he obtained all the evidence he could desire, but till he obtained so much that he dared not incur the responsibility of refusing the application. Now nothing but the lapse of time and the operation of new circumstances, could fairly test the character of the churches so formed. That test has come with greater rapidity, and perhaps in a severer form, than many anticipated. It is now acting in its full power, and the results are developing themselves every day. It is now no longer necessary for the black man to have a white protector, no longer necessary for the labourer to appeal from his employer to his spiritual teacher; and, consequently, one mighty impulse to a religious profession is removed. But, on the contrary, there is positive reason for reluctance in taking that step. There is not only the absence of an impulse, but the presence of an obstacle. A religious profession involves to some extent pecuniary liability. The funds which sustain the services of religion are drawn, with the most trifling exceptions, not from the general congregation, but from the inquirers and the church, and for these funds their new condition has opened up modes of application of which formerly they were ignorant. Clothed and fed, and guarded like children in the days of slavery, like children they spent all the money they had, and that the moment after they obtained it, upon their favourite object, which then was the cause of religion. But now, required to clothe, to feed, to guard, and to elevate themselves, they find it necessary to ponder before they part with the pecuniary fruits of their industry. That a certain amount of such caution is right, will be granted; and that it should sometimes be carried to excess, we should be the last people to wonder at. There is, perhaps, no severer trial to the piety of our own churches than that which arises from this cause; and we cannot be surprised that, coming so suddenly and so powerfully on churches so young, so inexperienced, of such slender attainments, it should make a rapid separation between the chaff and the wheat. Accordingly, not only our own churches, but those of every other evangelical communion, mourn over a somewhat general langour. It must not be concealed, that multitudes who were formerly full of zeal, are now engrossed with the world; and not a few, of whose piety they had the most decided conviction, they have been obliged to detach from their fellowship; while the numbers seeking to avow themselves soldiers of Christ, form a striking and touching contrast to the "exceeding great armies" of former times. It is undoubtedly a sad thing to contemplate this state of comparative depression; but who can be surprised that it should come; and now that it has come, who would give way to despondency? It is my decided conviction, that, with all the deductions which must be made, these churches have not reached a state of religious feeling far beneath our own. The attendance at public worship has not, on the average, very greatly diminished. They still travel many miles under their scorching skies to the house of God. Whenever, in the course of our tour, we fixed a public meeting, we met with a prompt response. In our own agricultural counties, under the best circumstances, it is hard to obtain a meeting, even in the evening, when all the labour of the day is over. But what would be thought of a proposal to give up a whole day, and to go, not only to lose that day's remuneration, but to contribute something to the object presented; yet this was done repeatedly in our journey. It signified not on what day of the week, or at what hour of the day we summoned the gathering,—it was there before us. The mountains poured down their torrents of independent settlers, and the plains contributed their companies of the humbler labourers, that still seek their sole subsistence on the estates. The ground around the chapel quickly shook with the trampling of a hundred horses, and the air with salutations which, if loudness be any index of cordiality, must have proceeded from the very abysses of the heart. But the moment the service began, all was unbroken silence, and a propriety of demeanour quite delightful; and he must have been an intolerable speaker who was not quickly greeted with flashes of the eyes and teeth, or with the deep "Amen," which bespoke devotional sympathy. And, although I have spoken of their pecuniary contributions, there is still left among them a degree of liberality not unworthy of imitation. Let us remember that all their ministers, and all their schools, are supported by themselves; and we did not hear, in any part of the island, a single wish breathed to fall back again upon the pecuniary bounty of the British churches. Without at all pretending to distinguish between the donations which arise from principle, and those which spring from other causes, it deserves to be mentioned, that last year, which was on many accounts the least prosperous, twenty-four pastors, representing about 24,000 members, raised not less than £10,000 sterling, which, you perceive, is nearly, on an average, 10s. a-piece; and, at this moment, on all the property connected with the Mission, amounting to about £130,000 in value, the whole remaining debt amounts to a sum somewhat under £4000.

And, when we are able to announce such a fact with respect to England, I think we shall demand a jubilee. But not only has the present depression some mitigatory features; there are connected with it some things which mark a positive improvement. There is not only a greater searching of heart amongst all genuine Christians, but also a deeper conviction, on the part of all the missionaries, of the necessity of a more accurate knowledge among the people. They now perceive more distinctly than they ever did, that the season for scattering the seed with a bold hand over hill and dale, has given place to that in which they must address themselves to the less exhiliarating but essential toil of casting up the furrows, confirming the roots, and displacing the choking thorns, that they may have, not only the green blade and the tall stem, which they have long had, but the full corn in the ear. Many churches which had extended themselves beyond all possibility of pastoral superintendence, and even instruction, except of a most partial and infrequent kind, are becoming divided into separate communities, each with its own minister. In most of these churches bible-classes are taught by the pastors and their wives; and I would say of the latter, that we found none of them in zeal "a whit behind the very chiefest of the apostles," and in some churches, the congregations have salaried scripture readers, who devote their whole time to the work which their names indicate. That important class of men, too, to whom a great amount of success is to be attributed, those called leaders, are now undergoing a steady improvement. I cannot pass by these good men without giving expression to my conviction of their general faithfulness. The propriety of their very existance, as office-bearers, has been questioned; but nothing could indicate a greater want of acquaintance with the circumstances that called them forth. Nothing could have been done without them; and, accordingly, we found every denomination bringing them into requisition; Wesleyans, independents, presbyterians, Moravians, and evangelical clergymen, all employ them, although variously naming them helpers, rulers, elders, scripture readers. Nothing in the West Indies gave us greater pleasure than to witness these good men devoting so much of their time, and of the energies of their minds, to the superintendence, and, as far as they could, to the instruction of the people. If you were to enter the cottages of some of them, you would see stretched across the rafters, under the rude palm thatch, a number of forms, generally of their own construction, which are brought down and made to occupy the whole of the floor, two evenings in the week for the general meetings of the districts; and every morning before the sun is high enough to light their way or to chase the dew from the dripping trees, you would see the devout people all coming in to hear the scriptures read, to offer their morning praises, to supplicate help for the day's conflict, and then to issue forth to their labours on the estates and provision grounds. What could the missionaries do for these remote dwellers in the glens and on the rocks without such guardians? That these poor men are unlearned, except in that lore "which angels desire to look into," is no fault of their own. That not more (as I confess I was a little surprised to find) than one-third of their number can even read the scriptures, serves but as a memorial of that Egyptian darkness in which they spent their youth, and from which they were delivered only by "a mighty hand and an outstretched arm." These men, who sustained unshaken the first shock of persecution, receiving in their bodies the marks of the Lord Jesus, and who must always be regarded as the confessors of the first age of that sable church, are already assuming the signs of advanced life, and are passing to their reward; while the missionaries, with scrupulous regard to their feelings, and yet with a proper consideration of the requirements of the new state of society, are assisting them, and gradually supplying their places with men of more varied qualifications, likely to secure a wider influence over the instructed youth; and if their most earnest endeavours for this purpose meet with success, one great essential stone is laid in the foundation of their second temple. Besides these, there are others on whom they are fixing their anxious attention, with a view to the duties of the ministry. The necessity of pastors for the people, of their own colour and lineage, is becoming every year more urgent. The missionaries have never neglected that work, although many in England have greatly wondered they should have made so little progress. I acknowledge myself to have been among that number. Never till I reached the spot, had I had a just appreciation of the difficulties in the way; never till then did I so clearly perceive the extent to which the education of the people in civilized countries has been carried on in the persons of their ancestors,—the extent to which qualities, which we deem natural and innate, are the result of subtle influences in society, the operations of which we cannot detect, and of which we cannot tell "whence they come or whither they go." Of all these hereditary advantages the people of those lands are destitute. The entire population stands intellectually at zero. Every man must rise in his own person from that point; a circumstance which not only renders the process of elevation more tedious, but has a tendency,—and he who wonders at that tendency is, I fear, but partially acquainted with himself,—to charge the individual so distinguished from the surrounding multitude with so much vanity, as materially to interrupt his usefulness. Until the standard of education be

raised universally, there will always be great obstacles in the way of a highly qualified race of native pastors. Yet a beginning has been made, and well made. Upon the brow of a green mountain, surrounded by scenery lovelier, I should not wonder, than that Academus so celebrated in classic song, stands our college for the education of a native ministry. It is presided over by a highly qualified individual, our oldest missionary in the West Indies. Every year the class of young men improves. Those at present studying there—and some of them we examined previous to their admission—appeared to us in the highest degree hopeful. At the ordination of one who had finished his course we attended, and the confession which he read, in point of language, of consecutive statement, and of comprehensive thought, I have never heard surpassed at any similar service in this country. When I think of the good manners and intellectual aspect of these academicians, I cannot but say that the notions which most of us have derived from our nursery pictures, of the appearance of the negroes, is altogether erroneous. We figure them—I once did, and many still do—as men of no foreheads, of extravagant mouths, of preposterous nostrils,—when such cases are almost as rare as they are in England. A large majority are men of the noblest mould. But with respect, last of all, to that elementary, popular education, which in one sense lies at the basis of all permanent improvement, I regret to say that the missionaries appear to have considerably over-calculated the estimation in which the people would hold it. They thought that by building excellent school-rooms, and bringing over from England teachers, male and female, highly qualified, they would speedily spread the blessing. But in that they were mistaken, and now they find,—what I am afraid we, in this vexed England, are doomed to find—that a splendid educational apparatus is one thing, and the disposition of an ignorant population to avail themselves of it, quite another. They find, now that their schoolrooms are miserably filled, and the great majority of their schoolmasters occupying the situation of pastors, that instead of relying upon one sudden stroke, they must call into operation an agency which no legislation can produce, of which the part shall be to enter the homes of the peasantry, and to track the footsteps of the children wherever they roam, perpetually and patiently endeavouring to awaken the desire of improvement, and allurring to habits of application. Of course, there is little in this to excite or bewitch the imagination, little that is akin to that magical rapidity with which we now aspire to accomplish every thing. But it is the penalty which, in all countries, is exacted by centuries of neglect, and the only condition upon which ignorance will relax her death grasp. That agency is rapidly coming into operation; and in some years, perhaps in another generation, if we have reasonable patience to wait, we shall find the work accomplished. I must not detain the meeting from the more valuable statements of my esteemed friend, but I must express the conviction in which I know he will unite, that we have just reason for gratitude for the results of missions among this interesting people. When I compare them with what I saw of their own race in the republic of St. Domingo, during a deeply interesting visit to that island, which I dare not now ask the meeting to permit me to describe, and above all, when I compare them with those miserable captives whom we together saw in the capital city of Cuba, in the streets and squares of which our ears were for the first time assailed by the clanking of chains, and with what was, in some degree, even worse, for the chain is somehow associated with the decisions of justice—with the sound of the whip, that horrid symbol of the oppression and dehumanization of man, then no language could utter our estimate of that work of mercy, in which we have been permitted to take so large a part. I have not attempted to conceal the present state of religion, but to speak honestly, although not despondingly. For who can question that the churches have sunk under this wave of trial, only to emerge in greater purity? If the ministers are united in counsel, and in self-sacrifice,—and there never was greater union among all religious denominations in that island than at present—if the British churches continue their sympathy and their prayers,—now, if possible, more indispensable than ever,—it is not permitted us to doubt that the conflict now begun, and only begun, will end in conquest, and that the promise, that "the gates of hell shall not prevail against the church," which has been already so nobly fulfilled in the past annals of that people, shall meet with a still more signal accomplishment.

The Rev. J. Angus then rose and said: I am sure I concur most heartily in the feelings of this meeting in welcoming me home again with my respected friend and brother who has just addressed you. I join in that feeling with more earnestness, perhaps, than you can do, from a knowledge of the peculiar kind of danger to which during our journey he was exposed. For my own part, I confess I have a strong feeling that the church at Liverpool also owes to the Baptist Missionary Society a noble contribution, from the fact that he is here to-day. I never saw a man so strongly devoted, in interest and in feeling, to the condition of the people in Haiti; and more than one letter expressed to me, and wished me to express to the Committee, their desire that our brother Birrell would return. I rejoice on our account that he is here, as I should have rejoiced on theirs had he remained. I rise to address this meeting, as may be supposed, under very peculiar feelings, and with

a deep conviction of my need of divine help, that I may speak with all boldness and with all integrity, doing injustice neither to our brethren, nor to this meeting, nor, most of all, to the common cause of our Redeemer. Bear with me, and give me, whilst I speak, your sympathies and prayers. I need scarcely tell you that for the last nine or ten years at least, the Baptist Missionary Society has been anxious, sometimes on one ground, and sometimes on another, to send a deputation to Jamaica. They applied to my late honoured predecessor without success, and to not less than a dozen brethren, but their applications failed; and now, last of all, a deputation has gone forth on behalf of the Committee, and of the churches connected with our body throughout this country; and I desire to acknowledge, in the face of this meeting, that that deputation is owing chiefly to the kind sympathies and the generous help of one of the Treasurers of our Society. I believe that, humanly speaking, that deputation would never have gone but for our friend, Mr. Peto; and I desire now, in the name of my brethren, and in my own name (and, may I not add, in the name of this meeting?), to thank him, and to join in united prayer to God, that he would be pleased to enrich him in his own soul, and to recompense to him again all that he has done, and given, and felt in connexion with our mission. Independently of the successful or unsuccessful results of our mission, I cannot withhold the statement of my conviction that such deputations will confer, if they are repeated, a greater blessing upon our churches both at home and abroad than it is easy to conceive. I trust that this will be but the beginning of a system that will be continued in future years. The objects of our visit, as set forth in the letter of instructions we received, are many of them of a business character. We were to assure our brethren of the deep interest taken in their labours by their English friends; we were to explain things which were misunderstood; we were to correct impressions which, as we thought, had been hastily and unjustly formed. We were to ascertain on the spot the state of property and deeds, to attend to various minor questions of business, and generally to make the fullest inquiry into the condition of the churches, and, so far as practicable, of the island. There are some things which, in going to Jamaica, we need to unlearn. If I were to say that we had turtle for dinner you might deem us extravagant; but if that we had bread and cheese, you might deem us economical. In truth, however, the economy would be exercised in the first case, and the extravagance in the second. If I were to say again, that the houses of our missionaries were floored with cedar, and had doors of solid mahogany, hinges of brass,—or, as one friend gravely reported, of gold,—they might be supposed on that account to live expensively. The expense, however, would really be, on the long run, in using common English woods instead of the hard, beautiful wood of the island: and if it were said that every missionary has, at least, one horse—and that many have even horses and a chaise—they might be set down as gentlemen in some other sense than the one in which all Christians aspire to that name. The fact is, that without horses they cannot attend their stations, or move a mile from home, or obtain the commonest comforts of life, or hold any intercourse for counsel or sympathy with their brethren or friends. Horses are not luxuries, but essentials; and if you will not allow your missionaries a horse, you may call them home. If, again, I were to say that there are many thousand members of the church who cannot read, you might suppose them disqualified for their position, and extremely ignorant both of truth and duty. But, however decisive against them such ignorance might be if they lived in our own country, in Jamaica it is found to consist with great shrewdness, intelligence, and considerable bible knowledge. Whether it be, that by doing God's will, according to the amount of their light, more light has been obtained, or whether it be that, not able to read, their ear has become more sensitive, their minds more thoughtful, and their memory more retentive, the fact is, that there are many leaders and members who have accurate scriptural knowledge, are eminently qualified for their office, can repeat whole chapters, and even correct the younger members of the class in reading the scriptures, though not able to read themselves. The deputation were received by our churches and brethren with a cordiality and a degree of affection that I feel myself altogether unable to describe. I cannot conceal from this meeting that we had our fears whether there might not be some coldness, some indifference to our visit, some suspicion of its purpose, and I now desire to confess, that in these respects we were wrong. Everywhere the houses of our brethren were open to us. The church-meetings, the books, and the secrets, if they had any, were most freely disclosed, and a fuller exhibition I believe it is impossible to conceive. The respect and affection with which the churches in Jamaica regard the Committee of the Baptist Missionary Society were most gratifying to us. It was imagined that the Committee could do anything they pleased; and if Mr. Birrell and myself had remained in Jamaica till we had settled all the business, public and social, that was brought before us, we certainly should not have returned till another year. I have, however, in my own mind a most deep conviction of the responsibility resting upon the Baptist Missionary Society in consequence of this feeling. I believe, whether wisely or unwisely, justly or unjustly, this Society has more power in the island of Jamaica than

even the House of Assembly itself. One only fault did these friends find with your deputation. The only one, at least, of which I heard. They no doubt stated others, or would have done so, if they had known the imperfections of one of the deputation at all events, as I know them. "In one thing," said Mr. Finlayson, of Brown's Town—the man who was repeatedly flogged, in the days of slavery, because he would not give up praying—"in one thing you disappoint us. We know the Baptist Missionary Committee have no earthly head, for they are all brethren: but we did expect to see old men with grey hairs," said he, "like mine. Your hair, however, is dark, and not grey: but I see," he added, "how it is; you have got the grey hairs inside," a compliment I must personally disclaim, but which I believe to apply most accurately to my friend and colleague, Mr. Birrell. It is natural, on an occasion like this, to look back on the history of this Mission, and ask, Are you satisfied with the results, and do they justify the large expenditure of funds and of strength you have devoted to it? Since the first missionary arrived in Jamaica, some thirty years ago, the Society has spent on Jamaica more than £130,000. Upwards of fifty missionaries have been sent forth, eighteen of whom have fallen martyrs to our cause in the high places of the field. A large expenditure when viewed in the bulk; and yet but small. We gave six millions to redeem Jamaica from slavery, and we can hardly grudge £130,000 to bring her to God. Two hundred thousand pounds a-year for ever is the price of Jamaica emancipation, and £5000 a-year, for thirty years, is our gift to an object immeasurably nobler, and which has been attended with such blessed results. And let us mark these results. In 1830 there were in trust sixteen properties in Jamaica in connexion with our missions. In 1840 there were thirty more, or forty-six in all. Now, in 1847, there are forty-nine more, or ninety-five in all. These properties include sixty-three chapels, twenty-four school-houses, fifty-nine dwelling-houses for ministers, and 516 acres of land; and the whole has cost not less, certainly, than £130,000, exclusive of nearly £20,000 worth of property destroyed by the whites in the time of the rebellion. Here, then, is one result. If our missionaries had had no hand in emancipation, had conferred no blessing upon the people in the form of instruction or temporal comfort; if no souls had been converted to God, there is yet, at this moment, property set apart for the religious training of the people, and thus set apart through our instrumentality, that cost as much as all our contributions. If nothing spiritual had ensued, still it is there, to become in the hand of God the means of the future instruction and the salvation of the race. It must be confessed that the style of these buildings is not all we might wish. It is even difficult to name it. I am sure it is not Grecian. I think it is not Gothic; but whatever it be, it is full of interest, and highly characteristic of its origin. It tells plainly who were the builders. The men who occupied the pulpits either handled the trowel and plummet, or at least spent their time among the workmen and planned the buildings. Coultart, and Knibb, and Burchell have all left behind them the proofs of their skill; and we learned to love the places the better that the impress of their genius was so frequent and visible. The engineering and architectural ability which their chapels often display, especially in effecting enlargements, is very striking. Additions to the back or front were obvious enough, but not always practicable. In such cases our brethren have added a lofty aisle to one side of a low-roofed building, in Eagle Street style (if our friends will forgive me coining a name). Sometimes you find fronting the pulpit a deep square cavity opening into a large room below, where you catch a glimpse of half your congregation. Sometimes the chapel was enlarged by increasing the height and adding a gallery; sometimes by removing part of the floor and forming a basement. In fact, the chapels have all the imperfections (and interest too) incident to the circumstances in which they were built. But they have qualities of sterling worth. They are admirably adapted for their purpose, and they are filled. They are nearly all large and substantial—they are erected where they ought to be, in towns, at the corners of the streets, not in courts and lanes, and on the hills accessible and visible to all. As we watched the people on every side winding through the valleys to the place of meeting, the words of Dr. Watts struck us with fresh beauty:—

> "Up to his courts with joys unknown,
> The holy tribes repair."

So admirably are those localities chosen along the roads and coasts, that more than one military authority has said, that if the surveyor-general were commanded to select the best military posts in the island, either in the interior or on the coast, he would certainly fix upon the sites which have been purchased for chapels or houses by baptist missionaries. Nearly every chapel, let me add too, has its minister's house and school; many a minister's house its ten acres of land. I say again that a nobler boon was never given to any island by any society in the missionary history of the church; and you are recompensed in chapels alone for all you have given. You are aware that it was one object of our visit to place this property on a more satisfactory footing. According to most of the deeds, which were framed in the days of slavery, or before churches were formed, the appointment of the pastor was with the Committee. This appointment will now be given to the people;

while, at the same time, in all deeds, provision is made for securing the property for the general use of our body, and the object for which the chapels were built. When the deputation landed in Jamaica, fifty-six deeds had been recorded; thirty-nine more were prepared during our stay, including twenty-six chapels, eight schools, twenty-four mission-houses, and 295 acres of land. It has already been stated that we were empowered by a friend or two in this country to give aid to our brethren, if we found it necessary (as was expected) to aid them. On reaching Jamaica, we deemed it desirable to examine the accounts of the chapels before we proceeded to help them. We then formed our plans. The chapel-debts in the island amounted to about £8500—a small sum on so large an amount of property; but part of it was pressing severely upon our brethren, especially upon the widows of honoured missionaries who were personally responsible for it. We then appealed to the churches, and by giving £1800 we induced them to contribute or become responsible for another £1800; and we induced various friends to relinquish claims to the amount of nearly £1400 more; so that our £1800 diminished the chapel-debts by £5000, leaving the entire debts under £4000; a quarter part of which is not pressing at all. To complete chapels now in progress, we also gave about £400, on an equal amount at least being contributed by the people. Our £2200, therefore, has conferred on the island an advantage represented by £5800. The gratitude of the people, the relief to the minds of our brethren and the widows of the missionaries, cannot be represented by figures at all. But these are the material results of the labours of our Society: of great value in themselves, and yet more valuable as the means of the future education and improvement of the people. Spiritually, the results are not less important. Thirty years ago, when our mission began, there were a few baptists in the island. Our brethren laboured with zeal, though with but little success. At the end of thirteen years their churches numbered 5000 members; in fifteen years, or just before the rebellion of 1832, they numbered 10,000 members; and now they contain upwards of 30,000. Twenty thousand at least have passed into glory; and 30,000 remain. And all the churches to which they belong have been formed and matured in thirty years; a result which, if it be as real and spiritual as it is apparently glorious and impressive, must fill all our hearts with gratitude and encouragement. The secondary causes of this success I cannot refrain from naming, because they are in themselves of interest, and also of great practical value. Everywhere in Jamaica the minister is known as the protector of the people. He stood by their side when, in the days of slavery, they were flogged for praying. He lifted up his voice against the iniquities of that system, till, by the religious feeling of British Christians, it was swept away. He has aided them to make equitable arrangements with the planters. He has measured out with his own hand the sites of the negroes' cottages and gardens. He has recorded their titles. He is now sometimes their lawyer, sometimes their physician, and always their friend. No man will assert that this constant interposition, on the part of our brethren, has, in every instance, been wise,—that would be to claim for them superhuman prudence,—or that such interposition is generally desirable. Manly independence and self-sufficiency on the part of the people would obviously be preferable. The true defence is, that such interposition was necessary to the very being of our churches. Without it, the churches would have been scattered, the people robbed, and peeled, and oppressed, and the very name of emancipation have proved a mockery, a delusion, and a snare. Not to have interposed when they alone could have interposed, would have been to side with the wrong-doer, and to alienate the affections of the people; and it has had, in the issue, some happy and important fruits. It has taught the people to honour our brethren, and then to honour the religion which, in the person of the missionary, had proved itself so friendly to their interests. Another secondary cause of success has been the union subsisting in the churches. There is no jealousy, no quarrelling, no suspicions. At the very time when our brethren had differences between themselves, they concealed them from the people; and till recent unhappy disputes on one side of the island, quarrelling between sister churches was unknown. "We are all one concern," said one of the members of a church on the north side. "Falmouth, and Brown's Town, and St. Ann's Bay, never fear trenching one another. It's only one church, and we are all brothers." The last cause of success, which has often occurred to me, has been the simple evangelical character of the preaching of our missionaries,—like Andrew's preaching,—their message has been, "We have found the Messias,"—and its great object, to bring their hearers to him. The spirit of discussion, so common and perhaps so necessary in the east, they have never allowed. The doctrine of the cross, especially in its aspect on the sinner, and in relation to his justification, was ever upon the lips of Burchell, and Knibb, and others. Christ was all their theme. And his doctrine proved the power of God, and the wisdom of God in the conversion of thousands. Now that these thousands are converted, it is perhaps obvious enough that a more comprehensive exhibition of divine truth is required. I believe our brethren feel that —while Christ for us, is part of the gospel— it is but part; and that Christ for us and

Christ in us, is the whole. I doubt not, however, they will adapt themselves to the wants of the people; and, in the meantime, we can but thank God that the one principle of salvation, by the blood of the Lamb, was so dear to the hearts of our brethren, and has become so mighty in their hands. I have but two remarks more to offer before I close these statements. In the first place, let me say that our brethren in the island of Jamaica would deplore, and every true friend of the Baptist Missionary Society and of these churches ought to deplore, if one single farthing more of the money of the Society were spent in that island. I will tell you the grounds of this declaration. Four and twenty churches raised for all purposes,—not, be it remembered, for salaries,—but the churches under four and twenty ministers raised for all purposes, in the worst year they have ever known, more than £10,000, which is more than £400 for each church. The income of these churches varies from £150 a-year to £1200 a-year; and £400 is the average of each, be it remembered, for all purposes. Now, sir, I should venture to protest, in the name of three-fourths, nay, of nine-tenths, of the brethren connected with our churches at home, against the giving of a single farthing of money, contributed out of our poverty, to support the gospel amongst a people who are able to do so much. Look at the facts. Here is the church at Montego Bay. It is well known that the chapel cost £12,000, and it is without debt; and there is also a minister's house which cost £1000. I do not find fault with this outlay. The people raised the money themselves, and they had a right to spend it; but here they are free from debt, and able to raise from £600 to £900 a-year for all purposes. Their chapel roof needs to be repaired, and is coming down. The expense will be £500. There is not a man among them who could give any large amount. They have said to us, "Give us £200, and we will raise the rest." We exclaim, "Give you £200! Oh, no! we will lend you that sum, and we must have a bond to secure the repayment." The result is, that in one fortnight they raise £300, and they then claim the loan. There is no reason why other churches in that island should not do as much for themselves and their brethren. This I lay down as a first principle in all the future proceedings of the Baptist Missionary Society. But then, secondly, continue to give our brethren your sympathy, your counsel, and your prayers. Be it ever remembered, my dear friends, that Jamaica differs from this country essentially in this single particular: there is no public religious opinion in the island to sustain the ministry, or to shield ministers against misrepresentations. Christian ministers stand, so far as the island of Jamaica is concerned, nearly alone; and on this account they need your sympathies and your counsels all the more. We must be prepared most strenuously to make the people do their part, so far as pecuniary circumstances are concerned; but we must be prepared also to sympathize with our brethren, to advise them, to keep up written communications with them, and to do all that we can to help on their work and to cheer their hearts amid the toils and difficulties which they have to encounter. God grant that our other fields of labour may have a share of the blessing which the island of Jamaica has received, and we shall then be repaid a hundred fold for all that we have done.

Resolutions which we must defer till next number were then carried, after addresses by J. Sheppard, Esq., J. L. Phillips, Esq., the Rev. W. Fraser, W. H. Bond, Esq., and S. M. Peto, Esq.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1847.

Annual Subscriptions.	£	s.	d.
By Mr. Boulton	45	8	0
Anderson, W., Esq.	1	1	0
Benham, Mr. James, additional	0	10	6
Carey, Rev. E.	1	0	0
Carey, Mrs.	1	0	0
Davies, Rev. Dr.	1	1	0
Hislop, Mrs.	1	1	0
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Peto, S. M., Esq.	100	0	0
Toeswill, C. S., Esq.	5	0	0
Whitehorne, Jas., Esq.	2	2	0

Donations.	£	s.	d.
Allen, Stafford, Esq., for *Schools*	1	1	0
Allen, William, Esq., for *do.*	1	0	0
Allen, George, Esq., Ampthill, for *do.*	1	0	0
Ashby, F., Esq., Staines, for *do.*	0	10	0
Ashby, Thomas, Esq., do., for *do.*	0	10	0
Ashby, Charles, Esq., do., for *do.*	0	10	0
Ashby, S., Esq., do., for *do.*	0	5	0
Ashby, William, Esq., Hounslow, for *do.*	1	0	0
Barry, J. T., Esq., for *do.*	1	0	0
Beare, Mr. G. H., Collected by	0	18	0
Bell, Miss, Carlton Villas, Collected by—			
Bell, Miss	1	1	0
Bell, Miss M. S.	1	1	0
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Elgood, Miss, Wimpole Street	0	10	6
Knight, Mrs., Camden New Town	0	5	0
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Do., Collected by	2	1	0
Bible Translation Society, for *Translations*	1000	0	0

	£	s.	d.
Biggs, Mrs., Tottenham, for *Schools*	1	1	0
Cash, Samuel, Esq., Peckham, for *do.*	1	0	0
Cash, W., Esq., do., for *do.*	1	0	0
Cassell, Mr. J., for *do.*	0	10	0
Christie, Mr. T. M., Kingston, for *do.*	1	0	0
Edwards, Mrs., box by	0	5	1
Fine Box, produce of	0	3	8
Fowler, Mrs., Tottenham, for *Schools*	1	1	0
Friend, Bank Note, No. 10845	5	0	0
Gilpin, Mr. Charles, for *Schools*	0	10	6
Gurney, Samuel, jun., Esq., Carshalton, for *do.*	3	0	0
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Heeles, Mr. J., Berkhamstead, for *do.*	0	10	6
Horn, Mrs., Tottenham, for *do.*	1	1	0
Horn, Mr. R., for *do.*	0	10	6
Howard, J. E., Esq., Tottenham, for *do.*	2	0	0
Hull, Samuel, Esq., Uxbridge, for *do.*	0	10	0
Jefferys, Mr. R., Peckham, for *do.*	1	1	0
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Kitching, Mr. John, Stamford Hill, for *do.*	1	0	0
Littleboy, Mrs., Berkhamstead, for *do.*	0	10	0
Marsh, Mr. J., Kingston, for *do.*	0	5	0
Miles, Mr. Edward, for *do.*	1	1	0
Moreland, Mr. J., Croydon, for *do.*	1	0	0
Neatby, Mr. Joseph, for *do.*	1	0	0
Norris, Mr. T., Berkhamstead, for *do.*	0	5	0
Norton, Mr. Thomas, Peckham, for *do.*	1	0	0
Norton, Mr. W., do., for *do.*	0	10	0
Norton, Mr. Thomas, Bermondsey, for *do.*	1	0	0
Overend, Mrs., Chitt's Hill, for *do.*	2	0	0
Pope, Miss, Staines, for *do.*	5	0	0
Rackstraw, Master, for *Dove*	0	4	6
R. B.	0	4	6
Roslyn, Mr. Samuel, Peckham, for *Schools*	0	10	6
Rutter, Joseph, Esq., Uxbridge, for *do.*	1	1	0
S. G.	1	0	0
Spurden, Miss, Contributions by, for *Patna Orphan Refuge*	10	10	0
Squires, Mr. T., Berkhamstead, for *Schools*	1	0	0
Sterry, Mr. Henry, for *do.*	2	2	0
Sterry, Mr. Joseph, for *do.*	1	1	0
Sturge, Mr. George, for *do.*	2	2	0
Wilshere, Rev. T., Emsworth	0	10	0

Legacy.

	£	s.	d.
Barnes, Rev. W., late of Chudleigh	447	18	0

LONDON AND MIDDLESEX AUXILIARIES.

	£	s.	d.
Artillery Street	3	16	2
Austin Street, Shoreditch—			
Contributions, balance	8	0	3
Do., by E. Cubitt, for *Dove*	0	10	0
Battersea	7	0	8
Contributions	39	12	10
Do., Sunday School	2	16	6
Do., for *Dove*	1	0	0
Blandford Street, on account	20	0	0
Bow	1	16	2
Contributions	11	4	5
Do., Sunday School	0	7	0
Do., for *Dove*	1	0	2
Brentford, New—			
Collection	8	6	3
Contributions	12	6	0
Do, for *Dove*	0	17	5
	21	9	8
Acknowledged before	12	6	8
	9	3	0
Brixton Hill, Salem Chapel, balance	4	5	6
Camberwell	120	2	7
Do., Sunday School	7	14	6
Do., Proceeds of Lecture	6	0	0
Do., for *Colonies*	0	10	6
Do., for *India*	1	11	0
Camden Town, Hamilton Street, Young Friends, by Mrs. Carey, for *Dove*	3	0	0
Chelsea, for *Dove*	0	17	0
Devonshire Square	26	5	8
Do., Ladies' Branch	14	15	11
Do., do, for *F. E. in India*	8	0	0
Do., for *Dove*	5	16	8
Do., for *Africa*	1	1	0
	55	19	3
Acknowledged before	5	5	2
	50	14	1
Eagle Street	13	0	0
Do., for *Dove*	6	6	10
Ealing—			
Collection (moiety)	3	12	6
Contributions	2	10	8
	6	3	2
Acknowledged before	6	0	0
	0	3	2
Hackney	14	11	5
Contributions	21	6	6
Do., Sunday School, Ann's Place	3	9	10
Do., Ladies' Society	4	9	6
Do., for *Africa*	1	0	0
W. M., by Miss Vines	2	0	0
Hammersmith	24	0	0
Hampstead, by Miss Wilkin	1	14	8
Harrow, by Mrs. Kilby	1	1	1
Hatcham—Jones, Capt. John, R N.....A.S.	1	1	0
Henrietta Street	2	9	5
Contributions	25	0	7
Do., Sunday School	1	12	11
Do., Juvenile Society, for *Intally*	2	11	5
Do., for *Dove*	1	16	9
Islington Green	12	19	0
Do., by Master Jones	0	8	0
Kensington, Silver Street	8	15	6
Contributions	13	16	6
	22	12	0
Acknowledged before	20	0	0
	2	12	0
Keppel Street	14	18	3
Ladies' Society	1	6	11
Juvenile Auxiliary	1	18	8
Do., for *Dove*	2	18	4
Maze Pond	35	0	0
Do., Sunday School, for *Muttra*	20	0	0
New Park Street	12	18	5
Do., Juvenile Auxiliary, for *Ceylon Schools*	32	0	0
Do., do., for *Dove*	5	11	0
Northampton Street—			
Sunday School	1	15	6
Prescot Street, Little—			
Sunday School	2	0	0
Regent Street, Lambeth	11	8	8
Proceeds of Tea Meeting	1	4	6
Do., of Lecture	6	6	10
Contributions	10	14	0
Do., Juvenile	67	8	5
Do., do., for *China*	16	8	4
Do., Sunday School	4	7	10
Do., do., for *Dove*	2	13	6
	120	12	1
Acknowledged before	35	0	0
	85	12	1
Romney Street—			
Sunday School, for *Dove*	1	10	0
Salters' Hall	17	4	10
Shacklewell	22	0	11
Contributions	23	17	3
Do., for *Dove*	1	5	7
Do., Sunday School, for *do.*	0	6	8
Do., for *Africa*	5	12	11
Do., for *Outfits*	0	14	0
Shouldham Street	3	10	0
Southwark Negros' Friend Society, for *Spanish Town Schools*	8	0	0
Tottenham	23	11	7
Do., Juvenile Society	0	18	9
Do., Infant School	0	3	10
Do., for *Dove*	0	14	0
Trinity Chapel—			
Female Auxiliary (moiety)	10	12	10
Walworth—			
Horsley Street—			
Sunday School	1	8	10
Lion Street—			
Sunday School, for *Agra School*	1	1	0
Do., for *Africa*	2	2	0
South Street Sunday School, for *Dove*	0	7	0

BEDFORDSHIRE.

	£	s.	d.
Ampthill, for *Dove*	0	15	7
Carlton	1	7	0
Cranfield	3	9	8
Contributions	1	8	0
Heath and Reach	1	14	0
Houghton Regis	11	15	10
Contributions	8	4	2
Keysoe	2	5	0

	£	s.	d.
Leighton Buzzard—			
Lake Street	10	12	7
Ledburn	1	7	5
Contributions	19	11	10
Do., Juvenile	0	10	4
Ditto, Sunday School	3	13	1
Do., for *Africa*	0	8	0
Do., for *Schools*	7	10	0
By Miss Maria Cooper, for *Dove*	1	0	7
Sharnbrook	4	0	0
Contributions	8	10	6
Do., Young Friends, for *Dove*	2	0	0
Steventon	2	2	10
Contributions	5	8	8
Do., for *Dove*	0	13	0
Thurleigh	2	0	10
Contributions	3	2	0
Wootton	3	0	0

Berkshire.

	£	s.	d.
Ashampstead	4	0	0
Blackwater	3	11	9
Contributions	2	3	3
Do., for *Dove*	0	15	0
Kingston Lisle	3	0	0
Reading, for *Africa*	1	7	0
Do., for *Dove*	1	10	6
Wokingham	10	0	0
Contributions	1	7	6
Do., for *Dove*	1	11	0

Buckinghamshire.

	£	s.	d.
Datchet, for *Dove*	1	1	6
Fenny Stratford	3	1	11
Do., Bow Brickhill	1	12	0
Do., Milton	0	7	7
Great Brickhill	1	18	8
Great Marlow, for *Dove*	0	11	0
High Wycombe	24	9	5
Olney, for *Dove*	0	12	0
South Bucks, by Rev. S. G. Green—			
Great King's Hill	2	9	6
Contributions	2	10	0
Do., Sun. School	0	13	3
Great Missenden	3	8	0
Contributions	2	3	6
Do., Juvenile	3	0	7
Princes Risborough	5	9	3
Contributions	7	9	8
Do., Juvenile	6	10	1
Do., do., for *Dove*	0	11	0
	34	4	10
Acknowledged before, and expenses	28	14	10
	5	10	0
Weston Turville	2	0	0
Do., for *Dove*	0	15	10

Cambridgeshire.

	£	s.	d.
Cambridge—			
Burditt, Rev. Thomas, A.S.	1	1	0

Cornwall.

	£	s.	d.
Launceston, for *Dove*	1	8	6
Truro, for *Dove*	0	11	6

Cumberland.

	£	s.	d.
Carlisle—			
Collection, Presbyterian Church	0	17	3
Contributions	4	15	0
Maryport	5	16	6
Contributions	7	2	0
Do., for *Dove*	2	1	6
Whitehaven	8	13	7
Contributions	3	17	0
Do., for *Dove*	1	0	0
Do., for *Schools*	1	15	0
Workington, Collections, Independent Chapel	2	11	7
Contributions, for *Beerbhoom*	1	0	0

Derbyshire.

	£	s.	d.
Derby, by Rev. W. F. Poile	2	9	8
Do., for *Dove*	1	10	0

Devonshire.

	£	s.	d.
Friend, by Mr. John Nicholson	0	10	0
Charford Cross, Lecture	1	2	5
Dartmouth, Lecture	1	10	6
Devonport, Morice Square—			
Contributions, for *Dove*	2	4	6
Do., Sunday Schools, for *do.*	0	14	0
Hazelwood Chapel—			
Proceeds of Lecture	0	7	0
Kentisbere	1	0	0
Kingsbridge, Sunday School, for *Dove*	1	6	7
Proceeds of Lecture	4	0	9
Malborough, Lecture	0	12	0
Modbury, Lecture	1	12	0
Plymouth—			
George Street Society in aid of Missions	63	17	9
Contributions	2	16	6
Do., George Street Sunday School, for *Dove*	1	3	6
	67	17	9
Acknowledged before and expenses	41	9	5
	26	8	4
Salcombe, Lecture	0	14	2
Shaldon, by Mrs. Stephens	2	4	0
Stonehouse	2	5	1
Juvenile Society	0	7	3
Sunday School, for *Dove*	0	8	2
Torrington district	10	2	6
Torrington, Great—			
Sunday School, for *Dove*	1	0	0
Totness, Lecture	0	16	6

Dorsetshire.

	£	s.	d.
Gillingham, for *Dove*	0	12	0
Wimborne	1	0	0
Do., for *Dove*	0	13	10

Durham.

	£	s.	d.
Bishop Auckland	1	2	0
Hamsterley	1	11	0
Contributions	0	16	0
Monkwearmouth Shore	1	10	0
Contributions	3	3	0
South Shields	8	5	6
Contributions	6	1	0
Sunderland	13	3	1
Contributions	14	0	5
Do., for *Dove*	0	12	6

Essex.

	£	s.	d.
Ashdon	3	14	0
Contributions	2	11	0
Braintree	16	15	6
Contributions	11	4	6
Do., for *Dove*	1	0	0
Colchester	18	13	0
Contributions	17	4	8
Do., Juvenile	2	7	0
Do., for *Dove*	3	13	3
Do., for *Schools*	1	0	0
	42	17	11
Acknowledged before and expenses	20	0	8
	22	17	3
Colchester—			
Blacklock, W., Esq.	100	0	0
Earl's Colne	1	11	11
Contributions	4	14	0
Harlow	9	2	6
Contributions	24	18	2
Do., Sun. School	0	15	2
High Easter	2	2	0
Ilford, Turret Place	6	5	3
Do., Sunday School	0	8	9
angham	13	10	6
Loughton	10	9	0
Old Sampford	3	0	0
Saffron Walden	14	17	9
Contributions	14	0	1
Do., for *Schools*	1	0	0
Do., for *Dove*	1	16	0
Thaxted	8	12	6
Waltham Abbey—			
For *Dove*	0	13	7

Gloucestershire.

	£	s.	d.
Arlington, for *Dove*	0	10	0
Bourton on the Water	5	9	2
Contributions	13	13	8
Do., for *Dove*	1	18	2
Cheltenham—Salem	19	7	0
Contributions	50	4	0
Do., Sunday School	10	4	6
Naunton and Guiting	3	0	7
Contributions	4	1	7
Sodbury	1	8	0
Contributions	0	7	6
Do., Sunday School	0	2	0
Sodbury, Old	2	2	2
Stow on the Wold	1	4	8
Contributions	0	15	5
Thornbury	8	2	1
Winchcomb	1	4	0
Contributions	3	3	5
Wotton under Edge	2	0	0
Contributions	4	5	4

Hampshire.

	£	s.	d.
Beaulieu—			
Burt, Rev. J. B., A.S.	1	1	0
Do., donation	20	0	0
Mursell, Mr. W.	5	0	0
Guernsey, Collection	2	5	10
St. Peter's Port—Wesley Road Chapel	3	11	4
Contributions	5	5	0
St. Martin	1	6	5
Contributions	0	12	7
St. Sauveur	1	1	8
Contributions	3	15	3
Hartley Row	10	13	2
Contributions	4	14	4
Jersey—			
St. Helier's	3	15	0
Contributions	5	0	3
Niton, I. W., for *Dove*	0	8	9

	£	s.	d.
Portsmouth, Portsea and Gosport Auxiliary—			
Collection, Annual Meeting, Meeting House Alley	6	7	9
Contributions	19	2	0
Ebenezer	2	18	0
Juvenile Society	2	10	0
Forton	4	7	5
Contributions, for *Dove*	0	8	6
Landport	3	6	7
Contributions	2	4	7
Do., Sun. School	2	14	5
Meeting House Alley	10	9	4
Contributions	14	8	10
Do., Sun. School, Marie la Bonne	0	5	7
White's Row	5	1	9
Contributions	3	19	8
Do., Sun. School	0	9	8
	78	14	1
Acknowledged before and expenses	63	14	0
	15	0	1
Southampton, East Street	10	19	3
Contributions	8	5	9
Do., Juvenile	3	12	8
Wallop, Lower, for *Dove*	0	16	1

Hertfordshire.

	£	s.	d.
Bishops' Stortford	1	18	0
Do., for *Dove*	1	13	2
Hitchin	18	18	6
Proceeds of Tea	7	3	6
Contributions	15	12	6
Do., for *Schools*	2	10	0
Do., Juvenile	8	8	6
Do., Sunday School	0	5	0
Hitchin—			
A Friend, by Mrs. Dodwell, for *Native Female Child, Intally*	4	0	0
Royston	6	4	0
Stevenage	3	4	7
Contributions	0	11	11
Tring	11	11	1
Watford	15	13	0
Contributions	36	6	5
Do., Sunday School	1	10	0
Do., for *Dove*	3	3	4

Huntingdonshire.

	£	s.	d.
Contributions, by Mr. Thos. Coote	10	10	0
Houghton	1	17	3
Huntingdon	9	10	0
Ramsey	23	16	11
St. Ives	22	10	8
St. Neots	11	16	3
Spaldwick	3	6	10
	83	7	11
Acknowledged before and expenses	67	2	0
	16	5	11

Kent.

	£	s.	d.
Ashford	1	14	6
Do., for *African Schools*	1	1	0
Broadstairs, Providence Chapel—			
Contributions	5	2	0
Do., for *Dove*	0	1	0
Do., for *Translations*	0	5	0
Canterbury	20	1	7
Contributions	25	13	2
Juvenile Association	3	4	7
Contributions	47	19	11
Do., Sun. School	1	2	8
Do., for *Dove*	3	6	6
	101	8	5
Acknowledged before and expenses	22	11	7
	78	16	10
Chatham—			
Zion Chapel	11	2	1
Contributions	13	13	6
Do., Sun. School	0	11	7
Do., for *Dove*	1	8	3
	26	15	5
Acknowledged before	23	13	7
	3	1	10
Providence Chapel	1	13	6
Do., Sun. School	0	8	0
Do., for *Dove*	0	9	0
Dover, Pent Side, *Dove*	0	13	0
Eythorne	0	7	6
Do., for *Dove*	1	1	0
Gravesend, Zion Chapel—			
Sunday School, for *Dove*	0	15	1
Maidstone—King Street	11	11	1
Juvenile Society, do.	2	16	6
Contributions	16	12	5
Margate	9	6	10
Contributions	18	10	10
Ramsgate	30	0	0
St. Peter's	5	4	0
Do., for *Dove*	0	16	0
Staplehurst	6	10	0
Woolwich—			
Collections—			
Queen Street	8	18	0
Do., Devotional Meeting (moiety)	4	5	6
Enon Chapel	3	3	0
Proceeds of Lecture (including Contribution of Sunday School)	5	0	0
Contributions	8	15	11
	30	2	5
Acknowledged before and expenses	12	6	0
	17	16	5

Lancashire.

	£	s.	d.
Ashton under Lyne	13	14	6
Do., for *Dove*	1	5	0
Chowbent	6	2	3
Contributions	2	1	0
Do., for *Dove*	0	13	0
Dover, near Wigan, for *Dove*	0	13	0
Hulme, for *Dove*	0	10	0
Liverpool, on account, by Mr. J. J. Godfrey	60	0	0
Bible Class, by Mr. R. Johnson	1	11	6
Manchester—			
Collections—			
York Street	10	15	3
Union Chapel	82	11	2
Grosvener St., East	14	10	10
George St., Salford	3	3	10
Public Meeting, Town Hall	15	7	10
Public Tea Meeting, Grosvenor Street	15	11	3
Contributions	260	8	0
Do., Juvenile Society, Union Chapel	28	0	0
Do., Sunday School, George St., Salford, for *Dove*	0	10	1
Proceeds of Lecture, York Street	2	4	10
	433	3	1
Acknowledged before and expenses	399	12	3
	33	10	10
Preston	3	2	6
Contributions	14	19	6
Do., Juvenile Society	5	0	0
Do., for *Schools*	5	0	0
Rochdale, for *Dove*	2	2	0
Do., Sunday School, for *Dove*	1	0	0
Sabden—			
Foster, George, Esq., A.S.	50	0	0
Tottlebank	7	12	0
Do., for *Dove*	2	6	0
Wigan—Sunday School, 2nd, for *Dove*	1	0	0
Wigan—			
First Church	11	2	0
Contributions	3	17	6
Second Church	8	3	0

Lincolnshire.

	£	s.	d.
Brocklesby, for *Dove*	0	6	0
Burgh le Marsh, for *Dove*	1	0	0

Norfolk.

	£	s.	d.
Norfolk, on account, by T. Geldart, Esq.	5	0	0
Dereham, by Mr. John Smith	4	0	0
Dickleburgh	2	8	0
Diss, for *Dove*	1	15	8
Kenninghall	15	0	0
Lynn, Sunday School, for *Dove*	1	0	10
Norwich, Orford Hill—			
Bignold, T., Esq.	10	10	0
Do., for *Haiti*	1	0	
French, Mr.	2	0	0

Northamptonshire.

	£	s.	d.
Clipstone	6	9	0
Guilsborough, for *Dove*	1	0	0
Kettering	14	15	10
Do., Sunday School Boys	0	8	10
Do., for *Africa*	0	4	4
Do., Independent Congregation, by Rev. T. Toller	2	0	0
Do., Young Men's Society, by Rev. Dr. Campbell	1	10	0
Ringstead, for *Dove*	0	7	0
Rushden	6	9	8
Spratton, for *Dove*	0	9	6
Stanwick, for *Dove*	1	0	7
Do., Sunday School, for *do.*	0	1	2

Northumberland.

	£	s.	d.
Berwick on Tweed, for *Dove*	2	15	0
Carville—Public Meeting, Methodist Chapel	1	10	0
Matfen, for *Dove*	0	11	6
Newcastle on Tyne, Tuthill Stairs, on account	45	0	0

	£	s.	d.
North Shields	6	4	0
Contributions	4	0	0
Do., for *Schools*	2	15	0

NOTTINGHAMSHIRE.

	£	s.	d.
Nottingham—			
Juvenile Association	24	0	0
Sutton on Trent	3	13	1
Contributions	5	9	3
Do., Sunday Schools	0	17	8

OXFORDSHIRE.

	£	s.	d.
OXFORDSHIRE Auxiliary—			
Abingdon	11	3	3
Proceeds of Breakfast	3	16	0
Do., of Lecture	2	1	3
Contributions	18	0	1
Do., for *Africa*	2	0	0
Do., for *F.E India*	5	17	4
Arlington	3	11	4
Contributions	3	12	9
Do., Sun. School	0	17	3
Burford	0	14	5
Contributions	0	15	0
Chipping Norton	10	6	4
Coate and Bampton	3	5	6
Contributions	1	13	0
Fairford	5	0	0
Great Rollright, Sunday School, for *Dove*	0	12	3
Lechlade	1	12	0
Proceeds of Tea	1	10	0
Contributions	1	2	0
Milton	3	4	3
Oxford	15	6	9
Contributions	25	13	4
Do., for *Dove*	2	4	6
Do., for *W. I. Schools*	5	0	0
Do., for *E. I. Schools*	1	0	0
Proceeds of Lecture	3	0	0
Thame	1	12	0
Woodstock	2	0	0
For *Dove*	1	3	0
	137	13	7
Acknowledged before and expenses	89	2	5
	48	11	2

SHROPSHIRE.

	£	s.	d.
Oswestry	5	6	0
Contributions	2	3	4
Do., Juvenile	0	1	6
Wellington	7	1	6
Contributions	6	18	6
Do., Sunday Schools, for *Dove*	1	0	0

SOMERSETSHIRE.

	£	s.	d.
Bath—			
York Street	8	1	3
Contributions	21	4	1
Do., Juvenile Association	13	13	7
Do., Sun. School, Tiverton	0	17	5
Do., for *Africa*	2	2	0
Somerset Street	4	6	0
Contributions	13	7	8
Do., Sun. School	1	14	6
Do., for *Outfits*	1	9	0
Bridgewater, Lecture	1	7	9
Bristol, on account, by R. Leonard, Esq.	42	4	0
Burnham, Lecture	2	11	1
Chard, Lecture	2	1	0
Crewkerne, Lecture	1	8	0
Fulwood, Lecture	2	2	0
Limpley Stoke	1	1	0
Contributions	3	11	3
Taunton, Lecture	3	3	6
Contributions, for *Dove*	0	16	6

STAFFORDSHIRE.

	£	s.	d.
Hanley	7	10	0
Newcastle under Lyne—			
Sunday School, for *Dove*	1	5	3
Prince's End, near Bilston—			
Sunday School	1	0	0
Stafford, for *Dove*	0	10	0
Walsall	2	0	0
Sunday School, for *Dove*	2	0	0

SUFFOLK.

	£	s.	d.
Eye, for *Dove*	1	9	0
Forfeits in Shop	0	4	4
Ipswich—			
Stoke Green	1	16	0
Turret Green	6	11	6
Sudbury	6	0	0
Wattisham, by Mr. W. Pollard	5	0	0

SURREY.

	£	s.	d.
Addlestone	0	10	2

SUSSEX.

	£	s.	d.
Battle, for *Dove*	0	10	7
Hastings, for *Dove*	1	17	6
Rye, Sunday School, for *Dove*	0	16	0

WARWICKSHIRE.

	£	s.	d.
Birmingham—			
Hoby, J. W., Esq., A.S., 2 years	10	0	0
Coventry—			
Sunday Schools, Cow Lane, for *Dove*	2	1	3
Leamington	40	11	4
Warwick	1	0	0

WILTSHIRE.

	£	s.	d.
Bratton	17	8	1
Sunday School	0	9	2
For *Patna*	4	0	0
Melksham, Juvenile	3	0	6
Penknap, for *Dove*	0	12	0
Salisbury, Sunday School, for *do.*	3	10	6
Trowbridge, for *do.*	1	10	10
Westbury Leigh	7	1	11
Sunday School	3	15	0
Wotton Basset	1	10	0

WORCESTERSHIRE.

	£	s.	d.
Bromsgrove	7	14	9
Dudley	5	13	3
Wick, for *Dove*	0	10	0

YORKSHIRE.

	£	s.	d.
Bedale, for *Dove*	0	15	0
Beverley	10	16	0
Bishop Burton	7	11	0
Hedon	1	1	6
Hull—			
Collection, Public Meeting	14	1	0
Contributions	19	15	0
Do., for *Dove*	0	6	0
Salthouse Lane	13	0	0
Juvenile Society	7	0	0
George Street	14	2	6
Juvenile Society	2	0	6
Leeds, for *Dove*	2	14	2

The remainder of this list is reluctantly but unavoidably deferred till July.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

ANNIVERSARY SERVICES.

The Annual Sermon was preached on the 23rd of April, by the Rev. John Aldis, who had promptly and kindly consented to supply the place of Mr. Brock, who was prevented by illness from fulfilling his engagement. The preacher founded his discourse on the case of the man who was born blind; and proceeded to show that personal and national calamities were often employed by the Almighty to make his works manifest. Having applied the principles deduced from his subject, the preacher most touchingly and earnestly enforced the claims of the mission on the consciences of his hearers, who appeared deeply interested in this discourse.

The thirty-third Annual Meeting was held at Finsbury Chapel, on Tuesday evening, April 27th. The Chair was taken by Wm. Vickers, Esq., of Nottingham. We subjoin a condensed report of the proceedings.

The proceedings having been commenced by singing the 72nd Psalm, and prayer having been offered, by Rev. J. Payne, of Chesham,

The Chairman rose and said: In compliance with the wishes of the Committee, I appear before you this evening. We cannot mention the name of Ireland without a thrill of sympathy passing through every breast. The unparalleled circumstances in which that unhappy country has been placed, whatever may be the the cause, call for our deepest sympathy. The object for which you are met, does not immediately contemplate the temporal circumstances of Ireland; but still you cannot overlook those circumstances, and through the influence of your Society a very considerable amount of assistance has been afforded through the means of your agents. It is one of the matters that may call for our loudest gratitude, and we should be exceedingly thankful that we have been able to assist in ameliorating the physical condition of that country. But you have had a much higher and nobler object in view—one which has contemplated the spiritual and moral circumstances of a country which has been sunk and degraded in a manner that you have deeply felt, and I am sure must deplore. It has been said, and very properly said, that through the influence of this and kindred Societies, you have superinduced a desire and thirst for knowledge. The people of Ireland are determined to think for themselves. That is an important point in connexion with Ireland. Leading the people to think for themselves, in the midst of the ignorance and superstition by which they are surrounded, must tend to their moral benefit and spiritual emancipation. I am persuaded that the circumstances to which your attention will be called in connexion with the operations of this Society, will be such as to stimulate your minds to increased efforts on its behalf; and while you cherish a kindred feeling to all similar Associations, you will feel it your duty to come forward with renewed vigour to the aid of this Institution. I shall best consult your feelings on the present occasion, by at once calling on the Secretary to read the Report: [an abstract of which was published in the last Chronicle.]

The Treasurer then presented his accounts, from which it appeared, that the total receipts of the Society for the past year amounted to £2,283 11*s.* 7*d.*; the expenditure to £3,913 3*s.* 10*d.*: leaving a balance against the Society of £1,629 12*s.* 3*d.*

The Rev. J. Elven rose to move:—

"That this meeting has heard the Report now read with feelings of deep interest, and rejoices in the success which has attended the labours of the agents of the Baptist Irish Society during the past year; that it regards the steady support which has been awarded it, amidst the numerous and pressing claims which have recently been made on Christian liberality, as indicative of its growing hold on the public mind; and that it would fain hope the circulation of the Report will have the effect of augmenting the Society's income, and of stimulating to more earnest prayer for the out-pouring of the Holy Spirit on its agents, and on those of all kindred institutions."

If you will read the Report, pray over it, and embody the spirit of it in all your future references to, and in connexion with, the Baptist Irish Society, I am persuaded it will do more good, under the Divine blessing, than a thousand speeches from the platform. We say, in the resolution, that this meeting takes a deep interest in the affairs of this Society. I hope it will be a deep, intense, and growing interest; for it concerns the welfare of our fellow men, and the glory of God. In passing an infirmary for the blind, the thought struck me, there are men that take an interest in the physical maladies of their fellow men; and it is benevolent to use any means that may restore the blind to sight, for sight is sweet, and a pleasant thing it is to behold the sun. But we ought to take a deep interest in the preaching of the Gospel among the inhabitants of benighted Ireland; because, they are under the domination of a church, one of whose axioms is said to be, that "ignorance is the mother of devotion," and we want to pour the beams of heavenly truth on

their mind. Whatever other remedies have been proposed for Ireland, there is one, we are persuaded, that will be successful. I know that if you give to Ireland, or to heathen lands, science, you may enlighten them; if you give them arts, you may refine them; give them education, and you may civilize them; but, if you would save the people from the wrath to come, you must say, as did the herald of our Lord, "Behold the Lamb of God, that taketh away the sins of the world." Shall I say it is a benevolent interest? We have felt that it is. Our hearts rejoiced in connexion with that measure which secured, on the 1st of August, the emancipation of 800,000 of our fellow men in the West Indies; but our hearts will be still more joyous, if we succed in emancipating the people of Ireland from those shackles of ignorance and popery in which they have been held. That will be a glorious day. We ought, in the language and sentiments of this resolution, to cherish a deep and glowing interest in Ireland. It is an angelic interest. They take great delight in the works of creation; when, however, they contemplate the work of redemption, they not only see the power but the exceeding greatness of God. They can discover bright and glorious displays of Divine grace everywhere around them; but the exceeding riches of his grace, the full development of his Divine power and love, are only to be seen in the gospel of his Son. I do not wonder that our Secretary should have said that that we ought to take a lively interest in the welfare of Ireland. It is a God-like interest. It is said, "There is joy in the presence of the angels of God over one sinner that repenteth;" and I understand that declaration of our blessed Redeemer as assuring us, not only that angelic minds take an interest in it, but that God himself does. When it is announced in Ireland that a soul is converted, a new wave rises in the regions of bliss, and rolls right on to the throne. The Saviour sees of the travail of his soul and is satisfied. The resolution also speaks of success. It is true that we should have been glad to have heard of success on a larger scale; but when we look aright at the subject, and remember that some souls have been savingly converted to God, surely we have great encouragement. Suppose there had been the simple announcement that one soul had been happily converted to God,—if we had felt as we ought to do, there would have been a thrill of joy and gladness running through our hearts, and we should have entered into the meaning of the word "success." But even if there were no development of actual conversion, we rejoice to know that a great many fields have been sown. In passing over our own fields of late, we have observed that the blade is just forcing its way through the superincumbent clod; and although the ear has not appeared, yet we cannot say that the husbandman has been labouring in vain. I know, that if there is the blade, there will be the ear. I love to think of our dear brethren labouring in Ireland, going up to God on the great harvest day, saying, "Here are we, and the children thou hast given us." With regard to the present visitation resting on Ireland, I do believe that it will work out in the highest degree, the glory of God. I am quite sure that he is able to fulfil his own gracious declaration, that "All things shall work together for good to them that love God, and are the called according to his purpose." When I think that some of the emigrants, who have tasted the good word of God, will be led just where the providence of God will direct them, I am sure that they will go and sow the seed of the kingdom. When the down of the thistle has been ripe, the breeze has come and carried it here and there; not by chance—for not a sparrow falleth to the ground without the knowledge of our heavenly Father; and so this suffering, now endured by Ireland, will tend to increase the glory of Him who hath loved us, and given himself for us. But the resolution goes on to suggest the importance of more earnest prayer for the outpouring of the Spirit. That is what we want; if that shall be the result of the meeting, there will be no want of contributions, and there will be the verification of that axiom, that "What begins with prayer, will end with practice." There is nothing that prayers cannot effect, when these prayers are regulated by God's unfailing promises. You have heard that a prince is harder to be won than a great city; you have read of Jacob being afraid to meet his brother. But see what prayer effected: the arms of Esau are thrown around Jacob, and they weep and weep together. The Israelites soon met with Amalek, and then what did they do? They poured out their hearts in prayer. In connexion with prayer, God will pour out the richest blessings on his church; we are to pray, however, for the Holy Spirit; and let us think of the omnipotency of the Spirit. To say that the Holy Spirit cannot regenerate Ireland, is not only discouraging to the church, but dishonouring to God. You regretted, probably, to hear that the funds for the ordinary operations of the Society were in some degree less than in former years, and it was accounted for; but I hope that will not be an item in any future Report. We want not merely the excitement of a public meeting, but the steady operation of Christian love. There will be a motive that will furnish you at all times with a sufficiently-impelling force for prayer and contribution to this and every other department of the Redeemer's kingdom. The secret of all our success will be to have our hearts influenced by the love of the Saviour.

The Rev. T. James, (Secretary of the Irish Evangelical Society,) in seconding the resolution, said: Those of you who come up on these anniversary occasions from the country have nothing but enjoyment. You pass from one meeting to another, and experience all the hallowed pleasures which the addresses to which you listen are calculated to excite. Those of us who have, unfortunately I was going to say, to prepare the feast for you, are often so weary and so fatigued, that we are scarcely able when called upon, as I am at this moment, to utter a word that is likely to create interest. But there are two considerations which forbade me to entertain the thought of declining the invitation to assist at your meeting this evening.

The first is, I was anxious to unite in the anniversary of a Society which is sustained by another denomination than my own. I have so much of Christian charity, that I delight to embrace every opportunity that offers to show I am a brother amongst all those who love our Lord Jesus Christ in sincerity. If I feel this with reference to all sincere Christians, I feel it in a very especial manner when I am in the midst of my Baptist brethren. My sainted mother, than whom a holier saint never adorned the church of God, and my excellent father, were both baptists. I cannot forget this fact; and whenever the opportunity offers, I am glad to mingle with those by whom I am at this moment surrounded. The next consideration which prompted me to comply with the invitation of your Secretary was, that it was the Baptist Irish Society. By the providence of God, I have now for some years been connected with Ireland, through the medium of another denomination, and everything Irish, interests me more than I am able to describe. Long before I became officially connected with the Society, in connexion with my own denomination, I could never think or read of Ireland without the deepest interest being awakened in my mind. I read descriptions of her splendid scenery, her beautiful glens, her majestic rivers, with intense emotion; and when I read in the page of my country's history the wrongs that England had inflicted on Ireland—the bad legislation, the abominable laws by which that people have been trodden down to the very dust, I felt ashamed, and longed for the opportunity of doing good to our sister country that had been thus treated. I firmly believe that, if equal laws had been enacted, and Ireland had been treated as a sister should be treated, her population at this moment would have been in a very different position from that in which unhappily they are now found. Ireland was once the island of saints, and possessed a piety which was a pattern and example to the whole of Europe. It was not till our own Henry the 2nd, with the power of his arms, compelled them, and the treachery of the reigning pope seduced them, that they were induced to give it up. Ireland was the last country in Europe that submitted to the popish yoke. She submitted, not till England compelled her to do it. Hence, I feel an interest in Ireland, and, at the present moment, in a very peculiar manner. Look at her,—prostrate in the dust. We see her children expiring. And, if this were the fitting opportunity, I could relate facts that would be sufficient to harrow up your feelings, and prompt you to come forward and heal her bleeding wounds. But that which, to my mind, constitutes the darkest feature in this sad calamity is, that the people are passing away by hundreds and thousands into eternity, without a knowledge of that Saviour who alone hath power to forgive sins. If you have manifested your pity for the sufferings of that country by contributing to her necessities, let me charge it upon you for consistency's sake to manifest, at least, an equal liberality for her spiritual necessities. Awful as is the condition to which she is reduced, it is but too accurate a representation of her spiritual necessities; and I ask you, therefore, to exert yourselves for her spiritual welfare as you have already done for her temporal distress. I was surprised and exceedingly grieved when I heard it announced that you are more than £1,600 in debt. This is a very serious consideration, because you cannot go forward with the energy which God, in his providence, seems so loudly to call upon you to display, until you have first discharged your debts. As the Report states, and I can verify it by a reference to the agents connected with the Society I serve, the Romanists are seeking the instruction of your agents in great numbers and with much eagerness. I rejoice that they have not declined such applications. Whilst however, they have ministered the relief which you have enabled them to do, they are willing to impart the instruction they need. It is an encouraging fact, that the hated Saxons are the individuals that have stepped forward to save a multitude from death. This circumstance has prepared multitudes to listen to the instruction of your agents in a measure and to a degree that Ireland has never before witnessed. I believe that if we have had the means of sending forth more Christian readers and missionaries into the heart of the country, and of settling pastors in large and influential cities, the period is approaching when we should find multitudes prepared to cast off the shackles by which they have been enslaved, and to rejoice in the liberty wherewith Christ makes them free. If this be the case, and all agree in the testimony that such it is, then I do feel that this is emphatically the accepted time for Ireland, and it remains for British churches and British Christians to make it the day of Ireland's salvation.

Rev. T. Berry, one of the Society's Agents from Ireland, rose to support the resolution. I am, he said, overwhelmed with gratitude for what you have done for Ireland. Is it any wonder? We were hungry—you have fed us; naked, and you have clothed us; ignorant, and you have enlightened us; without God and without hope in the world, and you have sent us the glorious gospel of the grace of God. Oh, what gratitude do we feel that God has put it into your hearts to have such pity for Ireland. Ireland once was conquered by this country, and Popery was forced upon our sons and daughters by the government of this land. Now, you are engaged in a warfare, not to cover the green fields with blood, and to spread carnage and destruction in the land, but you are engaged in a glorious and noble work, to rescue us from the thraldom of popery, and to introduce us again to the glorious liberty of the children of God. It was supposed, that when emancipation was granted, it would remove all the evils of Ireland; but it has failed. The soul must be emancipated from the shackles of sin and Satan before Irishmen can feel their true position, or Ireland can be made happy. We have not gone forth abusing the people of Rome, calling them hard names, but we have simply gone forth with the gospel of the Lord Jesus Christ, calling upon men to repent and believe the gospel; to turn from all unrighteousness and sin, and to put all their trust in the finished work of the Redeemer. We have not been labouring without success. The Word we have

preached has not returned unto us void; many have been converted to God; many converts have gone to heaven; many have been added to the churches; and many are inquiring their way to Zion. We believe that the calamity that has befallen the land will be overruled for good, and that gracious results will proceed from it. Perhaps it is better, being an Irishman, and coming from scenes of destitution, that I should refer to some of those things of which I have been an eye-witness. I will not, however, harrow up your feelings by referring in detail to these scenes of woe. It is sufficient to tell you that all you read of Ireland's misery in the public press of the day, falls short of describing the actual misery that exists, and the real state of the millions of that at present unhappy land. The village in which I live contains a population of 4,000. In our workhouse there are 700 inmates, 253 of whom are ill with fever. Our chief doctor and matron are deceased; the poor-law guardians and clerk of the union were compelled to abandon the establishment and hold their meetings in private houses. The soup shops, which did so much good at the commencement of the famine, have produced dysentery, and fully two-thirds of the population of our district are supposed to be affected by that weakening disease. It must, however, afford you great pleasure to know that the rice which was sent by this Society and by English Christians has been the means of saving several lives. This is not simply my own experience, but it has been confirmed by the doctors of the town and neighbourhood. I am addressing some of those who have contributed to send the relief; and it must afford you happiness to know that you have been the means of alleviating human wretchedness and misery. A kind friend sent me a barrel of beef to distribute among the poor. One poor man, not a stranger to me, but whose wants I did not know so much as those of others around me, implored me so much, that at last I gave him a bit of the beef. I met him a few days afterwards, and he then said, "That beef has been the means of saving five lives. Myself and children had tasted no food for three days, nor had we the means to procure any for two days afterwards." I made inquiries into the case, and I found that the man was actually stating the truth. That friend was the means, in the hand of God, of saving the life of this man and his family. At the time the Indian corn was sent to us, the mills were so occupied, that I could not get it ground for several days, and at last the miller sat up all night to do it. It turned out that the next day there was no meal in the town but that belonging to the Baptist Irish Society. That was all upon which the people had to subsist from the Saturday till the Monday. Great was my pleasure in sustaining a number of individuals during that period. Blessed be God, the time has come when Ireland rightly appreciates union with you. The voice that raised the prejudice of millions would fail to do so now. No agitator will be able to disturb them again. The Celt is united to the Saxon in bonds that can never be broken. If the gospel be preached and the Scriptures be sent forth, the doors of Ireland's heart is open to receive them. Your readers and missionaries will be admitted into every town and village throughout the length and breadth of the land. I assure you that every individual to whom I have spoken about the Gospel of Jesus was ready and disposed to hear the glad tidings of salvation. The rough, untutored, and uncivilized man, that before would turn away, and would not listen to the voice of mercy, is now humbly brought down, as it were, into the dust and ashes, and, with the deepest attention, will listen to the missionary preaching the Gospel of the grace of God. Now is the time to send the gospel to Ireland; and, if you do, God Almighty will bless you. This famine, dire, and calamitous, and awful as it is, will end in the promotion of God's glory. There will be a rich harvest of souls, and you will be able to say, "See what hath God wrought."

The resolution was then put and carried.

The Rev. J. Wheeler, of Norwich, rose to move—

"That this meeting desires to record its deep sympathy with the Irish people in their present unparalleled sufferings, and would gratefully acknowledge the spontaneous efforts of the British public to alleviate them; that it regards with peculiar satisfaction the absence of sectarian restriction in the distribution of relief; and that, while recording its approval of the management of the large fund placed at the disposal of the Committee, would earnestly pray, that God in his mercy may overrule this visitation for good, in removing the causes of Ireland's social degradation, and in preparing the way for the overthrow of those systems of ecclesiastical tyranny which have so long afflicted that land."

The management of the funds placed in the hands of the Committee of this Society has excited the approbation of the public press; but in connexion with the Relief Fund, there is one remark that should be made, namely, that all such circumstances are apt to engender evil—evil of a serious nature. We must not forget, while we are helping the distress of Ireland, there are rights which Ireland has that no charity can obliterate. She has claims in relation to her social condition which no benevolence can set aside; and while we are happy to relieve temporary distress, it behoves us not to forget that we are bound to assist in procuring for her all the civil and social advantages we possess, and to give her the religious privileges we enjoy. I am afraid, that because we think we are helping to alleviate the distress that exists, we are doing all that we are required to do. In the present emergency we are helping only a difficulty that is temporary, and the true claims of Ireland have as great a demand on us as they formerly possessed. Though the poor have felt the distress, yet it is wider than the aspect that simply touches the poor. It touches all classes. The landlords feel the pinching emergency; the traders and small farmers feel it as intensely in some respects as do the poor. The landlords are men, in their present circumstances, deserving our pity. With entailed and mortgaged estates, with lands let on long leases, there has arisen the cry, that they should be chargeable with the sustenance of the poor, when they are not virtually the possessors of the land. The farmers have been crying out,

Give us labourers to till the soil, men to sow the seed; and they cannot obtain the assistance they require, to bring under tillage the land they possess. Many of the traders, taking advantage of the distress, demand exorbitant prices for the provisions the people require; and so the distress has been ripened to its present maturity, and has touched all classes of the community. In order that we may rightly apply the remedy, it is necessary that we should distinguish the causes by which the evil has been produced, as well as the action of the remedy, if we are about to amend it. The condition of Ireland is not to be remedied by this one thing or the other; and we shall find ourselves, in the application of one exclusive thing, much mistaken in the results that may accrue compared with those that we anticipate. I look for the chiefest good from the instrumentality of such a Society as we are met to-night to support; but, in my opinion, this Society cannot do all that is required to amend the condition of Ireland. It may do much in infusing the principle of self-help, which the Irish require; but it cannot do all that is required to remove the present fallen condition in which the people exist. The manner in which Englishmen have used Ireland is the true cause of Ireland's ignorance and misery. First, she was treated as a conquered country; and the rights of man to live on the soil that their forefathers possessed were matters about which they cared but little, and which they regarded with the supremest contempt. If we turn again to the ecclesiastical history of this country, what have been the steps that have been taken? In the reign of Henry VIII., and of Elizabeth, the old cry of alien in blood was changed to alien in creed; and nothing so much surprised the clergy of this country, who turned twice in a few years from Protestant to Catholic, and then from Catholic to Protestant, that they could not get the Irish to go back to Protestantism at the bidding of an English monarch; therefore a system of persecution was adopted towards them, and the old revolutionary law came into play, and disfranchisement and dispossession of property followed. What is the result of the Protestant Establishment of that country? It is to this we are to look for her present degradation and ignorance. The Protestant church has presented the truths we hold in the aspect of an enemy, rather than in the guise of a friend. We will turn to the remedies —they seem exceedingly strange. When one reads the accounts of the treatment that Ireland is undergoing, in one paper, you have laborious, lengthened articles, all going to prove that there is one sovereign remedy for distress, and that is, that they should cultivate the Jerusalem artichoke; another tells us it is the parsnip; and some landlords have concocted a colonization scheme, to pour out of the country a people, who ought to have been instructed and enlightened there. We propose that they should have the Gospel preached by men who will have nothing to do with the principles of an Establishment, who will identify themselves with the people's distress and popular rights, as completely as the Catholic priesthood have done; and while identifying themselves with the people in that way, will hold up the truth they never have and never will receive, unless by such means it is brought about. I look to voluntaryism as the best thing to improve the Irish character and to implant the principle that they must help themselves—help themselves constantly, if they would arrive socially and religiously at those rights they possess. The sooner the time comes when, by means of such lessons as these, these systems of ecclesiastical tyranny to which my motion refers are overthrown, the sooner will the degradation of the people be removed and their sufferings as well. I conceive the people of this land have been wrong in thinking that the Irish Societies ought to have had greater successes, more instances of large and flourishing churches, and a wonderful augmentation of the churches, arising from a large conversion from the Roman Catholic faith. We must be content to work at old prejudices and feelings. That which it has taken centuries to build up is not to be overthrown by any agency in a few months' operation—a few months' labour. If we do work constantly, assiduously, and prayerfully, for the blessings we desire and the success we anticipate, we shall not always want. It is only by showing that we have no sympathy with the Established principle that we shall lay hold of the Irish people. I do join in the spirit the resolution inculcates, that God would overrule the visitation of this land for good; that to its social and political condition it may alike be blessed, and that changes may soon take place; that systems of ecclesiastical tyranny may entirely and completely come to the ground. I believe that another session of Parliament will not pass away before we hear something that will make us act on the principles that we profess, and make us turn our attention more strongly to this land than, perhaps, even this signal calamity itself has been able to do.

The Rev. T. F. Newman, of Shortwood, in seconding the resolution, said: Ireland has occupied a large share of attention for several years past; it has been the difficulty of statesmen, the battle field of contention in the Senate-house; it has been the lever for overthrowing successive Administrations; it has called forth speculations on the part of political economists; it has elicited a considerable measure of sympathy on the part of the Christian public; and still it would seem as if Ireland is destined to fill a large space in the view of the public; and it is a happy circumstance that we can turn away from political considerations—that we can lose sight, for a little, of those angry contentions in which partisans strive with partisans, that our thoughts and sympathies may be directed to Ireland's spiritual condition and spiritual wants. I do not entirely agree in the notion that the Catholic priesthood invariably manifested so deep a sympathy with the people as is supposed. I do think some persons have entertained too liberal and too generous a view of the general spirit and conduct manifested by the Catholic priests of Ireland. At the same time I do feel that the Catholic population of Ireland would never have clung so tenaciously and so desperately to their creed and to their Church, if there had not been a Protestant Establishment there. It has seemed

to be with them a point of honour, and I think it would be so with me, not hastily to relinquish attachments to that which is placed under the ban, and that which we regard as an inferior and comparatively prostrate condition. I think that has been the case with the majority of the humbler ranks of Ireland; and no one would rejoice more than myself if we could trace in mystic or plainer characters, that Divine Providence would bring about, through the mysterious sufferings of that country, the dissolution there between the state and the religion. Believing, as we do, in the spirituality of the kingdom of Christ, that it was never intended for amalgamation with the princes and potentates of this world, we do long to witness that separation brought about. I am ready sometimes to think that very few have regarded Ireland and the operations of this Society and kindred Institutions in a proper light. There are very few who have contemplated Ireland as the sphere of missionary operations quite as fully and distinctly as India itself. Christianity is supposed to exist there in a somewhat corrupted form; but still it is Christianity; and I do not think that we have impressed on our own minds the conviction that there is as great a need for the distinct announcement of the pure doctrine of redemption through the blood of Christ, through the length and breadth of Ireland, as there is in any part of this wide world. Touching on that point, I cannot but express the gratification with which I listened to the ample, yet deeply-stirring statements of our brother from Ireland. Do we not see that in Ireland, as well as in India and Jamaica, God raises up right men to do his own work, that he suits the labourer to the field on which his energies are to be employed, and that he prepares the labourer for the difficulties, conflicts, and trials through which he may have to urge his way when prosecuting the work of the Lord. May the richest blessings of heaven rest on our dearest brother, and all associated with him in that part of missionary labour; and when he shall again be permitted to visit this part of the United Empire, may he have to tell us that Dagon has fallen before the ark, that the superstructure of ignorance has been for ever removed. Let us deeply sympathize with the men who are labouring in Ireland. They are not cultivating a soil which, like the prairies of the west, need scarcely to be turned over before they produce a most luxuriant crop. Theirs is rather for the most part a sterile, hard, impenetrable soil: not naturally so; but rendered so under some malignant and hostile influence. There our brethren have before them the mighty mountain which must be levelled, the dell which must be filled up, the crooked places which must be made straight, and the rough places which must be made smooth, before they can rejoice in satisfactory and ample measures of success. The prejudices of any man, under favourable circumstances, are not easily overturned. Prejudice is a stubborn thing, hard to bear rebuke, and still more difficult to be destroyed. These prejudices meet our brethren on every hand; and God be thanked! he is overruling these calamities in Ireland to undermine these prejudices. They will be met in the spirit of zeal and tenderness; they will be met, as our brother has proved, and is capable of proving, with a heart full of benevolence, lighted up at the Cross, and maintained by frequent visits to Calvary. Allusion has been made to the scenes of agitation which have heretofore covered that land; and you may permit, in connexion with that reference, a momentary allusion to the renowned man whose voice was employed so extensively and efficiently in that great work of agitation. I neither condemn the work, nor praise it. I leave it alone; but I am sure this congregation will unite in the desire that that mighty mind—for it was a mighty mind—before it sinks for ever beyond the reach of human passion, may have, directed full upon it, the noon-day radiance of that blessed gospel which alone can bring life to a dead soul, and prepare man for the glories of an immortal day. If O'Connell had been our worst enemy, that would be our earnest prayer, that before the mind, shattered and enfeebled, shall lose all its powers, the thoughts may be directed with intensest gaze to the Lamb of God, that taketh away the sins of the world. I assure you I sympathize deeply with every feeling of attachment that has been expressed towards our sister island and the great cause of Christian missions established and carried out in different departments of the church in that portion of the United Empire. I humbly hope that ere long the period will come when, instead of system battling against system, and one church setting up the banner of array against another church, the great aim of all classes shall be to diffuse throughout Ireland the knowledge of Him who is able to save, even to the uttermost, all that come unto God by Him.

The CHAIRMAN, in submitting the Resolution, said: Before the collection is made, I cannot help remarking upon the large balance against the Society; I would submit to all my friends in the country, that if they were to double their efforts on behalf of the Baptist Irish Society, it would tend much to promote its interests, and relieve it of the difficulties in which it is placed. But I would suggest to our friends in London, that if they quadruple their subscriptions, it will only be in proportion to our efforts in the country.

The Resolution was then put and carried.

After singing the Doxology, the Rev. S. J. Davis pronounced the benediction, and the meeting separated.

POSTSCRIPT.

As might be expected, the contributions to the Relief Fund come in scantily. It is now time to see the general purposes of the missions amply supported. Many will say, Consider the times!—See how provisions rise in price!—Think of the almost universal depression of trade! We are not unmindful of these things.

We are fully sensible of the suffering caused by them. But holding back from the cause of God will not mend the times. Consider if you only give when times are prosperous, where is faith, and where, in fact, is principle? Cannot you trust your heavenly Father? Look on the bright skies—How copious and soft the showers have been! See how the face of the earth is renewed! Behold the promise of abundance on every hand! Do not read the lessons which His providence teaches backward. He means to make us all *feel* our absolute dependence on His bounty and care; and tells us very plainly to put our whole trust in Him.

We beg our friends to read with attention the following extract from one of the public prints published in the city of Cork. What our agents and the gentlemen on the Committee of the Pine Street depôt are doing there, most of the agents are doing elsewhere. Testimony from independent parties is most valuable, and ought to be satisfactory. If any inquire, how is the Relief Fund distributed? we say, look at this extract from the *Cork Southern Reporter*, of May 4th,

"RELIEF BY THE BAPTIST SOCIETY.

"Some time ago we noticed the praiseworthy exertions of the Baptists of our city to contribute their quota of relief to the destitute poor by whom Cork was inundated. Since then the Comittee of that Association have been working silently, yet not the less surely, visiting the sick, relieving the suffering, and endeavouring to be of the utmost possible assistance to the afflicted and distressed. At the beginning of March a soup depôt was opened in Pine Street, supported by voluntary contributions, where food was gratuitously distributed. As the Committee were then but feeling their way, they commenced operations with one boiler, distributing at the rate of 250 quarts per day. They have since increased the quantity according as the subscriptions and donations became larger, and they have now two boilers at work and give 900 quarts of good substantial stirabout a day, or 5,600 quarts per week. The depôt is supported by subscriptions raised here and in England, the Irish Baptist Society in London is the chief contributor, having commenced with a donation of £50 and a monthly subscription of £30, which has since been doubled. We notice this fact to show how usefully the charity of the English Baptists has been employed. They sent their money to their friends in Ireland, by whom it has been expended in the way that could effect the utmost benefit for those for whom it was given. A Committee of ladies has also been formed here, who since January last have distributed among the poor of our city upwards of 1800 articles of clothing, bedding, &c., &c."

To this testimony we need not add one word.

The numerous letters received, in reply to inquiries for information, all speak of almost unabated distress. The fever has risen to the upper ranks. Five magistrates of the county of Galway died last week. The state of the suffering poor may be inferred from such a fact.

Mr. Hardcastle, on whose caution and discriminative observation the utmost reliance may be placed, observes in a letter dated April 30: "Distress has certainly abated with us, owing to the diminished price of Indian meal, and the operation of the temporary Relief Act. Like most government measures, it is very defective, with one-half of the expenditure our Relief Committees could do twice the good."

The Relief Committee consisting of Messrs Green, Sanders, Watson, Burls, Beddome, George Lowe, with the officers of the Society, continue to dispense the funds which remain in hand, and hope to be able to distribute in money and food, the latter being by far the chief thing employed, £500 per month till September, *if necessary*. This will enable our brethren to go on with their present operations, and to meet exigencies as they arise.

But our attention must be turned to another matter. The mission must, in future, be made the primary concern. Our churches ought to address themselves to the higher object. Let the facts detailed in Mr. Hamilton's letters from Ballina, which are but a specimen of those received from other agents, animate our friends to renewed liberality and prayer. April 27: "We had ten of our poor Romanist neighbours with us yesterday morning, as inquirers, for reading and prayer, and we hope to have some young persons from the schools this evening, for a similar purpose." Again: "The chapel has been quite full at our noon service for some

time, and I am getting many of the poor people together privately, to talk with them about their souls. I baptized Thomas Cooke, of Mountain River, yesterday. He is a relation of our reader there, and is an excellent man." And on the 17th of May, "We have the intelligence of increasing usefulness: and a brighter spiritual prospect opens on the scene of temporal gloom and suffering. "On Thursday morning last, I baptized William Gray at Mountain River, who seems a steady, intelligent man. His wife will soon follow. The church at Easky has accepted another for baptism and fellowship, who will be baptized at Ballina, on account of the opposition of his wife."

"I have now fifty inquirers here which I meet in three separate classes. We need to be much in prayer that the Lord may give the Spirit in an abundant manner, that this poor people may be brought to a knowledge of salvation." May our friends remember this remark, and in their supplications at a throne of mercy, remember these *fifty inquirers*, that they may speedily become true disciples of Jesus. Here is indeed a rich reward for all your recent liberality, and a double blessing is given. Once more we say, THE MISSION MUST NOW BE YOUR PRIMARY OBJECT OF SUPPORT.

CONTRIBUTIONS SINCE OUR LAST.

GENERAL PURPOSES.

	£	s.	d.
Coll. after sermon, by Rev J. Aldis...	12	14	9
Do. „ Annual Meeting	22	17	6
Peto, S. M., Esq., (don.) Belfast Chapel	10	0	0
Freeman, John, Esq. do.	2	10	0
Adams, Peter, Mr., do.	2	10	0
Lowe, Geo., Esq., F.R.S. do.	5	0	0
Melksham, Miss Fowler	0	10	0
Halifax (a friend)	0	10	0
Burwash, Mr. Nokes, ...	2	0	0
Wallingford, by Rev. J. Tyso	3	16	1
Dublin, Subscriptions	19	13	4
Moate and Athlone, do.	3	0	0
Coventry, Collection and Subscriptions	17	17	2
Bury St. Edmunds, collected by Mrs. Ridley and Miss Quant	1	0	0
C. B. M.	50	0	0
Tewkesbury, Conts. by Rev. J. Berg	3	2	2
Wotton-under-Edge, do. Rev. J. Watts	1	5	0
London, Church St. Juvenile Assocn.	3	10	0
——— Hammersmith, Miss Oltidge ..	0	10	0
——— Bugby, Mr., Jun.	0	10	6
——— Wood, Mr., by Rev. I. M. Soule	1	0	0
——— Walworth, Lion St. Female Soc.	16	0	0
——— John Street Auxiliary	15	0	0
Littlemore End, by Mr. Bamber	2	0	0
Roade, by Mrs. Hinton	2	0	0
A. E. Z.	5	0	0
Bedford, by Rev. T. King	8	6	0
Chipping, Sodbury, by Miss Pearce...	1	10	6
Ferbane and Rahue, Subscriptions.....	5	7	6

RELIEF FUND.

	£	s.	d.
Canada, by Rev. J. M. Cramp	14	10	2
Blockley, by Rev. J. Stalker.....	6	0	0
Wolvey, by Rev. W. Crofts	2	0	6
Boston, by Rev. T. Matthews	1	2	0
Stowbridge and Walton	3	1	4
Few poor children who are sorry the Irish have no dinner	0	1	6
St. Ives, a friend, by Rev. E. Davies...	0	5	0
Taunton, by T. Horsey, Esq.....	3	5	6
Talyshyn, friends, by Mr. J. Morgan	1	0	0
Crayford, Collection by Mr. J. Smith	2	11	0
Jamaica, Collection at St. Ann's Bay	14	15	0
——— Do. Ocho Rios ...	10	15	0
——— Rev. B. Millard	1	0	0
——— Mr. James Gibson	1	0	0
——— Brown's Town, by Rev. J. Clark	10	0	0
Bratton, by J. Whittaker, Esq.	9	11	0
London, Wilmshurst, Mr.	0	5	0
——— Lush, R., Esq., by Dr. Murch	5	5	0
London, Meard's Court Collection, by Rev. J. Stevens	33	3	3
——— Friends, after dinner, at 19, Finsbury Circus	5	0	0
——— Miss Ireland	0	10	0
Upton-on-Severn, a Friend	0	5	0
Collingham Collection £7 4 0			
——— Nicholls, Mrs. 5 0 0			
———	12	4	0
Stratton, The Church, by Mr. J. Overbury	1	1	0
Necton, by Rev. C. Griffiths.....	5	0	0
New York, by Wm. Colgate, Esq. (2nd)	285	14	4
Loscoe, by Rev. J. Edwards.....	1	14	0
Manchester Union Chapel (additional)	2	0	0
Braintree, Miss Hart	0	10	0
Hertfort, by the Rev. Mr. Whitehead	2	0	0
Botesdale, by Mr. Angus	3	1	0

Thanks for parcels of clothing from Mrs. Cozens, and Mrs. Burls; a few friends at Worstead and Ingham, by Mr. Silcock; the Sunday-school children, Saffron Walden, by Miss Rumsay; Mr. Risden Pershore, and Mr. Pratt, Mitcham. Other parcels have come to hand, but the Secretary have not been advised by the parties sending them.

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq. 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FREDERICK TRESTRAIL, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

BAPTIST HOME MISSIONARY SOCIETY.

The Annual Meeting of the subscribers and friends of this Institution, was held at Finsbury Chapel, on Monday evening, April 26th. The attendance was very numerous. J. COLMAN, Esq., Mayor of Norwich, took the chair.

The proceedings commenced by the Rev. E. Davis engaging in prayer.

The CHAIRMAN then rose and said: I wish, for your sakes, and that of the cause we have met to advocate, that a more efficient person than myself had been called to occupy the position which I now sustain. I may, however, state, that I have often thought that this Institution has not received that sanction and support which are due to it. If we do not look more to our Home Missionary Society, I conceive that our foreign operations will not succeed. It is by the labours of the former that the latter are supported. From that source, our Foreign Missionary Society has derived its Careys and Yateses in the east; our Burchells and Knibbs in the west. I have lately been reading the life of that (I was about to say,) immortal hero, Knibb. We sometimes attach, I think, too much importance to heroes such as those of Waterloo; but I think, that when we compare our hero Knibb with men of that character, we have much more reason to rejoice than those who admire them. I will not further detain the meeting, but will call on the Secretary to read the Report.

Rev. S. J. DAVIS then read an abstract of that document. After referring to the trying circumstances in which many of the Missionaries had been placed, in consequence of the distress prevailing in some of the agricultural districts, it went on to state, that their chief difficulties, however, had arisen from another source. They had been made to know that there was an Established Church in this country; that it had assumed a position of earnest antagonism to Dissent; that many of its friends were wealthy, influential, and determined to promote its ascendency at any cost of personal sacrifice; and that many more, besides possessing these or kindred advantages, were not very scrupulous in using means which every truly honourable and enlightened mind must condemn. The Committee have employed, during the year, ninety agents who had laboured at about as many principal, and, by the valuable assistance of many "fellow-helpers to the truth," at 223 subordinate stations. They had given assistance also, both in England and Wales, to several occasional applicants, whose statistics were not included in the Report. Upwards of 500 persons had been added to the churches, not as the result of special movements, but as the fruit of the ordinary, unpretending, but often toilsome, persevering, efforts of the agents. The majority of the Missionaries reported a considerable number of inquirers. Instruction had been given in 111 Sabbath-schools, by 1196 teachers, to 7500 scholars. Partly through the operation of causes, from which all denominational Institutions had suffered, the Committee had been compelled to borrow £400. This together with £200 borrowed to meet the deficiency in 1845, left the Society in debt £600. The present, for obvious reasons, was not deemed a favourable time in which to make a special effort for its removal. If the churches would only aid the Committee by GENERAL, REGULAR, and, if possible, SIMULTANEOUS DISTRICT COLLECTIONS, not only might the income and expenditure be kept in tolerable harmony, but assistance might be rendered to many places, which, in a comparatively short time, would be able to render assistance to others.

The TREASURER then presented his accounts, from which it appeared, that the total receipts of the Society, during the year, amounted to £5119 1s.; the expenditure to £5118 2s. 6d.; leaving a balance in hand of 18s. 6d., which deducted from the £600 that had been borrowed, left a nett balance against the Society of £599 1s. 6d.

The Rev. F. TUCKER, of Manchester, rose to move,

"That this meeting sympathizes with the agents of the Society, in the discouragements under which many of them are called to labour; that it rejoices in their steady perseverance in the path of duty; that it expresses its devout thanksgiving to Almighty God for the success which has attended their labours; and that the Report, on which these sentiments are founded, be printed and circulated under the direction of the Committee."

It is with much pleasure, though with some diffidence, that I appear at your meeting this evening. It is with pleasure I do now appear, as having been once an agent of the Foreign Missionary Society. As you sir, have hinted, it has sometimes happened that these two great Institutions have been pitted against each other most unreasonably and most unwisely. If the one, like the telescope, has brought within our view the state of distant lands and tribes, —the other, like the microscope, has made us more familiar with the immediate sphere beneath

our eyes; both are absolutely necessary to our full discovery of truth and perception of duty. Let us never dash the two instruments one against the other. We should do no good to either, but perhaps do great injury to both. Indeed, I cannot conceive that we take a right view of these two great Societies, unless we regard them as parts of one great whole. They are not rivals, they are auxiliaries; the one is absolutely necessary to complete, to implement, the efforts of the other. All that our foreign Missionaries can do is to light up the great thoroughfares of the world, and put a lamp here and there in the midst of the great darkness; and happy and honoured is the man who is permitted to kindle or to watch the flame; but this, after all, is not doing much good, unless there be some such Societies as yours to spread the illumination wider, to carry it into every county, village, and cottage in the land. Success to both. Let never a whisper be heard of one against the other. The resolution alludes to the discouragement of the agents of your Society, and the Report which we have just heard states, that one of the chief discouragements is in connexion with the existence of the Established Church. Now bear with me if I attempt, for a moment, to express on this matter what I believe to be your own sentiments as well as mine. There is a distinction most clear and obvious to every one of us, which our opponents on this question will persist in overlooking, I mean this:—it is one thing to be a foe to the establishment of the Church, it is another thing to be a foe to the Church that is established. With regard to the Episcopal church in this land, with some modifications—important modifications I admit—I think we can all sincerely say we are not its foes; only let it but stand by itself, with no other head but Christ, and no other support than the contributions of its friends. Happy in our estimation the day that shall see all men Christians, even though it shall see them all Episcopalians. The kingdom of God, in my opinion, is not meat and drink, but righteousness, joy, and peace, in the Holy Ghost. That is one thing; but on the other hand—and with all solemnity I would say it—let the Episcopalian Church remain established, or let any other church take its place, for it would be much the same, and we see in that one fact, the source of innumerable mischiefs; we see religion secularized, and not the state Christianized: we see the grand hindrance to the union of the godly, and one of the great obstacles to the conversion of the world. My resolution speaks of circumstances that are favourable, as well as of some that are discouraging. In the north of England we have been rejoicing in a decline of Socialism as a great and awful system of infidelity. It has declined like every one of its predecessors, and consolatory it is to the Christian to remark, how, while there may be awful infidelity, infidel systems must be short-lived; they are all suicidal; they carry the elements of self-destruction within themselves. How delightful in the north, has it been to know, that the agents of your Society have gone to the adherents of this wretched system, and presented to them wholesome and heavenly socialism, which teaches men first to love the Lord with all their hearts; and this lays them under the strongest inducement to love their neighbours as they love themselves. Then, just with the wane of Socialism came the wide distribution of the Scriptures. In our Manchester districts, in one single year, 97,000 copies of the Word of God were sold among the people. Oh, happy, delightful omen! We know who has said, "My word shall not return unto me void." The artizan has been sitting in his cottage, like the eunuch in his chariot, reading the Scriptures, and your agent has gone, like Philip, and joined himself to the chariot, asking "Understandest thou what thou readest?" and then has begun at the same Scripture, and preached to him Jesus. Yes, we must gird ourselves for the work; we must cast ourselves on the rich resources of our noble voluntary system. That system which in the first ages carried on Christianity so well, has lost little of its might and vigour now. That system which in Scotland some men have employed, when they descried and found, under the shadow of Benloven and Pentland, mines of gold and silver. Oh, let us put it to the test in England! Our work is great and noble; let us try to raise it to its full dignity, never disparaging the efforts of those who have toiled so well for the temporal prosperity of the nation. Let us remember that our high vocation, as disciples of Jesus, is to scatter spiritual blessings on every side, to invoke the influence of the Spirit of all grace; and never may we desist to pray and labour, till ours is the happiness of the people whose God is the Lord.

Rev. C. E. Birt, of Wantage. It has been brought as a charge against the religion of the New Testament, that it supplies no room and allows no scope for some of the noblest virtues that adorn human nature. Friendship and patriotism, so highly exalted by every other system of religion, it has been declared, receive no countenance from the doctrines of the Gospel. They who bring this objection against our Christianity want the candour to distinguish between the expansion and the elevation of virtue, and what they would regard as its extension. Our patriotism is not that of Greece and Rome, made up rather of various antipathies towards other countries, than anything of charity or cohesion at home. The patriotism of Christians, like every other virtue that is formed in the school of Christ, is sanctified by the Spirit of God. The patriotism of Christians will never be found to clash with universal benevolence. We shall not seek the prosperity of one country at the expense of the general happiness of mankind; but as Christians and Englishmen we should feel the claims and attractions of our native land. The land of our fathers' sepulchres, the land which is ruled substantially by equal law, under the administration of a gentle sovereign, to whose constitutional force her loyal and affectionate subjects bear testimony with one acclaim that it is without a flaw. We do feel the attractions of our native land, where civil and religious liberty is enjoyed to a greater extent than in any other country in Europe, where opportunities for the propagation of the Gospel to those at home and abroad are greater than in any other nation under heaven. But in our love of country we must be allowed to enforce the Scriptural principles we hold. We are told that righteousness exalteth a nation,

and where there is no vision the people perish. Therefore is it at such a meeting as this our thoughts and our inquiries are naturally directed to the religious faith of our native country. When our survey is pursued over this favoured land, are we not constrained to admit that the scenes which pass before us are those of spiritual destitution and distress? I would ask, what is the religious condition of the masses who inhabit our cities and great provincial towns. I heard with great delight the witness borne from one of the most populous districts of the land, that an odious system of infidelity was on the decline. I yet fear infidelity will prove the hydra-headed monster that, when one head is severed by the sword, another will take its room; for, under my own observation, looking abroad, past the narrow confines of my own acquaintance, in the great population of our cities and towns, I discover social evils in full-blown enormity, invading the peace and security of families, destroying all domestic ties. Looking abroad, I observe the avowed act of irreligion, by which I intend the entire absence of the very name and semblance of the fear of God, declared and avowed impiety, undisguised atheism. When we turn our attention to the spiritual state of our rural districts, there may be some sensation of relief; when, however, we pass from the high fever of fierce passion so rife in crowded cities, spiritual evil is presented before us in a more melancholy form. In the rural districts of our land we are brought into contact with the immobility of ignorance and superstition. The spiritual evil there presents itself, not in the active, but the passive form, and I call upon those who, with myself, have daily intercourse in that class of society, to testify, with me, that the agricultural mind is, generally speaking, whether by the hopes or fears of ignorance, impassive. They trust, as they are taught to do, for regeneration and remission of sins, in the performance of an unintelligible ceremonial. Their religion consists in a cherished reverence for forms and services, consecrated places, and the functions of the priesthood. Of the way of reconciliation propagated in the Gospel they are densely ignorant. They have a name to live, and they are dead. What has been done for our native land? I rejoice that I can appeal to the Report. That Report goes to this extent,—that nearly 100 agents of your Society are filling up stations of usefulness, and in subordinate stations the amount is more than 300; that 1000 Sabbath-school teachers are instructing nearly 8000 children in the elementary truths of the Scriptures; that 500 converts, during the past year, have been added to the number of the faithful. I mention these things, not as a ground of premature triumph, but only so far as this is, that we have no longer to do with speculation, but with facts,—no longer to do with experiment, but with proof; and if we are now wanting in faith and energy and action, where shall we be when He cometh to find faith upon the earth? What have we done personally for Christianity? Our accountability is great; we have received grace that we may dispense it. Has our conversation been seasoned with the salt of the Gospel; have our prayers been earnest and fervent; have we, in the energy of faith, risen up from the dust of debasement to wrestle as a prince and prevail with God? Has our personal liberality been in accordance with the claims of the great object that we contemplate in the Missionary field? Are we spending and being spent on the great cause of our common Christianity? The proper point to which this meeting should be brought is prospective. What shall we now do for our native land? One thing we can do —give to this subject more serious thought and more solemn reflection than we have hitherto done. Let us consider how far the question of our personal and active interests in the Home Missionary cause is connected with the evidence of our personal piety and the faithfulness of our attachment to Jesus Christ. Then, when we are brought to comprehend that the Missionary spirit is not an accessary to the Gospel, is not the mere adornment of the Christian character, —that the Missionary spirit and Christianity, rightly understood, are one and the same thing, —how can we be found otherwise than as redeeming the time? I look around the platform and gaze upon this assembly; brethren and Christian friends, it is the afternoon of life with many of us, when the most unreflecting labourers are casting glances at the declining sun. The largest portion of the day's work remains incomplete in comparison with what they have done whilst we are dallying with the fresh hours of the morning as though they were endless. Ay, "the night cometh when no man can work," and the lengthened shadows which coming events cast on the sunset of life are the heralds of that universal shade which will soon envelope all.

The resolution was then put and carried.

The Rev. J. Brown rose to move the second resolution:—

"That while this meeting is thankful for the amount of agency employed by the Society, and for the measure of success which has attended its operations, it is strongly of opinion that the state of the country requires that the operations of the institution should be greatly extended, both in the agricultural and manufacturing districts."

There is, perhaps, no feeling more congenial to the Christian heart than gratitude and thanksgiving. It is, I think, a topic of gratitude, it is, and it ought to be, a time of thanksgiving and praise, that in the past year this Society has been enabled to sustain ninety agents; that the labours of these agents have been extended over 223 stations; that by the ministration of these agents 500 human souls have been added to the number of the professed followers of Jesus Christ; that there are somewhere between 7000 and 8000 children under Sabbath-school instruction, with upwards of 1000 teachers. Regarding this latter sphere of operation simply, it is utterly impossible for us to form anything like an adequate idea of the amount of good which may thus be accomplished. The numbers to which I have just referred are speedily uttered; it requires no minute analysis to grasp the amount; but it does require what no one in this assembly can give —an amount of power which no one here possesses—to estimate the length of time, the extent of country, the duration to which these benefits may extend. Why, the truth imparted to these children in youth may be handed down by them, without any instrumentality from this or similar Societies, from age to age, and, perhaps, be but

spoken, when the last trumpet shall blow, and the dead be raised. Yet, the resolution which I have just read states, that this meeting is strongly of opinion, that a greater amount of agency ought to be employed; that this Institution should be enlarged in the sphere of its operations; and I think whatever has been or shall be recorded is but as the earnest of what we ought to do—is simply an indication of how much good has been done by a simple amount of agency; and, therefore, under what deep obligations we are placed, to bring into action the utmost amount of agency at our command. It surely cannot be an adequate contribution to the spiritual necessities of this our native country, that the Baptist community should have but ninety agents directly employed by them. Surely the paltry sum—for paltry and contemptible it is—of about £5000 is not the amount which the whole of the Baptists ought to contribute for the evangelization of their native land. There are, in the age in which we live, indications that, if at any time, there are strong calls upon us to be up and doing, that time is the present one. The age in which we live is emphatically the moving age. In commerce, in politics, in religion, the spirit of inquiry has been awakened. Opinions which passed current, unquestioned for centuries, are now disputed and rejected; systems, theories, principles, to which the human mind has paid homage for centuries, are now openly impugned; authority, as such, is of no avail whatever. We quarrel not with this spirit, we love this spirit; but we cannot fail to observe that in this conflict of opinion and thought the anti-christian elements are numerous, potent, and compact. They meet us in every quarter to which we turn; they appear before us in various relations and different hues. That Report which has just been read has referred to some of these. The spirit of infidelity, the last which we should have thought would have been called from its tomb, is now awake. The literature of our day is imbued with it to a great extent. While the learned of foreign lands are transmuting the plainest truths of the Christian writings into meaningless mysticism, the literature of our land is making these truths the butts at which they throw their shafts. The philosopher is frequently a sceptic, the ignorant is frequently a scoffer, and it is not too much too say, that we are progressing towards that state at which Gibbon says pagan Rome had arrived, when all religion was regarded by the people as equally true, by the philosopher as equally false, and by the magistrate as equally useful. Infidelity is not the only spirit that is awake, nor is it, perhaps, the most dangerous and fatal. Catholicism in its various forms is at work; silently does it attempt to imbue the masses; proudly and vauntingly is it heard in the senate; and noble lords can declare now, what in former time was never heard in St. Stephen's, that the antagonism between Protestantism and Popery is a deadly one, and that they entertain confident hopes that the struggle must issue in the extinction of Protestantism. In that sentiment I fully concur; the battle is deadly, Protestantism will be extinguished, but it will be extinguished by the overthrow of the system against which it protests. A mere glance at the state of our country will perhaps convince us that immorality and vice are steadily, if not rapidly, progressing. I think we can see them in this vast city. My friend, who has just spoken, has observed that he has traced them elsewhere. That noble river, the pride and shame of our city, bears on the myriads that carry moral desolation wherever they go. The claims of the Lord's day are losing their hold upon the popular mind, and where there is not positive contempt of religion, there is absolute indifference and carelessness. One of the points which strikes us most strongly in observing the present state of society is this, that, in the various movements which are made the great object at which the actors aim, is the popular mind. Infidelity is, in this respect, distinct from what it was in former times. The assaults on religion come not in ponderous tomes, they are addressed not to the secluded, they are designed not to adorn the shelves of bibliotists, they come to us in the ephemeral publications of the day,—they come in the witty epigram, and the licentious poem. When the pastor in this sanctuary is preaching the Gospel of the blessed God, when he is unfolding the unsearchable riches of Christ, almost within his voice the gospel according to Adam Smith, the mystery of the Wealth of Nations, is proclaimed to others. It is not an uncommon thing for us to see in the metropolis lectures on a science, on the drama, on social states and social pursuits advertised for the very day—the only day in which the masses can attend to their souls. Now, the point to which I bring these observations is this. Here you have a Society designed immediately for the mass; it is intended to visit the scattered poor of the agricultural districts, to come into contact with the dense mass of impurity. Your agents are men of ardent and deep piety, men of untiring zeal and perseverance, men who preach the simplest truth, and that in the simplest way; men who go and leave the tracts containing truth behind them, who scatter the Scriptures where they go; and if you would take your proper part in the great conflict going on, you must do what you can, not merely to bid God-speed to the Society, but to oil the wheels of the great machine which is to regenerate our land. The period at which we are now arrived is not merely one characterized by great and stirring movements, but one, too, in which our principles, as Voluntarists, are placed in the scale and weighed. This is to all the season of temptation and the period of trial. As Voluntarists, probably we have never stood in similar circumstances before; even those in high places now recognize the point at which we aim. They see that, when we dispute the right of the state to educate, we dispute the right likewise of the state to maintain Christianity in alliance with itself. Grant the former, that the state has no right to educate, virtually, the latter too is granted. I have heard it said, that it is one thing to oppose measures when they are in prospect, but when they have been adopted, and can no longer be averted, it is another thing to consider what steps we are to take with regard to them. I have heard it significantly said, that we may protest against measures, and then avail ourselves of their provisions; that is, when interpreted, we are, by our actions, to give the lie to our words. Nay, there are not wanting noble lords who do not deem us beneath their notice. They scatter their smiles and blandish-

ments with wondrous grace and condescension. They express their confident hopes, that when the momentary irritation has been soothed away, when the revolt of passion has been suppressed, when reason has been restored to her throne and her authority, then we will retrace the steps we have taken, and with penitence accept the boon which we have hitherto despised. If the opposition we offer to these measures be upon principle, no change of circumstances, and no decision of senates can affect them. The rise and fall of empires, and the lapse of ages, touch not principles. They are as immortal as the minds in which they dwell, and as immortal as the resources of truth from which they proceed. There is no divorce from your principles: you take them for better and for worse, for health and for sickness, for richer and for poorer. They are not sails which you can set to catch the favourable breeze, and which you can furl when the adverse gale shall blow. They are not hot-house plants, on which the air of day may blow, but which the air of night is not to touch—they must be battered by the tempest and strengthened by the blast. If you recognize these truths, you must act them out, and in reference to this Society. That Report has borne testimony to certain quarters whence opposition comes. What has in past time come, is but little compared with what future times will produce. Your agents engaged in a single village, under the frown of the esquire and the parson, are the men who will be the first to be tempted. The members of these churches, scattered, some over a long tract of land, in humble circumstances of life, while perhaps their daily bread may be on one side, and their consciences on the other, will be the first to be assailed and to feel the power. Now, I call upon you to sympathise with these men whom you thus send forth; to strengthen their hands by your labour, to sustain them in the work in which they are engaged. If, at any period, fidelity to your principles demands this, this is that period. It cannot be concealed that there are men who think that we have no faithfulness to our principles. They think we have protested against an establishment because we have been shut out from being in an establishment ourselves. They bring their tentative processes, —this one of education is but preparatory to a tentative one with regard to the Church. Touch these and the leprous spot will extend throughout the whole system. Fidelity to Christ demands more than fidelity to principle. Moral principle comes from Christ—he is its lord and master. Fidelity to his cause requires that you should send forth more labourers, and sustain cheerfully and heartily those you have already engaged. I am convinced we are not sufficiently impressed with the importance of Home Missions. To whatever cause it may be ascribed, the fact is indisputable that that sweetest of all words, "home," loses its power and potency when associated with Missions. The claims from a distance exhaust the ocean; and, when the church at home comes to call for its share, the fountain is dry. Nay, there are some who can pass the putrid courts and loathsome lanes, which, perhaps, abut their dwellings, and think little of the misery and crime existing there. Let me not be misunderstood. I would not circumscribe your sympathies by the cliffs of our native land; I would not drain your hearts by the ties of language and blood; Christianity has nothing circumscribed or restrictive about it. Let it not be supposed that our cultivation of Home Missions will affect in the least the Foreign: while we are thus aiming to make our native land truly, as well as in name, a Christian land, we are doing the utmost we can do for foreign countries. If the world is man's field, the Gospel is to be first preached at Jerusalem. Home operations are the Eden we would fain cultivate, and from the garden of the Lord we will render fragrant our work; we will adorn humanity; and it is not till home, our native land, has been fully Christianized, that the voice in heaven to which that Report refers, will be heard, when it shall be said, "Hallelujah, the Lord God omnipotent reigneth; the kingdoms of this world have become the kingdoms of our Lord and of his Christ."

Rev. J. H. Hinton: I am happy in having an opportunity of expressing before this auditory my deep sense of the necessity, importance, and value of the operations sustained by this institution. By far the larger part of my life I have resided in three of the districts which are under its culture. The first in Oxfordshire. the darkest county probably, as Oxford itself is the darkest place in England; the next in Pembrokeshire, the third in Berkshire. For the last nearly ten years, residing in this vast hive of human beings, I have seen little of the country. The report which has been read this evening seems to carry me up on some eminence from which I survey the districts with which I have been partly conversant, and other districts too, and I behold in them at once the desolations of ignorance and sin, and also the results of the hallowed industry and fertilizing power which have been expended upon them. I should not be very happy in this survey, even if all England were a converted land, and if there were not in it an impenitent sinner left; for I hold the baptist denomination—and this Society is in part its representation—to be in possession of a portion of Divine truth possessed by none other. It would be not only quite fair, and quite right, and quite necessary that this portion of Divine truth should have its chance of diffusion and triumph too as well as all the rest of the mass to which it belongs; and I should not consent, even if every person in the communion were a Christian indeed, that that part of the word of God which relates to believers' baptism should be thereby practically suppressed. But I rejoice the more, not because England is in a condition in which vast multitudes are ignorant of God, and in the way to ruin; but since this is the fact, I rejoice the more that this Society carries out not simply the peculiar truth held by our body, but the general truths held by all those who love our Lord Jesus Christ in sincerity. We preach the gospel; we teach men the simplest, but therefore the most important verities of Christianity, and carry thus into operation a system of means of Divine appointment of the most urgent necessity and most blessed adaptation for man,—a deed in which it might seem we were entitled, and might reckon upon the approbation of all good men and the co-operation of the Lord

God Almighty. What is it to say that there is opposition to such a course as this? If, indeed, the opposition came from quarters of avowed iniquity, we should understand it; but what is it to say that opposition to such a course as this comes from any body called Christian—comes from the Established Church, or a portion of the Established Church of this country! Why that is not at all events in the direct line of apostolic succession; for one of them said, that even when the gospel was preached out of strife and contention, which now it is not, he therein did rejoice, yea, and would rejoice. It is, however, quite true that the agents of this Society do meet with difficulty; and another thing is quite true, they are likely to meet with more difficulty. The report of the Society has glanced at the cause of this, and one of these causes is with great justice specified as consisting of the recent act of the Legislature, whereby a system of education under the aid of State patronage has been sanctioned by a very large majority of the lower House. This educational measure would undoubtedly aggravate the difficulties of the agents of this Society: it would do so, whether it apply for the Government grants towards the support of schools or not, for it is of the vicious nature of this measure, that it augments the wealth of the rich, and robs the poor; that it increases the strength of the strong, and aggravates the weakness of the feeble; and let us, as we may, apply for these grants, and get them too; if we do get them, it will still be to us a comparative diminution of strength, and an aggravation of difficulties. But what will it be, if we do not apply for these grants, if we shall conduct our schools as best we may, and so have them brought into direct disadvantageous competition with schools that are receiving money from the public purse, which unquestionably, as far as resources are concerned, will have immediate facilities for meeting expenses? We shall suffer much. The advantages held out by schools that take the grant, will tend materially to the embarrassment of schools that do not take it. That is not to be concealed from us. Then great difficulties are before the agents of this Society in common with others; and it is a question of the greatest importance, what shall be done? Shall we or shall we not ask for the Government grant? We are none of us going to be bribed out of what is a principle with us. We are none of us going to barter our consciences for gold; it has been an insult, when we said our consciences forbade us taking money from the public purse,—it has been an insult and wrong to offer it. I do not think that any man, who felt the freedom of his own conscience, would have ever offered to buy mine. But if a knave has asked me to sell my conscience, it is at the time more incumbent upon me than ever to prove I am not a knave, but an honest man. If ever there was a time when I would have sold my conscience, it is not now. When men are looking on with a sly sneer, and saying, "He will take the money after the measure is passed, though he make an outcry now."—No; this is a time when statesmen should be taught a great lesson, and conscience should be demonstrated in a way that cannot be mistaken. Legislators have said, if we believed that the Dissenters would not take the money, we would not offer it to the Church. Let them know that the Dissenters will not take it, at whatever sacrifice. I feel that I am to maintain that ground, even if I saw every effort I could make or promote for education snatched away from me. It is, I suppose, a scramble for children; a pitiful scramble, that will dirty everybody's fingers that meddles with it. Be it so; whatever sacrifices it occasions, let it come. We have for the most part had fair weather for our profession of religion, though not wholly so. Our forefathers maintained their consistency in many a struggle; and what are we, that we are to set down as a rule of Divine Providence that no storms are to light upon us? Or if, instead of the storm it be the sunshine, are we, whose forefathers faced the first, going to be coaxed by the instrumentality of gold? If, when the tempest came, our forefathers wrapped more closely the cloak, are we, now that the sun is shining, going to cast it away? No; the principle is the same in both cases, whether the State terrifies us by saying, "You shall go to prison," or saying, "Here is gold for you, if you will admit our aid in religion." If I once take its gold, upon what ground can I deny its right to imprison or to persecute? It is the old devil in an angel's form, and it is for us to make this coaxing angel know that we see, what I think the Bishop of Norwich said he saw in our opposition to the Educational Scheme, the cloven foot. And as for religion making its way in difficulties, as for any notion that the gospel cannot prevail except in fair weather, as for the idea that there will be no triumph of Christianity, where obstacles are thrown in it way—away with such a notion as this. I do not mean to say that Christianity goes on better for persecution; but we know that in persecution Christianity has triumphed, and that to its success it did not require tranquil times. When it was first launched, it was in bitter opposition; it has gone through many persecutions, and it is the rock against which many waves have broken themselves; but it stands firm, and shall stand to the last. There are just two things for us to do; first, to see that our weapons be exclusively of heavenly temper; do not let us be induced to use any instrumentality of which we cannot say, as the Apostle said, "Our weapons are not carnal." In the next place, let us employ them in that firmness and consistency which God our helper promises. It is not a strife between man and man; it is not a strife between the potsherds of the earth; it is not Churchmen against Dissenters, unendowed classes against endowed; but it is the power of God, against the devices of men, the instrument of God's ordination, and the power of God's Holy Spirit against the pride and corruption of man's heart. Who is he that hath God on his side? If we have any suspicion that the cause in which we are embarked is not the cause of God, let us begin to retire, and lay by our exertions, and have done. If it be, with what a feeling—a deep, profound feeling—should we engage in it! What we preach is the gospel of salvation; it is linked with the power of God, the power of God to salvation, by the energy of his own Spirit, in every man that believeth. Let us not only work, but work in the cheerful attitude of expectation, in the deepest humility,

prayerful for that influence on which our triumph depends. "Let the sea roar, and the multitude of isles tremble, we have no fear; God is our refuge, even the God of Jacob, our strength and our salvation."

The resolution was then put and carried.

Rev. J. Bigwood, of Exeter, rose to move:

"That this meeting has heard with regret, that the annual income of the Society is considerably below the expenditure; that it would hope and pray that the special circumstances which have tended to increase its debt during the past year may speedily be removed; and would earnestly entreat the churches, by means of general, stated, and, as far possible, simultaneous collections, to place in the hands of the Committee sufficient funds not only for the maintenance, but the augmentation of its agency."

I do not intend to occupy the time of this meeting for more than two or three minutes: but there was one remark made by the last speaker to which I would wish now to direct attention, that it may be impressed on your minds and influence you in that which comes to be performed by you to-night; that is, the action of giving to the Baptist Home Missionary Society. In order to our success in any object, it is necessary we should have an exact idea of the nature of the object to be attained, the extent of that object, and the adequacy of the means we employ for its accomplishment. If these things are impressed upon our minds, we shall then with eagerness pursue the means, and we shall be triumphant in the pursuit. Just for one moment to apply this to the subject of Home Missions. The object we have before us is the regeneration of our fellow countrymen. We are anxious that our kindred, according to the flesh, our brothers and sisters in Great Britain, may be brought under the sanctifying and ennobling influence of the gospel of Christ. We have, in aiming at the accomplishment of this object, difficulties to contend with. We have a system of corrupted Christianity so nearly like the true, that many mistake the imaginary for the reality. We have a priesthood dominant and intriguing, who, by a kind of fictitious reverence and status in society, exert their influence over the minds of men. We have the seal of Parliament put upon this institution. We have an aristocracy, whose interests are combined with this institution, supporting it. It is aided by all the advantageous circumstances of wealth, learning, and gentility. It is against this we have to contend; and in the villages of our country especially its influence will be felt, and particularly in the county from whence I come. Those who are under the guidance of the Bishop of Exeter, are the individuals who oppose your agents in their work, and are most successful in their opposition. I know a village where the clergyman forbids the inhabitants, and they are fools enough to obey, to receive a Dissenting teacher, whilst the people are taught that baptismal regeneration is in accordance with the will of God, and that, admitted into the church by baptism, they shall be heirs of everlasting life and glory. Whilst we have these difficulties to contend with, let us inquire whether the means we possess to overcome them are adequate to the end at which we aim. What are these means? The simple gospel as it was given to us. Let those men who have the fear of God in their hearts go with that gospel in their hands into these villages, and they will be successful in evangelizing our countrymen, overcoming obstacles, and spreading the influences of the truth. This is the only means calculated to advance this object, and the only means we can employ. If we seek any other means we shall fail. Do we hope to bring men to Christianity by wealth? We have no wealth equal to those who oppose it. Do we intend, by splendid buildings, to bring people to it? They have learning and resources at their command, and we cannot compete with them in these points. But when we go with the simple truth as it is in Christ, we have something that arrests attention—something new, something unearthly, which will find its way to the hearts of our fellow men, and by the influence of which we shall eventually succeed. It will be truth triumphing over error; it will be something coming from heaven triumphing over hell, God triumphing over Satan. It is by the use of this simple instrumentality that we hope to accomplish the conversion of our fellow men to Jesus Christ. How is this to be attained? We must have money to accomplish this; but a little will do a great deal. It is not with this Society as with others, that a large outlay must be made before the work is attempted. If we have a few hundred pounds, we can set a labourer at work. A plain meeting-house is sufficient, and a plain man will be sufficient to accomplish the work. He may preach on the Sabbath and teach in the week. This is what we want to combine—the preaching of the gospel with the teaching of the youth in the scattered villages. If we do this, we need not care about the Government grants,—we need not take the money. I wish that this point might attract more the attention of Christians in this country. We must have education diffused throughout the land, and in this manner we instruct as well as preach. We must have men who care for the souls of children, to train them up in spiritual as well as secular knowledge. This is the education that will do good. If I had time I could show it is not the want of education that is the cause of crime in this country; but I will simply commend the resolution to your adoption, and, in connexion with it, the claims of the society. I urge you to contribute of that which God has given to you. The resolution speaks of the expenditure exceeding the income. You want to pay the debt, and to have money in hand by which you can carry on your various efforts. Will you not come to the Society's help? Shall it be said that you long for the conversion of your fellow creatures, and at the same time you come not to the help of those who were ready to seek to accomplish the object? Let it be seen that your practice is in accordance with your principles; and as you desire the salvation of your fellow men, so you are ready to contribute of that which God has conferred upon you, to accomplish this work.

Rev. J. Higgs, of Sudbury, in seconding the resolution, said: The subject of this motion involves the fate of many churches, which it is of the utmost importance for us to endeavour to maintain. If the funds of this society diminish, if its Committee should find itself in a position in which it shall be incapable of assisting in the support of the ministers of these churches

to which I refer, I would just ask, what are these churches to do? I come from a district in which I have the opportunity of judging for myself, and you will excuse me if, in a few plain words, I give you my own impression. These churches are involved in a most unequal contest, and are composed chiefly of daily labourers, who find employers amongst the esquires laical or esquires ecclesiastical, and if in the parish there are charities, the invidious distinction is made between them and their neighbours. In many cases, if employment be given to them, it is chiefly with the view of keeping them off the poor-rates. Such persons require the kindest and most vigilant pastoral care; but through their poverty they are driven to men who, though they are most sincere, are not the most fitted for the pulpit, and they in their turn are driven to eke out their means of subsistence by attendance to daily toil. I ask not for such a confederation of the churches as would effect their independence; but I do ask such a sympathy among the churches as that the weak shall not look to the affluent in vain. The fact is, the support of our common cause depends on our maintaining these churches. You may have ministers who may be able to unravel the tactics of dominant parties in this country. You who attach to more affluent churches may maintain your position, but if, by withdrawing your assistance from poor churches, you allow them to be quenched one after another; if you allow religious liberty to die off in secluded districts, you may find that the enemy, having carried the outposts, will close in with renewed vigour and concentrated force upon your own camp. We are not only called upon to aid the Society with respect to the churches hitherto associated with it, but with respect to new classes of agents indispensable in the present circumstances of the country. It will not do for you to have here and there paid agents. You must work in the country as our Town Missionary. Work with us. We want men who will go into the villages. We cannot have cottages; the farmers will not let us have them. We want men who can preach in the open air, who can visit them, and talk with them, though they may be denied the opportunity of preaching to them. It seems to me as if there were many persons who have no correct idea of the difficult task we have undertaken. They seem to think that evangelization must go on as a matter of course, whereas no length of time will succeed at the present procedure. We do not keep pace with the population, and I agree with the observations made as to the great obstacle that the Church presents. My brother, in the exuberance of his love, said that he should rejoice if the whole country were Episcopalian. He spoke, however, of an imaginary thing. Let us speak of it as we find it, in personal operation and facts. What are the facts? When we go to the people we find their minds pre-occupied with prejudices and false confidence, augmenting the difficulty of spiritual enlightenment. I know some men that are evangelical in spirit as well as in doctrine; but I know that evangelical clergymen are the most potent, and complain the most bitterly of interference with their flocks. The evangelical clergy strengthen the hands and increase the power of the anti-evangelical party. It is the Jordan, the voluminous waters of which pour themselves at length down into the Dead Sea. It is easy to cheer these sentiments, but it is quite another thing to pay for them. When the resolution I second is put to you, the collection is to be made, and allow me to hope that we shall have a better collection than we have been accustomed to. We put ourselves in a false position with reference to the design of statesmen; for it is their object ultimately to bring us into State pay. That is the ether by which, if they can induce you to breathe it, they hope to perform any operation they please; and you will not be aware of it, till you wake up with astonishment at the horrible mutilation you have undergone. The strenuous self-support of all our societies is indispensable to our existence. If we allow our funds to be diminished, leave our agents unsupported, by and by this will be used as an argument for State pay for religious sects, just as now we have the groundless pretence, that not having provided religious instruction for the young is a ground for education. Voluntaryism will provide for the religious instruction of the people in this country. It has not had fair play. There has been a break upon the machinery, so that we could not tell to what its motive power was equal. They dig a deep well to draw off the water, and then laugh at our pump being dry. But let us show ourselves able to do our duty in spite of it. Let us fill the land with home missionaries—put them in every place. Do this, and the dominant Establishment of the country falls, and evangelization triumphs.

The resolution was then put and carried.

J. Low, Esq., moved—

"That the thanks of this meeting be presented to the Treasurer, the other officers of the Society, and the Committee, for their services during the past year; and that J. R. Bousfield, Esq., be the Treasurer, that the Rev. S. J. Davis be the Secretary, and the following gentlemen be the Committee for the year ensuing." (Names read.)

P. Daniell, Esq., having seconded the resolution, it was put and carried.

The Rev. S. J. Davis moved, and J. R. Bousfield, Esq., seconded, a vote of thanks to the Chairman, which having been carried by acclamation, he briefly acknowledged the compliment.

The Doxology was then sung, and the meeting separated.

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq., 126, *Hounsditch; or by the Secretary*, THE REV. STEPHEN JOSHUA DAVIS, 33, MOORGATE STREET, LONDON.

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THE

BAPTIST MAGAZINE.

JULY, 1847.

MEMOIR OF SIR WILLIAM SINCLAIR,

OF DUNBEATH, BART.

BY THE REV. FRANCIS JOHNSTON.

It is much to be lamented that so little is known of the life and labours of this excellent man. Although there was no baptist in Scotland at the time he became one, as far as we have learned, yet a baptist church was formed in Edinburgh about two or three years before his death, and we should have expected that Archibald Maclean or some of his brethren would have interested themselves in the matter, and procured some materials for a history of one who was not only the first baptist in the land, and the founder of a church older than theirs, but who was also a man of high rank in life. But the baptists in those days had no periodical either in Scotland or England; and those in Scotland at least seem to have taken little interest in anything of literary taste which did not relate to their own immediate connexion. We are led to make this remark, from the very indifferent manner in which Sir William Sinclair is alluded to by Maclean, in his short account of the Scotch baptists, printed in Rippon's Register, and by Braidwood, in his article on the Scotch baptists, in Adam's Religious World Displayed.

We have made many inquiries regarding Sir William's history, but in many particulars have got no satisfaction. The baptist friends in Caithness have shown great readiness in forwarding whatever they knew, and to them we are mainly indebted for the following gleanings, except as to what relates to his family history, which we have drawn from other sources.

The ancestors of Sir William Sinclair were lords of the far-famed Roslin, near Edinburgh, for several generations, and afterwards, passing to the north, became earls of Orkney and Caithness. We have before us a table of his forefathers as far back as the reign of Alexander I. king of Scotland, who died in the year 1124. Sir William was descended from the third son of George, fourth earl of Caithness, who died in 1582. His father, Sir James Sinclair, of Dunbeath

and Stempster, was created a knight baronet by Queen Anne, in October, 1704. He married Isabella, daughter of Sir Archibald Muir, provost of Edinburgh, and had at least four sons, of whom Sir William, the subject of this memoir, was the eldest. The year of his birth we have not been able to ascertain, but it must have been at the close of the 17th, or beginning of the 18th century. He married Charlotte, second daughter of Sir James Dunbar of Hempriggs. She is stated to be his wife, in a paper dated February, 1737. Sir William's father died in 1742, when he succeeded him in his title and estate.

According to tradition, Sir William was not only a thoughtless but a wild young man. At what age he was brought to a knowledge of the truth we have not been able to learn, but it is said that his mind was awakened to divine things in reading 1 Cor. i. 26, "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*." We have no means of ascertaining the exercises of his mind at this interesting and all-important crisis; how long he was in a state of concern before obtaining peace through believing in Jesus, or by what means he was led to understand the plan of salvation; whether by reading the word of God or some religious books, or by sitting under an enlightened ministry in Edinburgh or in London. All these are particulars of a thrilling nature, on which we would fain learn something; but for the present we are compelled reluctantly to abide in the dark. Nor have we learned whether he was brought up under a presbyterian or episcopalian ministry. Suffice to say, he did not continue in the church in which he was bred. In the course of searching the scriptures he was led to see that Christians only had a right to Christian ordinances, and, consequently, that babes had no right to baptism, and that baptism was not sprinkling but dipping. Whether, in the course of his journeys to England, he had come in contact with baptists we have not learned; he had, however, known of their existence, for it is said that he went to London, and was baptized there. Nearly three years ago, we instituted an inquiry, which was printed in the Baptist Magazine of August, 1844, to ascertain where, by what minister, and the precise date when he was baptized; but we never obtained any reply. Since then we have have learned that it was in London. If any of our London brethren would search their church records, probably it might yet be found. It must have been about a hundred years ago.

According to the tradition of the baptists in Caithness, it was about the year 1750 when he began preaching, after his return home, in his own castle of Keiss. His first sermon which he preached is said to have been from Rev. v. 5, "And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof." It was on a new year's day; and, in commemoration of it, the baptists there have been wont on that day of the year to meet together for prayer and exhortation. Sir William began regular preaching in his castle every Lord's day. From his rank and influence, as lord of the soil, no doubt many would be led to attend his preaching in circumstances so interesting and rare. We learn that his labours were very successful. He was the means of leading some of his own tenants to a knowledge of the truth, and to scriptural views of believers' immersion. He immersed a good man of the name of John Budge, and his wife, and many others—and formed a

church in his own castle, over which he was pastor for about thirteen or fourteen years. The church had about thirty members in his time. They were wont to assemble every first day of the week for divine worship and for breaking of bread. In the observance of the supper, Sir William had a peculiar manner. Whether he had learned it from others, or himself adopted it from our Lord's example, as recorded in John xiii. we have not learned; but he was wont after the supper to gird himself with a towel, pour water into a basin, and wash the feet of the church members. He also kept a love feast. Sir William, it appears, suffered much persecution from his relations and friends, and even from his own wife, who was no friend to his principles and preaching. Notwithstanding his rank, and opposition from proud relatives, because a man of his birth and station should stoop so low as to become a baptist preacher, he still persevered while on his own estate in his work of faith and labour of love, in feeding the little flock which he had been honoured to gather out of the wilderness. He was also wont, it is said, to travel through the county of Caithness, doing good and making known the gospel; but whether he held meetings in these tours, or only visited the cottages of the people, we cannot distinctly say. A good man, named William Budge, servant to Sir William, was wont to accompany him in these excursions. He was baptized in Edinburgh, and died in 1818, aged 88. He stated to the friend from whom we derived this information, that wherever Sir William happened to fall in with one in whom he had confidence as a Christian, he would sit down with him and converse for hours about the gospel, partaking with all humility of such things as were set before him.

What was the precise cause we cannot state, whether from his father's or his own misfortunes, but so it was, that Sir William's worldly affairs went wrong, and his estate was alienated from the family; Keiss being sold to Kenneth Macleay, Esq. It is understood by the people of Keiss, that Sir William injured his estate by building the house of Keiss; but this seems very unlikely, otherwise he must have been comparatively poor for a baronet. It is more likely that this was only one cause among others. Keiss house, which stands about a stone-cast from Keiss castle, was built by him in 1754-5. His own and his lady's initials, W. S. and C. D. and their coats of arms, with the date 1754, remain over the large door of the house to this day. This house is interesting in the history of the baptist cause here, as well as the old castle, as the church was wont to assemble in it after Sir William left the castle, now an old ruin close on the sea shore.

The loss of his property seems to have occasioned his withdrawal from Caithness. He, for the remainder of his days, took up his abode in Edinburgh about the close of 1763, leaving the care of the Keiss church to John Budge, one of the brethren whom he himself had baptized, as before mentioned. He soon gave evidence of his warm attachment to the church, from the long letter which, in Jan. 22, 1764, he wrote to John Budge. He says, "Though absent, I am present with you in the spirit, joying and rejoicing in beholding your order and stedfastness of faith, with the confidence of hope which shall be even unto the end, through the faithfulness and unchangeable love of our God, who hates putting away." From this letter it appears, that even in Edinburgh he was anxious to be useful in publishing the gospel, but, by the time of his writing, he had not obtained much opportunity, but had preached once, he does not say

where. His words are too interesting to be left out. From what he says it seems farther, that he had had a desire to return to Keiss, should Providence permit, but this desire does not seem to have been realised, as far as we can trace. "I have had yet no fit opportunity of preaching the word, save once; but there seems to be something of a desire among several with whom I have had private society of having truths more opened up to them. My acquaintances on that score are upon the increase. What will be brought out of it I desire to leave to the Lord. Only I beseech you all, in the name and behalf of our dear Lord Jesus, that you strive together with me in your prayers to God for me, that a door of utterance and entrance may be administered of the Lord, that it may have free course and be glorified; and that I be restored to you in due time, in the fulness of the blessing of the gospel of Christ, for our mutual consolation and upbuilding." He again expresses the tenderness of his love and the depth of his anxiety for the church, towards which he felt, as indeed he says, like a father towards his own children. "My love to you, and to all that are joined with us by one Spirit in one body, and hold one fellowship in the purity of ordinances, as delivered by our Lord Jesus, the great and only Lawgiver of the churches." "I am to you all in heart as a father to his children; and ever believe me to be your faithful friend, brother, and servant, in our dear Lord Jesus." The original of this letter, of which these are but extracts, is lost; copies of it, however, are preserved in Keiss to this day, one of which was forwarded to us nearly two years ago from the friends there.

It is evident that had an effort been made to gather materials for a memoir of Sir William, at a much earlier period, some valuable documents might have been gained in Keiss. He seems to have been wont to send duplicates of letters written by himself on important questions, and also letters received by him. When there in the summer of 1845, we fell in with some old letters, two of which throw considerable light on Sir William's history at this time. From them we learn that when he came to Edinburgh, there being no baptist church there, he attended for some weeks with the Glassites or Sandemanians, and that the famous Robert Sandeman himself was then preaching there. Sir William had also read some of Sandeman's writings. Being dissatisfied with some things which he had both read and heard, he withdrew from attending, and wrote his mind to Sandeman, in a letter, dated January 26, 1764. This letter we have not seen, but we have in our possession the original copy of Sandeman's reply, written two days after, dated January 28, 1764, and directed on the back, "To Sir William Sinclair of Dunbeath, Baronet, at his lodging, Borthwick's Close, Edinburgh." From Sandeman's reply, we learn that Sir William had found fault with his views on three points, namely, the obedience of Christ, the law of the spirit of life, and the nature of that perfect love which casteth out fear. Sir William seems to have considered it a serious omission, that a distinct reference was not made in Sandeman's preaching to faith in the active obedience of Christ as well as in his suffering, in order to constitute us righteous even as he is righteous. Sandeman expresses his surprise, that any one who had read or heard their doctrine should ever have suspected that they would separate Christ's active from his passive obedience; and states, that though they had many adversaries, he did not remember that either friend or foe had ever suspected them on that head before January 26; and that he was entirely ignorant of any foundation in scripture

for the distinction. In like manner Sandeman defends himself on the other two points, on which we deem it needless here to enlarge. On some other occasion, if Christian friends greatly desire it, we may give the whole of Sandeman's letter, and Sir William's reply. Sandeman concludes by saying, "As to your choosing to attend on our public doctrine for some weeks, and then choosing to withdraw, we have no charge to bring against you, and no title to inquire after your reasons. You was welcome to attend while you inclined, and welcome to withdraw when that inclination ceased, as we pretend no right whatever to call you to account for your conduct. I am, sir, with all due respect, your most humble servant, Robert Sandeman. Jan. 28, 1764." We cannot help remarking the manifestation of Sandemanian coolness, in this very indifferent way of letting such a hearer slip through his hands. In two days after, Sir William replied, in a letter, dated Edinburgh, 30th January, 1764. The copy which we have in our possession has every appearance of being a duplicate in Sir William's own hand writing, copied by himself for the edification of the brethren in Keiss. He begins by saying, "Dear sir, the spirit of meekness with which yours of the 28th is penned, in contradiction to the general cry against you on that head, in part encourages me, together with a love for the truth, to take up your attention in bearing with me once more, in hopes that more or less of mutual profiting, if not that of others, may, by the blessing of our God, be brought out of it." He then enters into a full and clear statement of his own views, on the three points regarding which he considered Sandeman wrong. He is earnest "for the distinction of our Lord's obedience of suffering as a sacrifice for sin unto expiation, and his obedience of righteousness unto justification of the ungodly." Sir William's observations on the other points we must for the present omit; but the concluding passage of his letter is so pleasing a testimony to the value which he had for heartfelt experimental godliness, that we must insert it. Sandeman, in speaking of perfect love without fear, makes an observation on the hypocrisy of professors presuming or pretending to be free from fear by any illuminations or exercises of mind, without the labour and joy of that love dwelt upon in the 1st epistle of John. Sir William says, "I writt you nothing of illuminations or exercises of mind in believing, that could have given you any proper handle of judging so determinatively in this point; but as you appear resolved to bring into condemnation indiscriminately all that may be classed under these heads, I must take leave to aver, and from better authority than any that can be produced to the contrary, that without illuminations and exercises of mind in believing, there may, I grant, be a form of godliness in such outside appearance as a statue hath to a man, but the power will be denyed, so that when we think to grasp a substance, the shadow will escape our hold. I am, yours, &c."

Sandeman finally left Britain this same year for America. We have no knowledge whether Sir William went any more to the Glassites' meeting house, or what place of worship he attended after this period, nor whether his opportunities of preaching in Edinburgh increased. It was not till near the close of the following year, 1765, that Carmichael and Maclean became baptists, but, strange to say, they seem to have had no knowledge of Sir William at this time; for they wrote to Dr. John Gill of London to come to Edinburgh and immerse them and their friends, on the understanding that there was not then a baptist in Scotland, which

now turns out to have been a mistake. Carmichael, as is well known, went to London and was immersed by Gill, and returned and immersed his friends, which laid the foundation of the present race of Scotch baptist churches. Hence their origin is unconnected with Sir William Sinclair and the Keiss church, which is about fifteen years older than theirs.

We have been much disappointed in not finding the precise date of Sir William's death. After much inquiry, we have ascertained no more than that he died about the year 1767-8. It is certain that he died before 1769, in Edinburgh, as in that year his funeral expenses were paid to the firm of Young and Trotter, in Edinburgh, the undertakers by whom his funeral was conducted.

Of Sir William's family, we only know that he had a son, Captain Alexander Sinclair, who died during his father's life-time. He married Elizabeth Sutherland, and in 1760 made a life-rent disposition in her favour. In her infeoftment, dated 1767, she is described as his widow. They had a son, Sir Alexander Sinclair, who, on the death of his grandfather, Sir William, succeeded him as the third baronet. He entered the army, and died in the West Indies, January 26, 1787; when, having no family, the title went to a younger brother of Sir William's, Sir Benjamin Sinclair, who died in 1796.

Sir William seems to have been in the habit of composing hymns and spiritual songs for the use of the Keiss church; probably reading out the line from his written copy. The tradition is, that after his departure to Edinburgh, the church, still desirous to sing the same hymns, obtained his manuscript copies, through means of one of the maids of the family. From this it is possible that he wrote more than have been preserved. At length they were printed in Edinburgh in the year 1786, nearly twenty years after his death, and and from that period till now have been regularly used by the Keiss church. We have before us the letter written to John Budge, by William Levack, the person in Edinburgh who got them printed for the church, stating the expense of paper, printing, and binding. These hymns are sixty in number, some of them having as few as seven, others as many as nineteen verses. They are all written in the unpoetic style of the Scotch psalms, which either formed the model of the writer, or had become by use the mould in which his muse had been cast. As to poetry, they have no claim whatever to the name; but as to piety, they are evidently the out-pourings of a heart in which the love of God and of Christ was shed abroad by the Holy Ghost. They are mostly all entitled, Songs of praise to Christ, under various aspects—reminding us of the ancient Christians of Bithynia, of whom Pliny to Trajan says, "they sang hymns to Christ as to God." They richly abound with scripture language paraphrased, and are full of adoration of Christ's divinity, incarnation, offices, and atoning sacrifice.

We cannot but state that the church in Keiss, enthusiastically attached to these hymns, is deeply anxious to have another edition printed, as the former is fast vanishing away, but they are too poor to risk the expense themselves without the aid of friends. If a few friends could be got to advance £5 or £6, the writer stands ready to publish a second edition, with Sir William's memoir and letters prefixed, and also a short sketch of the history of the Keiss church. This would be indeed a boon to the brethren in Keiss, and would no doubt prove highly acceptable to all those who would wish to possess themselves of a copy of these hymns. The writer will be happy to receive com-

munications on the subject and the names of subscribers.

Of the Keiss church, it may suffice at present to state, that after Sir William left, John Budge continued to lead the devotions, till his death in 1803, after which, Donald Inrig, who was immersed by Mr. Edward Mackay of Thurso, about 1805, became the leader, till his death in 1831, after which Alexander Bain, who still continues. In 1844 they built for themselves a chapel, which holds about a hundred. But we regret to state that the church does not observe the Lord's supper, except when they have a visit from a baptist pastor. The present number of members is about eighteen. In common with the other baptists in Caithness, they long exceedingly for two or three baptist preachers to be stationed in the county; a wish which we ardently hope they will soon have gratified, so that this ancient candlestick may not be removed out of its place, but that primitive Christianity may yet spread and flourish there. Amen.

Edinburgh.

INVITATION TO THE PROMISED LAND:

A SERMON DELIVERED AT SALTERS' HALL CHAPEL,

BY THE LATE REV. ANDREW FULLER.

"And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel. And he said unto him, I will not go; but I will depart to my own land, and to my kindred. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee."—NUMBERS x. 29—32.

WHEN Moses was driven from Egypt, you will recollect that he took up his residence in Midian. He there formed a connexion with the family of Jethro, a connexion which appears to have had some circumstances attending it which were pleasant. Jethro had descended from Abraham, and he and his family seem to have retained a regard to the true God, the God of Abraham. We have in the 18th chapter of Exodus a very pleasing account of this father-in-law paying a visit to Moses on his coming out of Egypt, and of the counsel he gave to him, in which he spoke like a wise and a good man. Hobab, who is here mentioned, seems to have been the son of Jethro, or Raguel, as he is here called. He came to visit his brother-in-law in the wilderness. At length he proposed to return to his own country and kindred. Moses felt reluctant that he should leave, and in the words I have read, he urged his accompanying him and the children of Israel to the promised land.

Let us offer a few remarks on this little interesting history.

Remark first, the kindness of Moses' invitation. We are journeying to a land promised to us by One who has all things at his disposal, and who will surely give it; "come with us, and we will do thee good." It was very kind—it was very brotherly; and when, especially, he considered the great good which was before him, it expressed the overflow of his concern for this relative, longing to bring him to a participation in the blessings of the people of God.

Remark with what arguments he enforces the invitation, "We are journey-

ing unto the place of which the Lord said, I will give it you;" and again, "The Lord hath spoken good concerning Israel." He did not suggest anything short of the divine authority. It might not have been in the power of Moses to do him good; he could not have engaged for anything unless he had been able to back it by the promise of God; but having that promise, he could say to all who were willing to cast in their lot with him and the people of God, "Come with us, and we will do thee good."

But, notice in the next place, the answer of Hobab. "He said, I will not go." This was very rash. We should have thought he might have taken time to consider the matter, but he says at once, "I will not go;" and what is his reason? He says, "I will depart to my own land, and to my kindred." His country and his kindred seem to have weighed more with him than the God of Israel. How unlike was this to the conduct of Ruth, the Moabitish damsel. Her mother-in-law said to her, "Go back, my daughter, to thy country and thy kindred;" but she had no relish for their company after what she had known of the God of Israel, and she said, "Entreat me not to cease from following after thee: whither thou goest, I will go, and where thou lodgest I will lodge: thy people shall be my people, and thy God my God." Had but Hobab possessed her spirit, how different would have been his answer. But this is not the only instance in which God has been refused, in which Jesus Christ has been neglected out of regard to worldly attachments. Ah no! age after age this has been realized in many sad instances.

But Moses will not take this denial, peremptory as it is. "And he said, leave me not, I pray thee." We must not take one denial. If the servants of God in the course of their ministry, were to take one denial, they might soon leave off preaching. Oh no, they must repeat the invitation; line upon line, precept upon precept, after their people have said no, by their conduct perhaps a thousand times; as long as they live the ministers of God must still say, "Oh leave us not I beseech thee." And so parents, and relatives, and friends must still entreat those who are not walking in the way to Zion—the good old way—to set their faces Zionward. Oh, how many invitations have we ourselves rejected, and how grateful ought we to be, if God has not given us up to hardness of heart, but has drawn us to himself. Let the kindness and patience of God with us furnish us with a rule in our dealings with others.

Moses presses the point by presenting two motives: one to his generosity, and another to his interest. He tells him that he may be useful to himself and the people; "Thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes." As if he had said, If you have no regard to yourself have a regard to me and to my people; and what an honour was here presented to him, that of having an opportunity of serving a great nation —the nation of whom the Lord had spoken good. But he does not leave it there, he repeats in still stronger terms what he had before said, "It shall be that if thou go with us, that what goodness the Lord shall do unto us, the same will we do unto thee." Thou shalt fare as we fare, and who would wish to fare better than the Israel of God?

Here the matter is left. We are not told what reply Hobab made. If he still persisted in rejecting the gracious invitation, in setting at naught God's people, and fellowship with them; if he still persisted, and like Esau, for a morsel of meat, sold his birthright, he

would bring upon himself bitter reflections in a future day. One is willing to hope that he changed his mind, and was at last persuaded to go, for we are told in the book of Judges of the family of the Kenites, who descended from Hobab, being among the Israelites. There is reason, therefore, to hope that these repeated invitations had at last their effect, and this should encourage us never to despair.

There is something in this history applicable to the circumstances of some in every congregation, especially the younger part of it. Who can forbear addressing this invitation to them, "Will you go with us?" True it is, we are not going to such a country as Moses and the people of Israel were going to, but we are going to a better country—a heavenly country, and like Moses, we do not want to possess it alone; like him we long to gather, as in the arms of our affections, all of you, and we say to you, "Go with us, and it shall come to pass that what goodness the Lord shall do unto us, the same will we do unto thee," and we may add, that like Moses, we have the authority of God himself to invite you to a participation of the blessings which we trust we are about to enjoy. As the Israelites passed along they were authorized to invite those of the surrounding nations; and all who were willing to turn from their idols and to cast in their lot with them, participated in the privileges of Israel, and we have the same authority to invite all around to come with us. The Spirit of God says, come; the church of God in every age says, come; "and let him that heareth say, come; and let him that is athirst, come, and take of the water of life freely." Some of your best friends, it may be, have passed on and taken possession of the heavenly country. You see, perhaps, many of your kindred with their faces Zionward. We are many of us, I trust, going that way; "Come with us, and we will surely do thee good."

In prosecuting this subject a little more particularly, I would first attempt to hold up to you a few of those things which are promised to Israel, and to partake of which you are invited.

Secondly. Point out wherein consists your acceptance of the invitation.

Lastly, I would urge home the invitation, and desire to know what answer you have to make.

In the first place, what are those good things which God has promised to Israel. You know that they are not of a worldly nature. There is not now a land flowing with milk and honey. There is nothing tending to gratify your natural desire; peradventure, if there were, some who are now unwilling would be induced to go. But we set before you a better country, even a heavenly. The things which you are invited to partake of, are incorruptible, eternal, and never fade away. The Canaan of the Israelites might be described. You recollect they sent messengers to spy out the land, and they returned and made their report, but "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those who love him." The joys reserved in heaven at God's right hand for those who forsake all for Christ, are such that one hour's possession of them will infinitely more than counterbalance all the tribulations they may have been called upon to endure. When once your feet stand on Mount Zion, you will never regret for a moment all the toil you will have sustained in the present state. The loss of worldly substance, the loss of liberty, the loss of life itself is not to be compared with the glory which shall be revealed hereafter, and of which they shall partake. Everything here had a beginning, and must have an end; but that to which

we are going shall have no end. The things you possess here are marred with sin; every joy is succeeded perhaps by a sorrow; but there there shall be nothing to alloy, nothing to embitter the bliss of heaven; it is such as neither tongue can describe nor thought conceive. Sometimes it is represented as "a house not made with hands, eternal in the heavens." Were we driven from our habitations we should know the value of this, and there is a time coming when you must be driven from earth, and launch into an unknown state. How delightful is it under such circumstances to know with the apostle, "that if the earthly house of our tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

But you will ask, Is nothing to be possessed on this side the grave? Are all the good things which the Lord has promised to Israel, to be waited for? Oh no, godliness has the promise of the life that now is, as well as that which is to come. If you cast in your lot with us, and leave all to follow Christ, you shall have that which God's people have, and that is no small portion even in the present life. You shall have the blessing of God with all you possess, you shall have the forgiveness of your sins, you shall have the Saviour for your portion, you shall have "that peace which passeth all understanding;" and these are no small matters. Those who possess them would not part with them for all which this world has to bestow. None ever set them at naught but those that never knew them: the ignorant only are those that despise them, and well did our blessed Lord say to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." Those who have drunk the most deeply of these refreshing, invigorating, life giving streams, are the loudest in proclaiming their virtues. "The joy of the Lord" is the strength of his servants, and those who are marching to Zion sing with a cheerful heart the songs of Zion.

"Poor, weak, and worthless though I am,
I have a rich Almighty Friend."

Secondly, Let us inquire what an acceptance of the invitations of the gospel includes. On the part of Hobab undoubtedly it must have included three things. Had he gone with Moses, he must have parted with the idol gods of the people among whom he dwelt; he must have taken the people of God to be his companions; and he must have consecrated his heart to the service of God. Now these three things are included in an acceptance of the invitations of the gospel.

If you take the God of Israel to be your God, in the first place, you must relinquish every idol. Hobab must leave every idol behind him. God cannot admit any rival; he requires the supreme place in the heart. It is not enough that we call him our God, but we must receive him as such, and submit ourselves to him as his people. Recollect what Jacob said when at Bethel: "He dreamed a dream, and he vowed a vow, and said, If the Lord will give me food to eat, and raiment to put on, and be with me in the way I go, and bring me to my father's house in peace, then shall the Lord be my God." Jacob's meaning was this; that he would devote himself wholly to God, that no idol should have any place in his house or his heart, but that God alone should be his God. The idols of the present day in our country are not of brass and of wood. Gross idolatry has been driven out of our land; but the idols to which we are exposed, are the lust of the flesh, and the lust of the eye, and the pride of life; and they must

be relinquished before we can become the people of God, as completely as the heathen were called upon to relinquish their gods. Anything which interferes with our supreme love to God, which takes that place in our hearts which is due to him alone, must be expelled, and its place given to God.

The acceptance of the gospel includes also that you take the people of God to be your companions. Hobab must have done this—we hope he did it. What are your companions? Are they such as prompt you to the downward road that leadeth to destruction, or such as draw you towards heaven? You must resign all those companions who would prove injurious to your soul; you must resign them by preference for the people of God. You cannot live without society, the mind of man cannot be happy alone; but God has mercifully placed you in circumstances in which you may find many companions travelling the heavenly road. Can you from your heart say, These shall be my people, and their God shall be my God: let me have my lot among those who fear the Lord?

Further, it includes a consecration, a dedication of your soul to be the Lord's. Oh, my dear young friends, how deeply does it interest the hearts of your parents, your friends, your minister, to see you early consecrate yourselves to Him. It was one of the requisitions under the Jewish law, that the first-fruits might be rendered to God. We long for the first-fruits of our families; the first-fruits of your powers, your zeal, your strength; and the question may now be considered as proposed to every one of you,—Are you willing now from this time to consecrate yourselves to the Lord, and to be wholly his? As Moses did to Hobab, we address motives to your generosity, as well as to your interest. We desire to see you honoured as the servants of God, active, and useful, and happy in the promotion of the Redeemer's cause in the midst of a dying world.

Let us proceed in the next place to inquire, what answer is to be given? This question will receive a variety of answers. It is probable your language will be different. Let us instance a few, and let me request you, as we go along, to judge whether that which is suggested is your answer.

In the first place, there are present perhaps, some who will answer in the language of Hobab, "I will not go." It is very melancholy to think how many there are in whose hearts that is the answer suggested. How many say with Ephraim, "I have loved idols, and after them will I go." There are, alas! amongst us those who neither have any religion, nor make a pretence to any, but who say in answer to every entreaty, "I will not go." Is this the answer of any one of you? If it be, and if you continue in that state of mind, there is a time approaching when you must go, when you must leave this world, your country, your kindred, and all you now possess. Where will you go when God riseth up to judgment, when death comes and alarms you, and summons you, when it shall be announced, "The Bridegroom cometh, go ye forth to meet him?" You must go. Then the question will not be asked, "Wilt thou go with us?" There will be no choice left you; you must go into the eternal world, and if your heart be averse to God you will then reap the bitter consequences of your present refusal. You may then perhaps knock at the door of mercy, but it will have been shut, and it will be shut, for ever.

But there is probably another description of hearers. Some who hang in suspense, who say, "I desire to go—I wish I could go:" but what—ah, there is some attachment in the way—what is it? Is it your country, your kindred,

some idol? You do not say like Hobab, "I will not go;" I will not regard the concerns of my soul, but I wish to go; I intend to go, but not now. You would be glad to go to heaven, but you cannot forego some present indulgence which you know to be sinful; you cannot go yet, you must stay a little longer, and then you will think of going. To such I would say, Do not trifle with everlasting realities; remember the language of Him who will be your judge, "He that loveth houses, or lands, or even his own life more than me, is not worthy of me." It is probably the case that you have some sort of regard for the Lord Jesus Christ, some desire to partake of the blessings of the gospel, but still you love your idols better. But he that loves not Jesus Christ better than anything under the sun, loves him not at all to any purpose. He must have the supreme place in your hearts, or he will not dwell there. You would like to die the death of the righteous, but you do not desire to live his life, and you do not bear in mind that which daily observation teaches, that men must generally die as they have lived. If you are Christ's you must be devoted to him in life. He has said, "He that is not with us, is against us." Indecision in religion is considered as enmity, for we are all by nature enemies to God, and unless our hearts are changed by grace, we still remain so.

There is perhaps another description; a class whose answer is quite different. "I would go, I desire to go, but I hardly know the way." Perhaps there are some such in our assemblies whose hearts do lean in some degree towards the Lord God of Israel, and yet they are clouded with darkness. They scarcely know the way. Is this the case with any one of you? Blessed be God you have a sure directory; there is not one of the patriarchs who will not tell you—there is not a prophet of the Lord but will direct you—there is not an apostle but will point you to Jesus Christ as "the way, the truth, and the life." They will one and all direct you to "the Lamb of God, who taketh away the sins of the world," and those who come to him shall never be disappointed.

Perhaps there is another class of our hearers. They seem to be all eagerness. If permitted to interrupt our solemnities and speak, they would promptly answer, "Yes, we will go—that we will." But they have not counted the cost. Think what it implies, what it includes. You may recollect that there was one who said to the Saviour, "I will follow thee whithersoever thou goest;" but the Saviour replied, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head;" and, alas! we hear no more of this ardent professor. Are you willing not only to cast in your lot with God's people, but to be exposed to reproaches and persecutions? Can you bear to be pointed at in company, if there should happen to be ungodly persons present, as a fanatic, an enthusiast, a methodist? Can you bear the sneers of the ungodly? Say not, "I will go," till you shall have counted the cost. If you have done that, and can cordially acquiesce and deliberately say, "I will go," give us your hand. You shall go with us; you shall have fellowship with the Father and with his Son Jesus Christ. I trust there are many whose hearts and minds, resembling that of the godly Ruth, are decided to go, who have counted the cost, whose hearts are so decided that the disappointment, if it were possible, would be worse than death. Are there any, let me ask, who would count it the greatest trial that could be inflicted upon them to be denied taking up their lot with God's people? Are there any

whose hearts would be broken at the thought of being left behind? who, instead of refusing or hesitating with Hobab, though weeping, would rather like Ruth exclaim, "Entreat me not to leave thee?" Are you willing to forego all for Christ? Do you wish to live and die in the service of God? Are you saying, "We will go with you, for we have heard that God is with you." "Come thou, and it shall come to pass that whatever good thing the Lord shall bestow upon us, that will we bestow upon you." You shall share our sorrows and our pleasures; you shall share our reproaches for Jesus' name, but you shall also share those joys which are unspeakable, and the few and temporary sorrows which you may be called to experience, shall be more than counterbalanced by "the far more exceeding and eternal weight of glory" which awaits you when the pilgrimage of life is ended, and you shall be admitted into the immediate presence of God.

AN ADDRESS TO THE EVANGELICAL DISSENTERS OF THE BRITISH EMPIRE.

FROM THE YORKSHIRE WEST-RIDING ASSOCIATION OF BAPTIST CHURCHES, ASSEMBLED AT LEEDS, MAY 25, 26, & 27, 1847.

Dear Brethren,—We trust you will not think it assumption on our part, if we venture to lay before you our view of the dangers which now threaten the churches of Jesus Christ, and of our corresponding duty as faithful servants of the Lord. We only wish to impart and receive the benefit of Christian counsel.

To us evangelical religion appears to be placed in imminent danger; Satan and the world are employing far more dangerous weapons against the church of God than formerly; instead of persecution, they are trying seduction; instead of bonds and imprisonment, liberty, falsely so called; instead of imposing fines, they are holding forth bribes. The old system which stirred up Christians to resist or escape, to watch and pray, is renounced for one to lull us to sleep. Dissent will now have to pass through that "enchanted ground" of proffered state patronage, on which so many churches have slept never to awake; and on which others are kept from entire and perpetual slumber, only by the stimulating efforts of evangelical dissenters.

It is too evident to need proof, that all leading statesmen wish for a state endowment of every religious sect; a plan politically equitable indeed, but a scheme to which, from its open contempt for revealed truth, no devout believer can ever be reconciled. The policy of modern statesmen has been to get a false principle into our statute book, in some measure too small to arouse *universal* opposition, and then unblushingly to tell us that we must extend the operation of a principle which we have once admitted. What they dare not attempt at once they compass by degrees. For instance, a small annual grant to Maynooth, begun by a past generation, was their grand argument for our giving it a large and perpetual endowment; a £30,000 grant to all sects for building school-rooms, is the argument why we must go on to bribe the teachers and scholars of all sects. Soon they will plead that they ought to build places of worship for all,

out of the national funds, as well as school-rooms, and pay the teacher of religion, as well in the pulpit as in the school. They will first tell us, it is absurd for the state to train up Roman catholic priests, and not afterwards pay them for the work to which it has trained them, and then add that of course a *Protestant* (?) government which pays Romish priests, ought much more to pay the members of all protestant sects.

We wish, then, brethren, to suggest to you the importance of cordial unanimity at this crisis amongst all who love the truth as it is in Jesus,—unanimity in our earnest supplications to God, and in the course we take with and before our fellow-men. In time of persecution, brethren, "prayer has often been made of the church unto God without ceasing." There is even greater need for prayer now. Our temptations are more dangerous, because more insidious. The fire of *state persecution* often rendered the fine gold of faith yet finer; but the gifts of *state bribery* can only alloy and debase the precious "gift of God." Yet the former we naturally flee from; for the latter we are strongly tempted to open our hand. Never, therefore, has the church of Christ had greater need to plead, in the words of its Head, "Lead us not into temptation, but deliver us from evil." Possibly God has permitted our legislators to treat with such unwonted contempt our petitions against the Maynooth bill and the Minutes of Privy Council, to make us more earnest petitioners to a throne of grace, than to the throne and senators of our land. He wishes to remind us that, especially in matters touching his church, our principal hope should be, not our supposed influence with the rulers of this world, but our certain influence with the King of kings and Lord of lords. We are sure, brethren, that in this cause "The Lord of hosts is with us." Let, then, "the God of Jacob be our refuge."

But secondly, brethren, we should unanimously use right means with our fellow men. We must not fail to make all our own people thoroughly acquainted with the principles of dissent. They should all be dissenters, not from custom, but from intelligent allegiance to Christ. It is our imperative duty to diffuse the knowledge of our principles far more than we have done—by tracts, lectures, and public meetings. Thousands who know not what we mean by the Separation of Church and State, would, if they were informed, approve its self-evident propriety. Thousands more need but a little reasoning in a Christian spirit, in order to convince them.

The Anti-State-Church Conference, and an important meeting of Yorkshire dissenters, held in the town in which we are assembled, have recommended dissenters *to abstain wholly from mere party politics at the next election*, and to give no vote at all, where they could not give one for an anti-state-church candidate: may we be permitted to second this recommendation? Dissenters are often accused of being political. Let us expose ourselves to such a charge no longer. If we have supported measures which we held to be for the good of the nation, to be political in this sense was simply to be benevolent or just; but if our accusers mean that we addicted ourselves to *party* as such —we have been wrong if we have done this. Let us present no appearance of repeating this wrong; recognise neither of two parties who are equally determined to trample under feet your most sacred principles.

The attempt is being made to bring all the churches of Christ in Britain into bondage to the state; reserve your votes for their entire emancipation. Refuse to give them to a spiritual slaveholder,

for as such we must regard the legislator who endows religion.

We are aware, brethren, that you will expose yourselves by this course to much obloquy, and be stigmatized by many current epithets of abuse. Be not moved, brethren. Take your stand on principle. Touch not government money. Vote not for those who would lead you into temptation. God has delivered you from state persecution; be not so ungrateful to him as to yield to state bribery.

Brethren, we have ventured to appeal to you, because our only hope in this contest is in our God, and in the people of our God. Worldly rulers, worldly ecclesiastics, and worldly men, understand not your views of the spirituality of religion. They look upon it chiefly in its social bearings; we, in its relation to God and eternity. Ignorant of that spirit by which our Lord governs and supports his church, they vainly imagine to help the church of Christ, by state bribes and the physical force of human law. Let our practical firmness enlighten them. Let us not merit contempt by *talking* of principle and *acting* on expediency, by proclaiming our principle as from heaven, and voting for those who trample on it, as if it were of men. We must stedfastly refuse to vote for the bribers of the church of Christ. It must be a disqualification which no temporal ends will permit us to overlook. Politicians will then begin to examine the cause. They will perceive its merits. They will acquire in the investigation, a higher sense of the nature of religion itself. Like Pharaoh and his people, if they lose some of their favourites from the next House of Commons, they may be better disposed to let the Lord's people go,—go free from all state bondage,—that they may serve Him.

Events, however, we leave with the Lord. Duty, self-denying duty, is ours. Let us only ask of Him grace to be faithful to his truth, whether in the hour of persecution or in the hour of seduction.

THE MAHOMMEDAN FAST OF RHAMAZAN.

BY THE LATE REV. A. CARSON, LL.D.

Many persons, in their eagerness to support orthodoxy as a system, speak of salvation by grace and faith in such a manner as to undervalue holiness and a life devoted to God. But there is no ground for this in the Holy Scriptures. The same gospel that declares salvation to be freely by the grace of God through faith in the blood of Christ, and asserts, in the strongest terms, that sinners are justified by the righteousness of the Saviour imputed to them on their believing in him, without any respect to works of law, also assures us, that without holiness, no man shall see God; that believers are cleansed by the blood of atonement; that their hearts are purified by faith, which works by love, and overcometh the world; and that the grace that brings salvation to all men, teaches those who receive it, that, denying ungodliness and worldly lusts, they should live soberly, righteously, and godly, in this present world. Any fear that the doctrine of grace will suffer from the most strenuous inculcation of good works on a scriptural foundation, betrays an inadequate and greatly defective acquaintance with divine truth, and any tampering with

the Scriptures, in order to silence their testimony in favour of the fruits of righteousness, as absolutely necessary in the Christian, is a perversion and forgery with respect to the word of God. Holiness is as necessary as faith, but it is necessary for a different purpose. When these purposes are clearly discerned, there will appear no clashing between faith and works, between justification by grace through the atonement, and the fruits of this in righteousness and holiness.

On the other hand, there are many who, not discriminating between the holiness which is produced by the belief of the truth, and that counterfeit piety which is the offspring of ignorance and superstition, think favourably of all who are greatly devoted to external acts of religion. The man who prays, must, in their estimation, be a man in favour with God, without considering that he may be praying, not like Paul after his conversion, but like the Pharisee for ostentation, or as a legal price for his salvation. If he fasts, however superstitious may be his views of religion, it is hoped that God will accept so much piety, though it be in ignorance. If he afflicts himself, and does many things with a view to please God, and appease his wrath, it is hard to think, as appears to them, that it will be utterly without advantage to him in the final day of reckoning. A pillar saint may to them be an object of contempt, but they will not be so uncharitable as to suppose that his austerities will not be rewarded, or at least graciously accepted in the judgment.

These observations forcibly strike us in reading the following account of the austerities with which the Mahommedans observe their fast, Rhamazan.

If persons who set so high a value on merely external acts of devotion and religious austerities under the Christian name, would turn their eyes to the ancient nations who professed the grossest idolatries, and modern nations, which are either pagan or Mahommedan, they will find examples of devotedness and superstitious piety, which go far beyond those that, under the Christian name, appear to them to be either meritorious, or in some way giving a claim to divine favour. The austerities of heathenism and of false religion, have infinitely surpassed the severity of Christian superstitions.

The following article is extracted from a newspaper:

"The continuance of the Rhamazan keeps every thing connected with politics in the most perfect state of stagnation at Constantinople; fasting, praying, promenading all day, and feasting, and making merry all night, is all that is now going on; and every thing, except such daily business as cannot be interrupted, is put off till the approaching Bairam. The painfully rigid observance which Mahommedans pay to the keeping of the fast of Rhamazan, throughout the whole month, is most remarkable, and forms a striking contrast to the misnamed fasts in catholic countries. Here no exception is made in favour of a fine piece of fish, or a dainty omelette, under the plea of its not being flesh; nor are any discussions entered into as to what may be eaten or what may not; the term fast, or Islam, means total abstinence; and from the time the first rays of sun appear above the horizon, till the Murzzim from the minaret proclaims the hour of sunset prayer, no morsel of food of any kind passes the lips of the rigid Moslem; and even when the Rhamazan falls in the hottest months of summer, which it sometimes does, (the lunar calendar used by the Arabians, bringing it of course through all the seasons every thirty-three years,) the hardy Homal in the streets, and the Caiquegi at his oars, toils through the labours of the day, exposed for so many

hours to the broiling sun, without permitting themselves even a drop of water to moisten their parching lips. This, however, is not all, for incredible as it may appear, it is no less a fact, that to some of the more rigid Mussulmans, even the hours of sunset scarce can be said to bring a breaking of the fast, since during the night, when it is permitted to eat, they scarce take what is sufficient to support nature. During the month Rhamazan, which thus converts night into day, the nature and habits of the Turk may be said to become entirely changed. Instead of rising as usual, with the first beams of the morning, and retiring to rest again at a very early hour, he very rarely quits his couch till mid-day, and deprived even of the pleasure of his pipe, thus endeavours by sleep to get through his weary hours of fast. All except those who are really obliged to work, lay aside business of every kind, and about three of the day, all the gay world of Stamboul, not excepting the Sultan himself, may be seen promenading in the large open space in front of the Seraskier Pacha's. The sultan, who is incog. on these occasions, passes almost unheeded through the crowd, and when he has fatigued himself with walking or riding, he seats himself in the shop of a tobacconist near the end of the promenade, from whence he amuses himself in contemplating the gay scene before him. In the evening, the mosques and houses are all partially illuminated — the streets are again filled, and every calire is crowded with smokers, enjoying the so-long forbidden chibouque, and amusing themselves with story-telling, magic lanterns, &c. till morning's dawn again obliges them to commence their rigorous abstinence. Thus passes the Rhamazan at Constantinople, till the part of the Bairam which follows again, restores things to their ordinary course."

SELF-DENIAL ESSENTIAL TO USEFULNESS.

No great change takes place among men without suffering on the part of those who are its instruments. The birth of Christianity was effected by the agony of the cross; but He who hung upon that cross addressed these words to his disciples: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"—*Merle d'Aubigné.*

THE DISCOURAGED PASTOR.

"How do you do, Deacon A.," said his friend, as he met him in the street, "and how is your church prospering?"

"I am well, sir," rejoined the deacon, "and so are our people. But we are in miserable condition. We are cold and lifeless, and what is worse, our minister seems to be discouraged."

"Perhaps your difficulties," replied his "friend, have their origin in the fact that you do not *pray* enough."

"That may be," added the deacon, "but I fear the greater difficulty is, that we do not PAY as well as pray."

They were in debt to their minister the salary of nearly a *whole year*, and how could it be expected that he could be otherwise than discouraged? Could

he expect a people would be profited by the gospel, when they would not pay for it?

There are other congregations besides that of which this good deacon formed a part, which are labouring under similar trials for the same cause. No church can expect their minister to be a benefit to them, unless they remunerate him for his services. "The labourer is worthy of his hire," and it will be ill with those who withhold it.—*American Religious Recorder.*

FAMILY BIBLE READING FOR JULY.

Day of the Month.	Day of the Week.	PHASES OF THE MOON. Last quarter..... 5th day.....8h 42m morning. New moon.....12th day.....11h 38m morning. First quarter.....20th day.....1h 8m morning. Full moon.....27th day.....10h 8m afternoon.	Rising of the Sun.	Setting of the Sun.
			h m	h m
1	Th	1 Sam. xxvii., xxviii.....Ephesians iii.	3 49	8 17
2	F	xxix., xxx. 1—25.....iv.	3 50	8 17
3	S	xxxi. & 2 Sam. i.....v.	3 51	8 17
4	Ld	Psalms.	3 52	8 16
5	M	2 Sam. ii. & iii. 1..... Ephesians vi.	3 52	8 16
6	Tu	iii. 17—39., iv.....Philippians i.	3 53	8 15
7	W	v., vi., 1—11.....ii.	3 54	8 14
8	Th	vi. 12—23. vii.....iii.	3 55	8 13
9	F	xv.....iv.	3 56	8 13
10	S	xvi. 5—14., xvii. 1—22.....Colossians i.	3 57	8 12
11	Ld	Psalms.	3 58	8 12
12	M	2 Sam. xvii. 23—29, xviii. 1—18....Colossians ii.	3 59	8 11
13	Tu	xviii. 19—33, xix. 1—23.....iii.	4 0	8 10
14	W	xix. 31—43, xx. 1—22.....iv.	4 2	8 9
15	Th	1 Chron. xxi., xxii. 1—4.....Philemon.	4 3	8 8
16	F	1 Kings i. 5—53.....Hebrews i.	4 4	8 7
17	S	1 Chron. xxii. 5—19..... ii.	4 6	8 6
18	Ld	Psalms.	4 7	8 4
19	M	1 Chron. xxviii.....Hebrews iii.	4 8	8 3
20	Tu	xxix.....iv.	4 9	8 2
21	W	1 Kings iii.....v.	4 11	8 1
22	Th	iv. 20—34., v.....vi.	4 12	8 0
23	F	vii. 48—51., viii. 1—21.....vii.	4 13	7 58
24	S	viii. 22—66.....viii.	4 14	7 56
25	Ld	Psalms.	4 15	7 55
26	M	1 Kings ix. 1—9, x.....Hebrews ix. 1—14.	4 17	7 54
27	Tu	xi.....ix. 15—23.	4 19	7 52
28	W	Proverbs i.....x. 1—18.	4 20	7 51
29	Th	ii. iii.....x. 19—39.	4 22	7 49
30	F	iv. v.....xi. 1—19.	4 23	7 48
31	S	vi.....xi. 20—40.		

BIBLICAL GEOGRAPHY. I.—PALESTINE.

PALESTINE PROPER had Lebanon on the north, the Mediterranean on the west, the deserts of Arabia on the south, and the river Jordan on the east. The Israelites had, however, a considerable tract of country on the eastern side of the Jordan, extending from Mount Hermon on the north, to the river Arnon on the south. Taking in the whole of this territory, it extends from 30° 40′ to 33° 36′ N. latitude, and between 33° 45′ and 36° 20′ E. longitude. Its length, from north to south, is about 190 miles; the average width about seventy miles. The area is estimated at 11,000 geographical square miles. This gives an extent of territory equal to about one-fifth of England and Wales. The countries in Europe to which it can be compared in extent are Belgium, Holland, and Switzerland. In the time of David the population amounted to 5,000,000. This, for such a highly-favoured country, "the glory of all lands," is a population by no means excessive, if compared with that of the countries with which it is nearly equal in extent.—*M'Leod's Geography of Palestine.*

THE LOVE OF CHRIST.

AWAKE, my soul, and praise
  Christ's love divine!
Poor soul, it exceedeth
  All thought of thine.

Couldst thou soar to heaven—
  'Tis higher, steeper!
Couldst thou pierce the abyss—
  'Tis deeper, far deeper!

Away with the sun
  In his radiant flight,
From his rising at morn
  To his setting at night—

From the eastern gate
  To the western star,
Christ's love, 'tis longer,
  Broader far!

The earth around thee,
  The heaven above—
The universe floats
  In that infinite love!

My sins' prison walls
  Reach up to the sky.
Despair not, poor spirit,
  Christ's love is as high—

Higher, ah, higher!
  Behold it shine
From above their height,
  That love divine!

My sins have plunged me
  In deepest abyss.
The love of thy Jesus
  Is deeper than this.

Poor soul! thou despairest;
  Despair not, but flee
To the bosom of Jesus—
  He waiteth for thee!

I have slighted his love.
  It yearneth o'er thee.
Resisted his Spirit.
  He striveth with thee.

The divine wrath is kindled.
  But Jesus has stayed it.
The debt is past reckoning.
  But Jesus has paid it.

I have crowned him with thorns—
  My sins have him slain.
The blood thou hast shed
  Was to wash from that stain.

Alas! I am guilty,
  And naked, and weak.
Pardon, garments of glory,
  And strength, thou mayst seek.

Ah, yes, I would come,
  But in darkness I grope;
I am cheerless and hopeless.
  Then hope against hope.

Ah, yes, I would come,
  But I fear his stern frown.
Why fear'st thou? lo, Jesus
  In love looketh down!

Ah, lovely is Jesus!
  But can he be mine?
Receive him, poor trembler,
  And Jesus is thine!

Fairbairn's Songs for Wayfarers.

REVIEWS.

The Novitiate, or the Jesuit in training. Being a Year's Residence among the English Jesuits. A personal narrative. By ANDREW STEINMETZ. *Second Edition.* London: Smith, Elder and Co. Post 8vo. pp. 392.

The Jesuit in the Family. A Tale. By ANDREW STEINMETZ. London: Smith, Elder and Co. Post 8vo. pp. 328.

IT is not a little remarkable that a body of men, which was once regarded with apprehension and alarm by almost every court in Europe, and which in England was, for a considerable time, identified with treasonable plots, and conspiracies against our civil and religious liberties, should now find, in the very country where they were most feared and hated the warmest apologists. There is a class indeed who still pursue their memory with unmitigated hatred and intense bigotry; whose views of their own church are nearly as extravagant and exclusive as were those of the Jesuits respecting the church of Rome; who have scarcely more charity for any beyond the pale of their own community, and who would gladly revive no small portion of those penal laws against the Roman catholics which once were the disgrace of our statute book. With such we have no sympathy. However strongly we may deprecate error, and however pertinaciously we would contend against it, we would still say, "the weapons of our warfare are not carnal." On the other hand, we have as little fellow feeling with those who, with what we must deem a mistaken and spurious liberality, put themselves forward, even in the British senate, as the advocates and eulogists of this once dreaded body of men. But with politicians who claim superior liberality, especially with those who care nothing for religion in any form, and with literary men who profess to despise vulgar prejudices, it has become a kind of fashion to palliate the crimes, to soften down or explain away the restless intrigues, the incessant conspiracies, the corrupt morality, with which history charges this community, and which at length became so intolerable that the whole civilized world called for its suppression. Yet, it is not uncommon to hear their great virtues extolled, the eminent services which they rendered to literature magnified, and strong sympathies expressed with the cruel persecutions which they suffered, and the injustice with which so distinguished a body of men have been treated.

We cannot but regard this as one of the unfavourable signs apparent in the ecclesiastical horizon. One might suppose while listening to such statements that the Jesuits had been the most pure and meek and gentle beings that ever adorned humanity, who by their love of peace, by their exalted virtues, by their disinterested and benevolent efforts to promote the public good, had become the benefactors of the world. This illusion, however, is dispelled by a dispassionate reference to history, in the pages of which their condemnation is written in ineffaceable characters. The object of the institution of the society was confessedly the extirpation of heresy, of which protestantism was regarded as the chief abettor, and the subjugation of the world to the see of Rome. This object was pursued in private and in public; in schools, seminaries, and colleges; in the domestic circle and in the secret confessional; in the closets of princes and the courts of sovereigns; by fair means, if so the end might be best attained,—by means the most unscrupulous, if the case appeared to require it. Their morality remains on record in many an authorized and disgraceful tome; a morality so pliant and accommodating as to suit every occasion, and, if need be, to be made compatible with almost every crime.

We do not imagine that the world has ever seen an organization so extensive, yet so compact; so varied in its instrumentality, yet so united; so complicated, yet so harmonious; so secret in its internal movements, yet so effective in its external agencies; so powerful in action, yet so easily worked. The oriental fanatics who were ready to do and to dare anything at the bidding of "the old man of the mountains," were scarcely more prompt in their obedience than were the Jesuits to their

superiors. That men were found among them of varied learning, of distinguished talent, of refined politeness, and profound sagacity, no one ever denied. This was an important element of their strength. That the society furnished men of heroic mould and daring enterprise, whom no danger could appal, for whom the axe, the gibbet, or the stake had no terror, who could pursue their object through opposition, and scorn, and ignominy, with an ardour which nothing could quench, and a patience that never tired, every one must concede. But it is equally a fact, whatever attempts may be made to conceal or palliate it, or however it may be viewed with indifference, that they were the most determined enemies to freedom of thought and action in matters of religion, implacable foes to protestantism, the abettors of religious persecution, the unflinching advocates of the papal supremacy over all earthly powers, civil and ecclesiastical; that their ambition was boundless, their political intrigues incessant, and their restless agitation dangerous to the peace and the liberties of the world.

"But," it is sometimes said, "the times are changed, and men change with them; whatever these remarkable men were once, they are no longer the proper objects of either dislike or dread." Is it not surprising that men of discernment can suffer themselves to be imposed on by such fallacies? Is the system changed? Are the constitutions of the society altered? Have the ethics of Escobar, Sanchez, and others of the same school been condemned as decidedly as they were authorised? Is any proposition of the right of the papacy to control, and in certain cases to depose sovereigns reprobated by the society? Is the power of the superiors less absolute? Is the devoted submission, the prompt and unquestioning obedience, the perfect resignation of every individual will to that of his superior, so as to become a mere "staff in the hand of him that uses it," in the least abandoned or mitigated? This fraternity is too well trained to commit itself needlessly. It can bide its time, and wait, apparently inactive, like the great military duke within the lines of Torres Vedras, till the proper moment for decisive action arrives. None know better than these practised tacticians when to endure patiently, and when to act vigorously; when with quiet assiduity to sow the seed, and when to go forth boldly to the harvest.

As a subject of philosophical investigation, independently of its religious bearings, it is interesting to inquire, what are the materials with which such a system is constructed—what gives it at once so much flexibility and strength—by what process of individual training are the several members of this marvellous confederacy prepared both for individual action and for complete subserviency to the purposes of the all-governing will which consolidates and directs the mighty whole? In a former article we had occasion to show that a diversity of talent and character was not only compatible with membership, but that it is essentially necessary to the objects contemplated by this society, and is carefully sought. There must be men of action and men of study, men qualified for daring enterprise, and men capable of profound policy; men versed in every kind of learning, and men adapted for every line of action; men of dauntless resolution, and men of insinuating manners; men who can win the favour and gain the confidence of the gentler sex, and men who can mingle in all the intrigues of state policy; men who with a martyr's zeal will risk every thing for the conversion of the heathen abroad, and men of polemic skill to conduct controversies at home. But there are some important requisites which are indispensable to every individual, and to produce which years of training are devoted.

One essential characteristic of a Jesuit is a complete devotion, body and soul, to the interests of the order. This is the great object for which he is to live; to advance it he must be willing to die. The example of Ignatius is more to him than the example of Christ, at least, is more assiduously inculcated, more devoutly studied. The welfare of the catholic church is its professed aim; but it is principally as advanced by "the Society of Jesus," that it becomes interesting. The motto of the institution is "ad majorem Dei gloriam;" but it is the glory of God as identified with his order, and promoted by it. To render himself worthy of this institute is his meditation day and night, during the whole course of training. The condition, the history, the prospects of the society are his most favoured topics of

conversation with his fellows. The principles, the practices, the peculiarities, the objects, the anticipations of Jesuitism, constitute the elements in which he lives, and moves, and has his being. All the relations of social life are sacrificed, or held only in subordination to the plans and purposes of the society. Father and mother, brother and sister, relative and friend, must be nothing to a Jesuit in comparison of his order. All concern for the public good, all patriotism, all loyalty are merged in that "one thing needful" of the Jesuit's object and aim, the success and prosperity of his order. To it whatever property he possessed is freely and absolutely surrendered. At its disposal is all that he may gain by his talents and his labour. To the society every gift, every attainment, is to be solemnly and perpetually consecrated.

A finished Jesuit must have obtained a complete mastery over his own will. The power of self-control must be carried to the highest point. He must at any time, with or without a reason assigned, be ready to give up that which is dearest to his heart, or perform that to which he has the strongest aversion. He must, in the service of the society, be prepared to encounter any danger, to risk either life or fame, to submit to any indignity, to bear any disgrace, to endure any suffering. He must be able to bear every kind of contradiction, to sacrifice any opinion of his own; in a word, to exercise self-denial, at any time, in any way, to any extent, over both body and soul, understanding and conscience. "I must," says the novice, and we quote from the diary of Mr. S., "I must divest myself of myself, so as not to desire health more than sickness, riches more than poverty, honour more than ignominy, a long life more than a short one; finally, in all things, singly desiring and choosing those things which rather conduce to the end for which I was created—to glorify God in the Society of Jesus," page 131.

The well-trained Jesuit renders the most complete obedience to his superior. He must be a piece of living mechanism, to be put in action or set at rest, or worked, just according to the will of the superior. This is that "holy obedience," the slightest appeal to which silences every scruple, represses every murmur, and annihilates personal and voluntary action. Such is the requisition of the Constitutions of the Society, quoted in pp. 146, 147:—

"Directing to that end all our powers in the Lord, that holy obedience be always perfect in all its attributes, in the *execution*, in the *will*, in the *intellect*—with great agility, spiritual joy, and perseverance, performing whatever we have been enjoined to do—persuading ourselves that all things are just—rejecting every opinion and judgment of ours which may be contrary, with a certain blind obedience; and this indeed in all things which are ruled by the superior—wherein (as has been said) no kind of sin can be defined to enter. And each one should persuade himself, that those who live under obedience ought to allow themselves to be borne and ruled by Divine Providence through the superior, just as if they were a carcass which may be borne in any direction, and permits itself to be handled in any manner—or like an old man's staff, which everywhere serves him, and for whatever purpose he who holds it in his hand wishes to use it. For thus the obedient man ought to perform with alacrity of soul anything whatever to which his superior may wish him to apply himself, for the aid of the whole body of the order—being convinced as of a certainty that he will conform to the divine will by that means, rather than by any other whatever that he could apply, by following his own will and judgment."

And finally, the Jesuit must be formed, not for seclusion only, unless by that seclusion he can in some especial way forward the objects of the society; he must be prepared to mix with the world, to take his share in its concerns, in every possible way in which, by so doing, he can advance the objects of the society. While his closest relations, his warmest affections, his entire sympathies are with his order, he must appear as a citizen of the world, polished in manners, polite in behaviour, and well acquainted with all its ways.

In order to form a body of men who, amidst all the variety of their talents and acquirements, and natural tendencies, shall be thus characterised, and thus adapted to work out the plans and and accomplish the great objects of the society, it is evident there must be a peculiar and effective training, a long course of preparatory instruction and discipline. The community consists of picked men, who not only appear to have the natural advantages both of body and mind which will fit them for their work, but they must abide the

ordeal of a long probation; and all who cannot endure the tests which are applied, whose purpose wavers and whose heart fails, whose "vocation" appears from any cause doubtful, are dismissed before their initiation is completed. And it is owing to a case of this sort that we are, by the author of "The Novitiate," presented with the course of training adopted during the first year and discipline in a Jesuit establishment in England.

Mr. Steinmetz was born in the West Indies. His father was a protestant and his mother a catholic. "Of six children, five were devoted to the baptism of Rome, and only one conceded to that of Luther. The author was one of the five. In his twelfth year, his mother took him from school, and consigned him to the care of a priest to prepare him for his first communion; or, as she said, 'to break him in.' The dogmas of the faith were then imparted to him for the first time. The seeds of religion sank deep in the virgin soil; he embraced the faith with rapture—went to confession every week, and to communion every fortnight. Such was the result of two months *exclusively* dedicated to the study of religion in the house of the priest. With religious fervour came zeal for the conversion of heretics. He studied controversy. In his twelfth year he strove to propagate the faith. He attacked the forlorn hope of his father's religion—his eldest sister; and she was converted to the faith of Rome." Having studied medicine for two years, and being determined to enter the priesthood, he was sent to England, and for five years pursued his studies with diligence and success at St. Cuthbert's college, near Durham. After this he travelled for some time on both continents, and being left destitute of parents and of property, his mind naturally active and enthusiastic, with strong religious tendencies, was fixed on the order of Jesuits, as affording scope to his energies, while it excited his imagination with objects of boundless grandeur. On application made to the agent of the society in London, he was, after some delay, accepted. He arrived at Stonyhurst in February, 1838, full of zeal and high determination; passed one of the two years to which the term of the novitiate extends; attended in a very creditable manner to all the rules and exercises enjoined; and, becoming disappointed and dissatisfied, quitted the society with an honourable testimonial.

By this publication our author affords us an opportunity such as is rarely found, of a peep behind the scenes, where we see the future actors preparing to play their parts. We are introduced to one of the schools of the gladiators, where we see the future combatants going through their exercises under the training of the lanistæ, preparatory to their public appearance in the amphitheatre. We are admitted to an inspection of the elementary processes of this moral manufactory, in the singular productions of which the whole ecclesiastical world is interested. We see no reason to doubt the fidelity of the author's statements, or the accuracy of his descriptions. Every unprejudiced reader will at once perceive that, throughout the whole, there is an air of truthfulness, and sincerity, and candour, which goes far towards removing every thing like suspicion of the author's veracity. There has not been, as we are aware, any attempt to invalidate the statements here made, farther than the angry vituperations and dark insinuations of some who have been galled by these disclosures, though the author has challenged official contradiction, and has produced a copy and fac-simile of the testimonial which he received from the master of the novices, on quitting Stonyhurst. And certainly, if the author's narrative were a mere fabrication, or an extravagant distortion of the truth, nothing would be easier than for the agent in London, or those in office at the establishment, to prove it such. In addition to this view which is given to us of the interior of this wonderful system, the historical notices of the author himself, and the workings of his mind in the various positions in which he was placed, and which ended eventually in his leaving, not only the Society of Ignatius, but even the catholic church itself, are far from being uninteresting.

Our readers may not perhaps be generally aware that the establishment of a Jesuit college, or the existence of any such society in England is illegal. So late as the passing of the Catholic Relief Bill in the reign of George IV. the existence of any such community is prohibited. But this law is never enforced. It is a dead letter on the statute book.

"That bill forbids Jesuits—and members of other religious orders, communities, or societies of the church of Rome, bound by monastic or religious vows—from coming into the realm, under pain of being banished from it for life: excepting only natural born subjects who were out of the realm at the time of the passing of the act. Such religious persons may, however, enter the United Kingdom on obtaining a licence in writing from one of the principal secretaries of state, who is a protestant; and may remain such time as such secretary shall permit, not exceeding six months; unless the licence is revoked before the end of the six months. * * They remonstrated by their delegates against the stringency of the act in question; but it was intimated to them *sub rosa*, that they need be under no apprehension, as 'they might drive a coach and six through the said act.'"—*Pp.* 33, 34.

The members of this body are now, in various parts of the kingdom, very quietly but very actively pursuing their objects, but their seat is at Stonyhurst, in Lancashire. Here they have a college for the education of Roman catholic youth, furnished with Jesuit masters.

"The stipend is for children under twelve years of age, forty guineas; for those above that age, fifty; and for students in philosophy, one hundred guineas. The course of studies professed, comprises the Greek and Latin classic authors, composition in Greek and Latin prose and verse; regular instruction in reading and elocution, writing and arithmetic, English, French, Italian; history, sacred and profane, and geography. The higher classes receive lessons in algebra, geometry, and trigonometry. The philosophical course embraces logic, metaphysics, ethics, and natural philosophy, with chemistry, and the higher mathematics. There is in the college an extensive apparatus for experimental philosophy, an astronomical observatory, a chemical laboratory, a collection of minerals, &c. There is also a considerable and increasing library of approved works of history and of general information; of which the scholars have the use, on paying a small monthly subscription. Masters of music, drawing, dancing, and fencing, give lessons to those whose parents may desire it. All are closely examined four times a year, in what they have learned during the preceding quarter, and rewarded accordingly."—*Pp.* 38, 39.

From this college, it appears, many, and some even of the Roman catholic aristocracy, are induced to enter as novitiates. Alluding to the methods employed to effect this, our author says:—

"It is not to be wondered at that this insidious course has lured into the novitiate the sons of noblemen and the wealthy of the land. There is a very *nostalgia* generated in tender minds, which makes them *cling* (as if under the fascination of the serpent) to the spot where their minds first budded into spring, and to the men who possess the tender secrets of their youthful indiscretions, which heaven has long since forgotten! It is through the confessional that drips the potent fluid, which encrusts the heart with a coating impervious to all external influences, that do not pass first through the medium of 'the father of the conscience,' who reigns in undivided and undisputed possession over the mind."—*P.* 44.

Not far from this college is the Seminary, where the process of training is carried on when the novitiate terminates and the vows are taken, after having passed through which its members become complete Jesuits, fit for their work, called the "professi." Before entering the seminary, two years must have been passed in the novitiate. The place appropriated to this probationary course is called Hodder House, which visitors seldom see. The domain of Stonyhurst was the munificent gift of Thomas Weld, of Lulworth Castle, "who enhanced his generosity by giving his son to the society." The occasion of this was the expulsion of the Belgian Jesuits in consequence of the French Revolution, who subsequently took refuge in England, and obtained this asylum. "The Jesuits soon set to work, rebuilt and added, cultivated and improved, and at the present time, they possess an ample domain of some thousand acres of excellent land, three flourishing establishments, and a splendid church."—P. 38.

Our limits will not allow of a detailed account of the various duties and exercises through which the candidates have to pass during their novitiate. Suffice it to say, that all is order, method, and punctuality. The whole time, day and night, is with singular tact so distributed, that mental and bodily exercise, devotion and meals, penance and recreation, are all so arranged as to combine in producing one great result, a perfect Jesuit. Not a moment is lost, no kind of means is left unemployed which a profound knowledge of human

nature can suggest, to further the proposed end. The period of the novitiate is not so much a time of learning or of study, as of creating and fixing of certain habits, the formation of a certain character; in fact, the casting of a man into a new mould. It is like the training of some animals, by which all the general instincts and particular tendencies of their nature become so modified and combined, so subdued or stimulated, as to produce the type desired. The subject of this process remains still generically a man; but a Jesuit belongs to a species in a very marked manner distinct from all others.

On this course of preparation all the powerful aids of religion are brought to bear. But the religion with which the spirit is imbued, under the influence of which the character is formed, and the mind fortified for all the possible contingencies of future life, is not the religion of the Bible; it is essentially deficient in the simplicity, the spirituality, the universal benevolence, which the New Testament inculcates. The reading, which is regular and constant, is not that of the divine word. "We did not," says the author, "read the bible; or, if any did so, they did it privately, and by special permission." Their reading is the lives of saints, the legends of ascetic heroes, the labours, and achievements, and glories of St. Ignatius and his followers. And as Loyola was the sworn knight of the Virgin Mary, the members of his fraternity become her enthusiastic worshippers, to whom innumerable prayers are addressed, and without the invocation of whose aid, not even a walk is attempted. The thoughts of the novices are incessantly familiarized with the presence, the approving regards, and the intercessions of angels and archangels, of confessors and martyrs, and holy virgins; so that they live constantly in an ideal world, peopled by supernatural beings of their own imagination, which gradually acquire the vividness, and force, and permanent impression of reality. The action of these influences is intensely sustained by daily masses, innumerable acts of devotion, and by a peculiar kind of exercise called "meditations."

These meditations, indeed, form a remarkable part of the training. Every day (as we understand our author) an hour before breakfast is employed in the little chapel in these exercises. A subject is announced by the superior, and its points, or principal topics and divisions, are given. The first quarter of an hour the mind pursues the prescribed course of thought kneeling; the next quarter is similarly employed in a standing posture, the third sitting, and the fourth, kneeling again. At the commencement of the novitiate, a week is passed in the Retreat, a seclusion in which the novice has, at least our author had, four meditations of an hour each, every day, the nature of which, and the manner of performing them are described at some length:—

"I had four meditations each day, the intervals being filled up with verbal prayer, spiritual reading, an examination of conscience, preparatory to confession, and a walk in the garden for relaxation. On the last occasion, I was accompanied by 'the brother,' who had me in charge for the week. This indulgence was doubtless kindly intended to ease the pressure of the solitude into which I was suddenly thrown from the turmoil and busy scenes of life. In general, according to the requisition of Ignatius, a person in retreat must be left entirely to himself and his spiritual director, who should not visit him oftener than is necessary."

There is also annually "the Grand Retreat," or "the Spiritual Exercises" of Ignatius, which the novitiates enter on immediately after the feast of that saint. During this time, there is the same strict seclusion, except a few short intervals of recreation. The whole of chap. xiii. is occupied with a remarkably interesting description of the course of exercises during this Retreat; the tendency of which must necessarily be to leave a deep impression on the spirit, and at the same time to form the mind to habits of fixed and consecutive thought.

Amidst all these duties and rigid observances, the health of the novices is not neglected. Such intervals of recreation are allowed, so mixed is bodily with mental labour, and such is the regularity, the sufficiency, and the quality of their meals, as may most effectively keep up their bodily strength. Nor is the study of etiquette neglected; a polished smoothness in their manner is assiduously cultivated, and the *suaviter in modo* is as essential as the *fortiter in re*.

"For our missionary duties," says our author, "we were directly and indi-

rectly prepared; indirectly by all our reading, and directly by the short sermons which every novice in his turn had to compose and deliver, and by a course of Christian doctrine which was read in class," page 185. "We had also to compose and deliver longer sermons after the great Retreat," page 186. "We delivered our sermons without gesture, keeping custody of eyes, after the manner of the last named celebrated orator," (Bourdaloue). "The sermon was generally criticised by the superior, or the minister when he was appointed; and sometimes keenly—I suppose, 'to try the spirits,'" page 187. "If I may be permitted to speak of myself, I would say that, when I left the novitiate, it would have been an easy matter for me to preach a sermon extemporaneously on most of the topics of Christian morality; and I record the fact with candour and thankfulness, that the habit of meditation acquired in the novitiate gives me great facility in riveting my mind to any subject suggested by the will or the fancy: and for any length of time without distraction," page 189.

For all the minutiæ of mortifications and penances, including the habitual silence enjoined, the "custody of eyes," that is, the straight forward, or rather, the downcast look without any permitted deviation, the prohibition of forming friendships, or even indulging in preferences, the perusal by the superior of all letters written or received, the mutual espionage, the scourge, and the chain, we must refer to the work itself. We shall close with a few brief extracts respecting what may be considered as the sum and climax of all Jesuitical virtues, that in which this order especially excels all others, that which renders the society pre-eminently dangerous, and capable of effecting conscientiously and devoutly, the most enormous wickedness, i. e., HOLY OBEDIENCE: obedience not to the precepts of God's word, nor the authority of Christ, but to the superior! An obedience into the reason of which no inquiry must be made, but "a perfect, blind, entire obedience, 'which recognizes GOD in his superior.'" page 60.

"The very mention of this awful formula is sufficient to stifle the conceived reply, to cut short the half formed word, to suspend all action, and to still every motion. The following is an instance of a part of that discipline by which this habit is formed. Imagine the novices pleasantly engaged at dinner, satisfying the grateful stomach with savory food, and the pious soul with holy thoughts. The Martyrology and Fasti have been read. One novice has the cup in his hand, another his fork to his mouth, a third is dividing his meat, a fourth is masticating. Suddenly the reader solemnly entones, 'By order of holy obedience!' Now look! the cup is down—the fork deposited—the meat relinquished—the teeth forget their functions—the mouth is closed in the death of obedience. The hands are joined on the breast—each throbbing heart is asked by vanity, 'Is it I? Is it I?' Now, listen to the brief. 'By order of holy obedience! Brother —— is hereby reprimanded for his general unedifying conduct, want of punctuality, hurried gait, bustling demeanour, totally unbecoming a novice of the Society of Jesus. He must remember what is required of him by the rules of the seminary, and entirely discard the habits of a school-boy. Holy obedience enjoins him to kiss the feet of all the brothers as soon as he has dined.' The reader sat down, and dinner proceeded as if nothing had taken place, except the crimson blush on the cheek of the brother whose brief has just been read."—*Pp.* 252, 253.

"He (Ignatius) establishes on reasons deduced from the scriptures and the fathers, three degrees of obedience. The first, and the lowest, consists in doing what is commanded. The second is, not only to execute the orders of the superior, but *to conform our will to his.* The third, to consider what is commanded as the most reasonable and the best, for this only reason—that *the superior considers it as such.* In order to attain this degree so elevated—which is called the obedience of the understanding—he says, that we ought not to care whether he who commands is wise or imprudent, holy or imperfect; but consider in him only the person of Jesus Christ; who has placed his authority into his hands, in order to guide us; and who, being wisdom itself, will not permit his minister to be mistaken."—*Pp.* 150, 151. "Here then, (referring to the prescribed rules) has holy father Ignatius selected three metaphors, to give an idea of what sort of obedience he expects to find in his Jesuits. These metaphors are, 1st, wax; 2nd, a corpse; 3rd, an old man's stick. Very expressive, certainly. But he did not stop there; he subjoined the property of wax, namely, 'to take what form he pleases;" he intimates the passiveness of a corpse, 'which has no voluntary motion;' he declares the unscrupulous adaptation of an old man's stick, 'which he uses according to his convenience.' Now, in all fair play, I ask, if a

man becomes, in the hand of his superiors, as this wax, this corpse, this old man's stick, in the manner that Ignatius superadds by way of explanation—I ask, 'in the name of common sense,' will not that man do *whatsoever* his superior commands? He will, you say, but 'where no sin lies!' Will your wax demur to be made into a RAVAILLAC, by Madame Tussaud? Will your corpse refuse to be dissolved into rank corruption? Will your old man's stick aid his steps, but refuse to 'knock down' 'according to his convenience?'"—*Pp.* 233, 234.

The "Jesuit in the Family," by the same author, is a work of a different description. It is "a Tale," told with great vivacity, and is designed to illustrate the working of the system, and to "display the Jesuit in action, especially with regard to conversions." It has not the boundless complexity and gorgeous extravagance of the work of Eugene Sue, but it is beyond comparison, more true to nature and to fact. To those who are pleased with such works as "Father Clement," &c., this "tale" will afford a high treat, as the incidents are both numerous and exciting, and the author has evidently an extensive and intimate acquaintance with the whole machinery of Jesuitism, and the spirit which actuates it.

The Works of the Rev. ALEXANDER CARSON, *LL.D. Volume the First.* Dublin: 12mo. pp. xii. 454. Price 5s. cloth.

This is the first of a series of volumes to which we are anxious to direct the attention of all our readers. The name of Dr. Carson has appeared before the British public principally in connexion with the ordinance of baptism; and it is not generally known, that if he had never written a syllable on that subject, other works of which he is the author would have entitled him to an honourable place in the first class of modern theologians. His acuteness in the detection of error, the exposure of sophistry, and the perception of the hinge on which a question turns, is perceptible in all his writings, whether they relate to the claims of evangelical truth to the cordial acceptance of mankind, or to the details of doctrine and practice. The bible was his constant study; the bible was his oracle to which he appealed on every question; to the decision of the bible he bowed with the simplicity of a docile child, and adhered with the tenacity of a resolute man. He commits himself boldly to scriptural principles and phraseology, when they clash with the speculations of philosophy and the diction of philosophizing divines. The fundamental principle of the baptists in the baptismal controversy he carries into every controversy and every investigation,—the true meaning of the text is to be decisive, in spite of difficulties, inconveniences, dislikes, surmises, and human authority. God is in all his thoughts: he has continually before him God's sovereign power, his constant superintendence of human affairs in all their minutiæ, his determination to overrule for good all the evil that exists in the universe, the certain accomplishment of all his purposes and fulfilment of all his declarations. It is such teaching, it appears to us, that the age requires.

The present volume consists of Miscellaneous Treatises. Its contents are derived chiefly from original manuscripts. It is a slight deduction from their value that they had not undergone the author's final revision when he died, but that they had been originally intended for publication is evident from their character. The difficulty of reading his hand writing, which we can certify was not a trifling obstruction, has occasioned undesirable delay in their appearance, and has caused, in some cases, a demand on the ingenuity of the editor as well as on his industry; but, though these things are properly mentioned in the preface to avert the severity of criticism, the result has been so successful that they would not have been guessed if they had not been disclosed.

The first and longest piece is on the doctrine of the atonement. The author shows in an address to the public which occupies nearly two hundred pages that the scriptures declare that all men are guilty before God; that the scriptures teach that the death of Christ is an atonement for sin, the only atonement, and an atonement for the chief of sinners; that faith in the Lord Jesus Christ is the way of being interested in his atonement; that faith in the atonement of Christ, or the belief of the gospel, effectually changes the mind, pursuits, and conduct, of all that receive it; that this

plan of salvation is the wisdom and power of God, but is folly and weakness in the estimation of human wisdom; that the gospel denounces wrath against all who reject it, and against all the workers of iniquity, and promises unbounded happiness to believers. The treatise contains much forcible argument, pointed illustration, and energetic appeal; and its general tenor will commend it to all evangelical Christians, though some views are brought out that will not meet universal concurrence among them, as, for example, that "it never can be true of any that shall eventually perish that Christ died for them, nor can it be duty for such to believe that he died for them." There is in such assertions, in the judgment of many, an apparent incompatibility, at least, with the apostolic language, "Through thy knowledge shall the weak brother perish for whom Christ died?" "Destroy not him with thy meat for whom Christ died."

Among the minor articles are—A Letter to the Emperor Napoleon, Sovereign of Elba, on the most important of all subjects—Letters to the Author of an Article in the Edinburgh Review on Evangelical Preaching—The Truth of the Gospel, demonstrated from the character of God manifested in the Atonement, in a letter to Mr. Richard Carlile—Remarks on the General Resurrection—A View of the Day of Judgment—Remarks on the Sanctification of the First Day of the Week—Remarks on the Character and Empire of Satan—and the sermon preached in Surrey Chapel, in 1842, on behalf of the Baptist Missionary Society.

The next volume is to comprise the author's works on the Romish and the Unitarian controversies. It is said that it is now ready for the press, and that it will be published as soon as possible after the subscriptions for the first volume are received. We hope that other valuable performances which appeared in his life-time, on Providence, on the Principles of Biblical Interpretation, and on the Figures of Speech, will constitute parts of the series, and that a respectable subscription list will encourage their speedy appearance.

BRIEF NOTICES.

Notes, Critical, Illustrative, and Practical, on the Book of Job: with a New Translation, and an Introductory Dissertation. By the Rev. ALBERT BARNES. *Carefully revised and compared with the last American edition. By the Rev. John Cumming, D.D. Vol. I.* London: Routledge. Pp. 414.

In the introduction, which extends to one hundred and twenty-eight pages, this able commentator maintains that Job was a real person, who lived in some part of Arabia Deserta, lying between Palestine and the Euphrates, some time between the age of Terah, the father of Abraham, and that of Jacob; and that the work was composed by Job himself in the period of rest and prosperity which succeeded his troubles, came to the knowledge of Moses during his residence in Arabia, and was adopted by him to represent to the Hebrews, in their trials, the duty of submission to the will of God, and to furnish the assurance that he would yet appear to crown his own people, however much they might be afflicted, with abundant blessings. The book, considered as a poem, he describes to be a public debate, conducted in a poetic form, on a very important question pertaining to the divine government; the object being to teach that God will eventually show himself to be the friend of the righteous, that there is true virtue which is not based on selfishness, and that real piety will bear any trial to which it can be subjected. These positions are defended with much learning and good sense, and several important topics, incidentally introduced, are admirably illustrated. Independently of the commentary, respecting which we shall say nothing till the second volume appears, the introductory dissertation is worth four times the price of the book which contains it.

Popery: its Character and its Crimes. By WILLIAM ELFE TAYLER. *With Fourteen Illustrations from MSS. and Rare Books* London: 16mo. pp. x. 348. Price 5s. cloth.

Patriotism requires that vigorous efforts should be made to disseminate among all classes of the community a knowledge of what popery is, what it has done, and what it is intent on doing. The exertions that have been made during the last fifty years to misrepresent it, by its insidious advocates and their infidel allies, have been lamentably successful, and thousands of our countrymen appear to be quite willing to be beguiled. The very same causes which lead many of the children of wealthy dissenters to join the established church, are leading the children of wealthy church people to hanker after Romanism: aversion to heart religion; the desire for something to answer the purpose of religion which is congenial with the carnal mind; and the love of fashion. We welcome,

therefore, the publications of all who have studied popery, in order to portray it faithfully, and put the British public on its guard. Mr. Tayler is of this class, and he has illustrated the subject by reference to facts and documents which to most of his readers will be new. He treats of popery, first, as "a spiritual famine," showing that "the principal means employed by the blessed God in renewing and sanctifying the mind of man are undoubtedly the word of God, the preaching of the gospel, and Christian prayer;" but that all these "popery has either, to a considerable extent supplanted, or else so thoroughly perverted as to render them nugatory, where it has not changed them into vehicles of moral poison." He then treats of it as "a moral pestilence," dwelling particularly on "the confessional—purgatory—indulgences—the worship of the virgin, the saints, and idols—the corrupt lives of its popes and clergy—and the awful extent to which the priest usurps the place of God." The unusual character of some of the illustrations will render this an acceptable book to reading societies.

Christ's Commission to his Disciples; or the Duty of Christians to make known the Gospel to the World, asserted and enforced, in a Discourse on Mark xvi. 15. *With an Appendix on Preaching, &c, By* WILLIAM PECHY, *A.M.* London: 8vo. pp. 85. Price 2s.

This elegant and judicious sermon, and its valuable appendices, inculcate impressively the obligation of every Christian to make personal exertions for the salvation of fellow sinners. The author shows how erroneous it is "to confine our idea of preaching to the act of standing up in a public assembly and delivering a set discourse on some religious topic, taking as the theme of meditation, or the subject of exposition or comment, some sentence of the inspired word,"—to preach being, in New Testament diction, "to proclaim, to publish abroad, to make known in any and every way, any given message." He observes that "a letter to a relative or friend, written in a tone of unassuming modesty, and breathing a spirit of natural, unaffected earnestness and pathos; a word 'fitly spoken' to a neighbour in sickness or trouble; the gift or loan of a book, or even a tract, together with numberless expedients of the like unobtrusive and familiar character, which Christian wisdom will readily enough suggest, afford examples of the principle here insisted on, and may fairly be considered as fulfilling the requirement in the text, no less than the more formal and public class of Christian ministrations." Pecuniary contributions towards the spread of the gospel, he contends are not to be regarded as a gift, they are but the discharge of a debt, and they must not in any case be regarded as a commutation for active service, but leave every other mode of Christian usefulness that may still be open, as stringently binding as ever. We wish that this discourse may obtain a large circulation.

Sacramental Experience: or, the Real Secret of Enjoyment at the Lord's Table: a Guide to old and Young Communicants. By ROBERT PHILIP, *of Maberly Chapel, Author of "The Experimental Guides," "The Eternal," "Life of Bunyan," &c. &c.* London: Ward and Co. 24mo. pp. 196.

It will be deemed a proof of our weakness, perhaps, that we should stumble at a word, but, knowing the importance of words as well as the respected author does, why should he have placed a stumbling-block in our way? As he is aware that many of "the fathers who originated the imposing ceremonials and mystic grandeur of the Lord's supper" did so, "in order both to put and keep down private judgment under the iron heel of selfish and ambitious priestcraft;" and that, "another fact concerning the original inventors of such forms deserves our attention,—they gave magnificent names to the Lord's supper, and strained all the powers of both the richest languages and the most brilliant imaginations, in order to express their own awe and admiration, gratitude and love, for the 'feast;'"—we cannot refrain from an expression of surprise that he should speak of it habitually as *the sacrament*. *A* sacrament is bad enough—we are always sorry to hear the word from dissenting lips—but *the* sacrament is worse. Does our good friend sympathize with the men who "recognized in the sacrament some mystical and supernatural virtue or efficacy beyond and above anything contained in either the other ordinances of grace, or even in the oracles of God?" If so, will he tell us what it is? if not, why does he call the Lord's supper *the* sacrament? If we take exception to his phraseology, however, we are happy to attest the excellence of his principles: he tells his readers fairly that "he pretends to set nothing right with them at the sacrament, but by trying to set all things right in every duty of life and godliness."

A Narrative of a recent Visit to Jerusalem and several parts of Palestine, in 1843—44. *By* JOHN LOWTHIAN, *of Carleton House, near Carlisle. Third Thousand.* London: 16mo. pp. 151. Price 2s. 6d. cloth.

The author, who appears to be a gentleman advanced in life, and accustomed to agricultural pursuits, having spent about four months in a visit to Gibraltar, Malta, Alexandria, and parts of Palestine, has given us in this volume a detailed account of what he saw, heard, and thought during the tour. The simplicity with which he tells every thing that occurred, and the evidences of a devout mind which his journal affords, render the perusal of his volume an agreeable exercise; though his views on some subjects would have been modified, had he availed himself more fully of New Testament light in his applications of Old Testament prophecy.

First Impressions of England and its People. By HUGH MILLER, *Author of the "Old Red Sandstone," &c.* London: Johnstone. Small 8vo. pp. xviii. 407.

The author, whose cradle was rocked on the north of the Tweed, being, in the autumn of 1845 in that state of indifferent health and consequent languor which an overstraining of the mental faculties usually induces, wisely determined to visit the south, and take a view of

his English neighbours and their country. His intentions were, to lodge in humble cottages, to wear an humble dress, to see what none but humble men can see—society without its mask—and, in the meantime, to explore the formations wanting in the geological scale of Scotland—the Silurian, the Chalk, and the Tertiary. Happily he brought with him ample stores of good sense and good humour, with a remarkable freedom from prejudices and offensive nationality. He returned at the end of two months, and the result is a book;—a book such as fathers of families have reason to welcome—a book of amusement that is at the same time instructive, and perfectly devoid of any injurious tendency.

Prevention better than Cure; or the Moral Wants of the World we live in. By Mrs. Ellis, *Author of "The Women of England," &c. &c.* London: Fisher, Son, and Co. 12mo. pp. 336.

Another volume from Mrs. Ellis's prolific pen. It is uniform with most of her other productions, in size and appearance, and is inferior to none of them in respect to sentiment, style, or adaptation to existing circumstances. The axiom supplying the title is variously illustrated, especially in reference to the subject of education. The principal practical recommendation is that a system of moral training should be generally adopted both in families and schools in connexion with those means of intellectual improvement by which the age is distinguished. We commend it to the perusal of all classes, especially heads of families and those who are entrusted with the instruction of youth.

An Antidote to Infidelity. Lectures on the External Evidences of Divine Revelation: delivered at Silver Street Chapel, in February and March, 1831. *By* James Bennett, *D.D. With the Discussions that followed. Third Edition.* London: 12mo. pp. 361. cloth.

Sixteen years ago, Dr. Bennett announced a double course of Lectures on Infidelity; on the Internal Evidences for the evenings of successive Lord's days, and on the External Evidences for the evenings of successive Thursdays. They have met with sufficient acceptance from the public to pass through two editions, and warrant the publication of a third at a greatly reduced price, two shillings and sixpence, instead of five shillings and sixpence. At the close of the Thursday evening Lectures, Dr. Bennett allowed himself to be questioned by the infidels present; this gave additional spirit to the lectures themselves, and the record of the discussions that ensued is entertaining as well as instructive. The work deserved to be reprinted, and we hope that the lowness of its price will obtain for it an extensive circulation.

A Companion for the Season of Maternal Solicitude. By Thomas Searle. *Fourth Edition.* London: 16mo. pp. 138. Price 2s. cloth.

In the preface, the author tells us that this "book originated in an inquiry for some work, bearing upon the subject of which it treats;" that he "possessed no treatise, nor was he aware of any being extant, which had allusion to the subject, with the exception of a sermon by Charnock, and a tract by the Rev. J. Townsend;" and that therefore he "composed this small volume." His work consists of five chapters on a variety of subjects appropriate to the occasion indicated by the title; and contains several suitable and simple prayers, and a number of hymns, which if not remarkable for poetical talent, are pious, and likely to prove acceptable. The circumstance of its having reached a fourth edition, is a proof of the favour with which the public regard it.

The Bible Remembrancer; intended to assist the Memory in Treasuring up the Word of God; including, among numerous useful articles, a Scripture Numeration; an Alphabetical Index to the Psalms; Improved Readings; a Key to the Promises; and an Analysis of the whole Bible. By the Rev. Ingram Cobbin, *A.M. Illustrated with Maps and Cuts.* London: Partridge and Oakey. 16mo. pp. viii. 198.

In this handsome little volume, a great quantity of matter which a young student of scripture will find to be interesting and useful, is condensed into a small compass. Some of the many tables it contains are new and curious.

The Geography of Palestine, or the Holy Land, including Phœnicia and Philistia; with a description of the Towns and Places in Asia Minor visited by the Apostles. Specially adapted to the purposes of Tuition; with introductory remarks on the method of teaching Geography, and Questions for Examination appended to each Section. By W. M'Leod, *Head Master of the Model School, and Master of Method, Royal Military Asylum, Chelsea; late Master of the Model School, Battersea: Author of "Arithmetical Questions," &c., after the Method of Pestalozzi.* London: Longman and Co. 12mo. pp. 105.

An admirable introduction to the study of scripture geography. It deserves the immediate adoption of all schools, families, and bible-classes.

Chapters on Country Banking. By J. R. Rogers, *One of the Auditors of the Star (Wesleyan) Life Assurance Society. Part I. Second Edition.* London: 8vo. pp. 64. Price 3s. Post paid, 3s. 6d.

We do not profess any knowledge of the subject to which this pamphlet refers; but we are informed that the author is a respectable dissenter, and his work appears to contain information which it must be important to many classes of the community to possess.

Parting Precepts to a Female Sunday Scholar, on her advantages and responsibilities. By Mrs. J. Bakewell, *Author of "The Mother's Practical Guide," "Lord's Prayer Explained," "Friendly Hints to Female Servants," &c. &c.* London: B. L. Green. pp. xii. 94.

A suitable little book to put into the hands of a female Sunday-scholar, when leaving the school which she has been in the habit of attending.

The Stars and the Earth; or Thoughts upon Space, Time, and Eternity. London: 32mo. pp. 48. Price 1s.

Some curious speculations founded on the length of time taken in the transmission of light to the distant parts of the universe.

Bible Scenes: or Sunday Employment for very Little Children. By the Author of "Mamma's Bible Stories." "History of our Saviour." London: Grant and Griffith.

Twelve coloured illustrations of facts in the history of our Lord, on cards, with a small companion volume, in a neat box.

Education. By THOMAS BINNEY. London: Jackson and Walford. 8vo. pp. 72.

Two able addresses delivered at Mill Hill School: the first, to the pupils, in the year 1842; the second, to the Rev. S. S. England, on his introduction to the chaplaincy, April 15th, 1847.

RECENT PUBLICATIONS
Approved.

The Standard Edition of the Pictorial Bible; Edited by JOHN KITTO, D.D., F.S.A. With many hundred Woodcuts, and thirteen Engravings on Steel. Part VII. *London: Knight.* 8vo.

Nelson's Large Type Comprehensive Edition of Matthew Henry's Commentary, (Unabridged). With illustrative Engravings. Part V. The following new and important features in this Work, distinguishing it above all existing editions, will render it at once a Complete Cyclopædia of Bible Comment, Reference, Historical Knowledge, and Scripture Illustration. I. A valuable and copious collection of Scripture References. 2. Valuable Readings from the Translations of Scriptures by Wickliffe, Tyndale, Coverdale, &c. 3. Notes on the Manners and Customs of the East, &c. 4. Notes on the Natural History of the Bible, &c. &c. *London: 4to. pp.* 63. *Price* 1s.

Thirty Years' History of the Church and Congregation in Prince's Street Chapel, Norwich. By JOHN ALEXANDER, Pastor. *Norwich: 16mo. pp.* 46.

Christian Experience; or, a Guide to the Perplexed. By ROBERT PHILIP, of Maberly Chapel. Tenth Edition. *London: 18mo. pp.* 176. *Price* 2s.

The Oath of God, a Pledge of Missionary Success. A Discourse delivered before the London Missionary Society, at Surrey Chapel, on Wednesday, May 12, 1847. By GEORGE SMITH. *London: Snow, 12mo. pp.* 48.

"The Unknown God Revealed." A Sermon preached at the fifty-third Anniversary of the London Missionary Society, at the Tabernacle, on Wednesday, May 12, 1847. By JAMES PARSONS, Minister of Salem Chapel, York. *London: 8vo. pp.* 32. *Price* 1s.

The Princes of Earth; or Christ's Kingdom perpetuated by Succession, and advanced by Superiority; a Sermon preached in the Poultry Chapel, London, to the Juvenile Members of the London Missionary Society, at its anniversary, May 14th, 1847. By the Rev. SAMUEL MARTIN, of Westminster Chapel. *London: 18mo. pp.* 36.

A Sermon preached in Morningside Free Church, June 6, 1847, being the Sabbath immediately after the Funeral of Thomas Chalmers, D.D., LL.D., &c., &c., &c. By the Rev. JOHN BRUCE, A.M., Free St. Andrew's Church, Edinburgh. *London: 8vo. pp.* 22. *Price* 6d.

Man's Best Eulogy after Death. A Sermon preached in the Assembly Hall, Canon Mills, June 6, 1847, being the Sabbath immediately after the Funeral of Thomas Chalmers, D.D. LL.D. &c. &c. By the Rev. JAMES SIEVERIGHT, D.D., Markinch. Published at the request of the General Assembly. *London: Johnstone, 8vo. pp.* 16.

"He being dead yet speaketh." A Sermon preached in The Territorial Church, West Port, Edinburgh, on June 6, 1847, being the Sabbath immediately following the death of Thomas Chalmers, D.D., LL.D., &c. &c. &c. By the Rev. W. K. TWEEDIE, Free Tolbooth Church, Edinburgh. *London: 8vo. pp.* 18. *Price* 6d.

Scripture History made Easy; intended for the Use of Young Persons. By W. PINNOCK, Author of "Pinnock's Catechisms;" "Geography made Easy," &c. &c. Revised and Enlarged by Ingram Cobbin, M.A., Author of "The Bible Reader's Hand Book," &c. &c. With Illustrations by C. F. Sargent. *London: 18mo. pp.* 132. *Price* 1s. 6d.

Meditations on Romans viii. 32. In Four Letters to a Christian Friend. *London: Hamilton, 18mo. pp.* 63.

The Eclectic Review. June, 1847. Contents. I. Life of Lord Sidmouth. II. Religions of the World and Christianity—Boyle's Lecture. III. Napier's Florentine History. IV. Recent Novels—Tancred and Lucretia. V. Hebrew Literature. VI. Abandonment of Transportation. VII. Fletcher's History of Independency. VIII. The Crisis of 1847, &c. *London: 8vo. pp.* 127. *Price* 2s. 6d.

Oxford Protestant Magazine. June, 1847. Contents. I. The Protestant Principle Examined. II. The Coming General Election. III. An Old Tale, New and Strange. IV. Chapters in the Life of an Undergraduate. V. Representation of Oxford University. VI. American Slaves and Irish Labourers, (Bishop of Oxford and Bishop of North Carolina,) VII. John Hampden, (with Portrait and Autograph.) VIII. Literary Notices. IX. Parliamentary, Local, and Foreign Record. X. The Class List, Easter Term. *Oxford, 8vo. pp.* 206. *Price* 1s.

The Herald of Peace. June, 1847. *London: Ward and Co. 8vo. pp.* 31.

Theodore; or the Struggles of an Earnest Spirit. A Memorial of a Departed Friend. By J. OSWALD JACKSON, Tutor, Brayton, Cumberland. *London: Ward. 12mo. pp.* 123.

"Is there not a Cause?" An Address to the Churches on the evident Decline of Spiritual Religion. By ABDIEL. *London: Nisbet & Co. and Bull. 32mo, pp.* 15.

A Letter from Rome, showing an exact conformity between Popery and Paganism. By CONYERS MIDDLETON, D.D. New edition, with an abridgment of the author's reply to "A Romanist." *London. pp.* 66. *Price* 1s.

The Apprentice's Monitor, or the History of John Harris. A Narrative of Facts. Second Edition, enlarged. *London: pp.* 18. *Price* 2d.

Tract Society's Monthly Series. The Life of Lady Russell. *London: 18mo. pp.* 192.

Guide to the Saviour. For the Young. *London: R.T.S. 18mo. pp.* 96.

INTELLIGENCE.

AMERICA.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The American and Foreign Bible Society held its meeting for the appointment of officers in the lecture room of Dr. Cone's church, Broom Street, New York, on Tuesday, May 11th, at 9 oclock, and at 10 assembled in the church, to hear the annual reports of the treasurer and the board of managers. The president, the Rev. Dr. Cone, in addressing the Society, said:—

"Brethren and Friends of the Bible cause, We welcome you to another anniversary of the American and Foreign Bible Society. Although some of the southern auxiliaries have withdrawn from our union, and we have not been able to obtain several bequests, for want of a charter, yet the receipts of the current year exceed those of the corresponding twelve months of the preceding year, and we have, therefore, good reason to thank God and take courage.

"Unity of purpose and great harmony of action have characterized the meetings of your board of managers, and their various and ofttimes onerous duties have been discharged with promptitude and cheerfulness.

"Our opponents, by their relentless and persevering hostility, have frustrated our oft repeated efforts to procure from the state legislature an act of incorporation; and we must now wait until, according to the provisions of the new constitution, an act shall be passed, under which all the religious and benevolent institutions in the state may secure a name in law. We shall then be competent to receive and hold moneys bequeathed us by the friends of God and man, even though we should persist in maintaining that Jesus Christ was *immersed* by John the Baptist, and that the patrons of this society ought not to be disfranchised for 'following him as dear children.' . . . .

"In the further prosecution of our labour of love, a conflict, severe and protracted, must be anticipated. We stand alone, opposed by all the pædo-baptist Bible societies in the world. We have religious bigotry, and numbers, and wealth, and national establishments against us. Infant sprinkling must be perpetuated, or they must crumble and decay; and the transfer dogma will be used to the utmost. China is to be a great battle field. The British and Foreign Bible Society have pledged to the pædobaptist missionaries there any amount of money necessary to revise and print the Chinese Bible—conformed to the English Bible—and they even propose to call it The received Chinese version: although our missionaries testify that baptism is not only veiled, as in the English scriptures, but is truly and clearly perverted, by these transfer brethren. Their version can never be received by us. The same has been adopted with the Greek scriptures, and open violations of the sacred text have been resorted to, to cover up the first command of Zion's King to his believing children. This system will be carried on, until believers' baptism, written as it is in the New Testament as with a sunbeam, shall be either mystified, or totally blotted out of every transfer version. In this matter we stand alone witnesses for Christ. But the path of duty is plain, and I feel sorrow in my heart for the immersed believer who is either ashamed or afraid to come up with us to the help of the Lord against the mighty. 'Buy the truth and sell it not, O ye followers of the Lamb.'"

The additions of the year to the list of life members amount to 309, making the whole number 2229. New life directors 26; whole number 315.

The publications of the current year amount to 18,320 bibles, and 26,200 testaments. Total 44,520. The whole number hitherto published at the depository amounts to 211,639.

The issues of the year have been 12,983 bibles, and 27,053 testaments. Total, 40,036.

An account of stock was taken on the 20th of April, which comprised 10,091 bibles, and 12,699 testaments, bound. Total 22,777. Of the bibles, 69 were German, 276 Welsh; Testaments, 1,115 German, 520 Welsh.

The gross receipts of the society during the past year amounted to 31,739 dollars, 94 cents; expenditure, 28,158 dollars, 91 cents; balance on hand 2,013 dollars, 66 cents. Increase of receipts during the past year, 533 dollars, 6 cents. Paid for printing bibles, 17,665 dollars, 86 cents; salaries, 6,063 dollars, 28 cents. The publications of the current year amount to 18,320 bibles, and 26,200 testaments. Total, 44,620; the whole number hitherto published, 211,639 volumes. Total number of issues during the past year, 40,036.

BAPTIST COLLEGE, MONTREAL.

The friends and supporters of this important institution will be gratified to learn

that its history during another year is amply encouraging. The students have manifested commendable diligence. In addition to their collegiate engagements, they have, in various ways, been usefully employed in disseminating the gospel. The station at the Cross has been regularly supplied, and much good has been done there. The jail and hospital have been visited with as much regularity as possible.

Three theological classes have received instruction during the past year.

The junior class, which was formed at the commencement of the winter session, has entered on the study of scriptural theology, and completed the examination of the history of the church previous to the Council of Nice.

By the second class, which was formed at the opening of last summer session, a larger portion of the course of scriptural theology has been studied. Ecclesiastical history has been investigated, as far as the close of the thirteenth century. Instruction has been also given in intellectual philosophy and rhetoric.

The first class has finished the course of scriptural theology. Ecclesiastical history, from the council of Nice to the Reformation in the sixteenth century, both inclusive has been studied. The epistles of Barnabas, Clement of Rome, Ignatius, and Polycarp, and the epistle to Diognetus, have been translated. A course of lectures on Ministerial and Pastoral Duties has been delivered to this class.

Mosheim's Ecclesiastical History is the text-book in that department. The original authorities, together with Waddington, Gieseler, and other authors, are also consulted.

In all the classes, essays on theological or historical subjects have been written by the students; each class furnishing an essay every week.

Sermons, prepared by the students in rotation, have been read and examined weekly.

Instructions in algebra, geometry, and general history, has been given to a junior class.

In the languages, the following studies have been followed:—

In Hebrew, the senior class has read the minor prophets; the junior, Exodus, Ruth, and the first ten Psalms, with a constant attention to the grammar of Gesenius.

The first Greek class has studied Herodotus and the Odyssey of Homer; the junior, Jacob's Greek Reader, and Kühner's Grammar.

The first Latin class has read Virgil's Georgics and Horace; the second, Cæsar and Cicero; the third, Cæsar. Zumpt's Grammar and Doderlein's Synonymes have been in frequent use.

In Chaldee, the portions of Daniel written in that language, and the Mishnic tract, the Pirke Avoth have been studied. The Syriac version of the minor prophets has also received due attention, having been translated and compared with the Hebrew.

Critical essays have been required every week. Extra grammatical instruction in Roediger's edition of Gesenius's Hebrew Grammar, Kühner's Greek Grammar, Zumpt's last Latin Grammar, and in the principles of Comparative Grammar, has been given every Wednesday to most of the above-mentioned classes.

On Wednesday afternoons, practical questions have been discussed by the students in the presence of the tutors, whose opinions on the subjects introduced have been separately given at the close of the exercises.

The annual examination of the students took place on Thursday and Friday, May 13 and 14. The Rev. Messrs. Gridley, Wilkes, Taylor, and Girdwood, kindly acted as examiners. Their testimonials are very gratifying.

It should be borne in mind by the supporters of this institution, that all the pursuits and inquiries of the theological students are directly connected with their preparation for the ministry. Everything is made to centre in the Bible. Untrammelled, enlightened, and prayerful investigation is regarded as all-important.

GOVERNMENT EDUCATION IN THE COLONIES.

In the Montreal Register of May 20, we find the following important observations:—

The inhabitants of the British colonies are required to be very vigilant at the present crisis. Success in England will embolden the triumphant party to make the same experiment in the dependencies of the empire. In fact, Earl Grey has begun to interfere, and has enunciated sentiments so nearly allied to Prussianism, that there is abundant reason to be alarmed. We allude to his circular to the Governors of the West India islands, enclosing some "brief practical suggestions" on the education of the coloured races in the British colonies, written by Dr. Kay Shuttleworth. The frequent references in these "suggestions" to the importance of religious instruction, and to the manner in which moral and religious training ought to be carried on, indicate the wish to assimilate the colonial to the English plan. This is further indicated by the fact that Earl Grey has transmitted copies of the "suggestions" to all the governors of colonies. The remarks of the 'Trinidad Spectator' are much to the point:—

"The desire and seeming determination, on the part of the government, to have the youth in the colonies educated, deserve the highest commendation; but, from the documents referred to, there is ground to fear that any educational measure adopted or

sanctioned by the present Secretary of the Colonies, will have in it the elements of its own destruction. We allude to the frequent references, in 'the Despatch' and in the 'Brief Practical Suggestions,' to religious instruction. In our estimation, religious instruction is essential to the well being of man. . . . . We feel serious alarm with regard to the educational measure likely to be conferred or forced upon us by the government at no distant day. If it proves purely secular, we shall hail it, and receive it with open arms; but, if it interfere with man's allegiance to his Maker—if it trench one hair's breadth on liberty and conscience, even through the medium of the purse—we will fearlessly and loudly denounce it, and strain every nerve to render it nugatory, because, if winked at, being essentially unjust and impious, it could not fail to prove a fearful, political, moral, and religious curse. We do trust that Lord Harris will give this important subject his best consideration. . . . In Earl Grey's Despatch, and in B. Kay Shuttleworth's 'Brief Practical Suggestions,' having Privy Council authority, there are frequent reference to prayers and religious instruction. We should like to know what royal stereotyped prayers are intended to be used in the school, whether those of the church of England, Scotland, Ireland, or India; all of which are sanctioned by British authority and supported by Britain's treasury—a fact that will remain a blot on the page of Britain's history till the end of time. In Trinidad we have already more than enough of state-paid religion. It is a burden and not a benefit."

In his despatch to the Governor of Guiana, Earl Grey uses the following language:—

"To whatever extent the schools might succeed or fail in bearing their expenses, I cannot but indulge the hope that the legislature of the colonies will acknowledge the paramount importance of causing such schools to be established, and will make such provisions as may be required for the purpose. And if it were necessary to raise money by a new impost, I should not object on the part of the crown, to a tax falling directly on the people at large, provided the proceeds were made exclusively applicable to the education of their children; *nor should I indeed be averse to any well-considered law, which could constrain the parents of children not exceeding a specific age, to send such children to school (under a penalty for neglecting to do so, unless for cause shown,)* and pay a specified sum for their schooling. The choice of the school should be left, of course, to the parents, provided only it were certified by some public functionary to be appointed for the purpose, or by some minister of the gospel, to be a school competently conducted."

We must be on our guard. An approximation to the new plan exists among us, says the editor of the Montreal Register, in the elementary schools of Canada East, the majority of which are schools for teaching Romanism, and very little else, of any real value or utility. The episcopalians, it will be remembered, have strenuously endeavoured to obtain government support for separate schools of their own. We are in danger, and the only way of escape appears to be the adoption of a strictly secular plan of education. In schools supported by the public funds, in whole or in part, the hours of instruction should be fixed, and during those hours the teacher should confine himself to general knowledge. At other times, if requested by the parents, and then at their charge, he might communicate religious instruction: or, if preferred, the priest or minister might avail himself of such opportunities. At any rate, let not religion, in any form, however imperfect, be connected with taxation.

ASIA.

CHINESE ASSOCIATION.

Dr. Barth, of Wurtemberg, has forwarded to the editor of "Evangelical Christendom" extracts from a series of remarkable communications which have reached him in the last three years from an association in China, for the propagation of the gospel of Christ. They are adapted to excite a desire for knowledge rather than to satisfy it, as they leave unanswered many questions that naturally arise in the mind. The first letter was signed by twenty-one persons of different trades, among whom, says Dr. Barth are "two missionaries from Europe and America, who are naturalized in China, the rest native Chinese." He adds, "From this time (June, 1844) the Chinese Association sent regularly every month an account, which I published in my missionary periodicals, and expressed my readiness to receive contributions for them, with the express condition, however, *that other existing Missionary Societies should not suffer thereby.* These reports have, in various instances, excited an interest in Germany, and I was enabled, by the contributions of individuals who have the cause of the Lord at heart, to send this association in the course of the last two years between £400 and £500. At my request, the Basle Missionary Society likewise resolved to aid their labours, by sending two of their missionaries to undertake the direction of a portion of their native preachers, and by defraying the expense of their maintenance. Moreover, the Rhenish Missionary Society at Bremen consented to send two missionaries to superintend the labours of native preachers in another district.

"In order to give a view of the present state of their labours and prospects, as well as to show something of the sentiment and spirit

by which they are animated, I shall communicate some extracts from the monthly reports from the close of the year 1846, and the beginning of the present year. Gaëhan, the secretary and correspondent of this association, and, as it appears, its director, whose rich experience and burning zeal are generally known and unquestionable, writes—

"'At the close of the year it is necessary to settle our accounts; and from these it appears, that our debts amount to no less than 800 dollars, whilst we have pledged ourselves in anticipation for 2000 dollars. And with all this, the salaries of most of the labourers are so low, that they must necessarily be increased. In such circumstances our faith in the eternal and rich Lord would certainly waver, were it not that his promises are yea, and amen. But to show that we really confide in his truth, and expect all from his boundless grace, we agreed upon the following resolutions. "We must render the growing church at Miau every aid, and therefore voted to its minister eighteen dollars. Ming, at Tiotchis, wants our support, and consequently we transmit to him twenty dollars. According to the latest intelligence, a new congregation has been formed at Shantshufu, and it is of importance, in a brotherly manner, to strengthen the hand of the preacher, Wang, in his labours, who has just returned thence. And we are determined to prosecute the mission at Kiangsi, and this for the plain reason, that from thence the circulation of books can be carried on upon a large scale. And as the Lord has vouchsafed his blessing on our efforts in the conversion of souls at Hunan, we have a plain indication that we are to carry on his work there with diligence. Among the inhabitants of Kiajingtschu, a great love for the word is manifested, and we can cherish the hope of gathering a congregation there, and that the Lord will grant his blessing on our effort. We do not regard money, therefore, but the eternal will of our blessed Lord."

"'Fin has, in the meanwhile, entered on his journey to Tokien; Gin and Hu went to Tungkwan; Fat went to Tamtsui; Hira and Tik to Haikung, and Hiüntau went to Pæthiang, &c., in order that, in consequence of the undertakings at a distance, those in the immediate vicinity might not be forgotten. A letter from Tshit, describes his distressing situation, and great need of money at Tiojio, where he lives with his mother, seventy years of age. In the town itself, where we laboured a long time without any apparent success, there are fourteen persons whom he considers as converts, and who are ready for baptism. Pia (the Mandarin) gives us a description of his journey to the sources of the Pearl river, from whence he intends to reach the shores of the river Yangtaze. He has preached at several places, though with fear; and a man whom he met at Hunau was so struck with the truth, that he made a journey of ten days, in order to receive further instructions in Christianity at this place. We cannot, certainly, complain of want of earnestness in these people. Likewise the journals of the brethren labouring at Canton and Tutsan have arrived. It is particularly cheering, that these brethren endure all manner of ill-treatment willingly; and, though pelted with stones, preach the gospel of peace incessantly.

"'The 13th of December, 1846, there were seven persons baptized here, a doctor, a shopkeeper, a servant, two schoolmasters, and two peasants.

"'Tshong has been the instrument of bringing five persons to the Lord in the place of Ciajingtshu, among whom is a learned doctor, the first of this kind of men that has embraced Christianity. The prospects in those distant regions are very cheering. The inhabitants have a great desire for books, and read incessantly, and have a reputation for literary talents throughout the whole empire.

"'We are daily urged by our brethren to send them out. Loming thought that it would be worth the trial to go out without money. In the course of this year our fifty labourers, including books, travelling expenses, &c., *have cost about the same sum as three English missionaries, with their families, in the sea port towns.*

"'Since the formation of our association, the number of converts, or baptized, amounts to 304, which gives not even one individual for a million of the population in China. This is indeed deeply humiliating, and quickens us to earnest prayer and devoted labour. However, in the year 1846, the blessings have been much more abundant, than in the two preceding years taken together.'"

Some further extracts are given, after which Dr. Barth says,—

"The Chinese Association has now fifty labourers, who, at least, are just as effectual as so many European missionaries in the first three years of their stay there can be. For, in the first instance, they have not to acquire the language, nor yet the manners of the Chinese, and their way of expression, and hence lose no time. Then they have no difficulty in travelling through the interior of the country, whilst hitherto European missionaries have not ventured to go beyond the seaport towns. Moreover, they do not suffer from the climate, which obliges so many a missionary to return home before he has hardly entered on his work.

"The mission, through natives, is besides much cheaper. They need no outfit and passage money across the ocean, and, as Chinese, they live so simply and frugally, that ten of them need no more than a single European missionary. And, as they are procurable in any number, especially as the work of conversion proceeds, because the

converts are usually willing, provided they have the needful talents, to be employed as preachers of the gospel; in this way there can be accomplished, with the same sum of money, ten times more than in the usual way. So much is certain, if China is to be brought to Christ, and who will doubt this?—*it must be done through the Chinese themselves.*

"And, as they have the desire, and ask to be thus employed, kindly come to their aid, my brethren in England, and thereby enable them not only *to will*, but also *to do*."

ROMISH BAPTISMS IN CHINA.

The Protestant minister in Foix, France, writes in the following manner to the editor of the *Archives du Christianisme*:—

"Last Sunday, H. Verroles, Bishop of Colombo, Apostolic Vicar of the province of Manchoo, Chinese Tartary, who has lately returned from that country, preached in the large church at Foix. He related to us many wonderful things of the doings of himself and his fellow labourers in that part of the Chinese empire. I repeat here, only what he said about the manner in which baptism is imposed on the children of these heathens.

"As the missionaries are not sufficient for the requirements of their immense field of labour, *baptizers* are educated and prepared. For this office new converts eligible for the object are chosen. They are, however, not instructed in the doctrines of the Christian religion; as this cannot be the means to save souls and to make proselytes. These men are simply taught how to administer baptism, and to know something about diseases of children and their remedies, just enough to apply some medicines, either beneficially or injuriously, and to know whether the disease is mortal or not. This is amply sufficient for the purpose intended, which is, not to cure the diseases of the children, or to relieve them, but to baptize, and to open to them by this sacrament of regeneration the gates of heaven.

"Thus instructed, the baptizers wander through the country; and at whatever village or town they arrive, they make it known, that they possess the art to cure the diseases of children. As soon as their arrival is made known in the place, the mothers hurry to bring their sick children to them. They examine the children carefully, feel their pulse at the fore-finger, and declare with an important mien, that the child is dangerously ill: upon this they ask for water in order to wash quickly the child's head. The mother, superstitious enough, runs for the water; and the so-called doctor takes the water into his hands and pours it over the head of the child, while he repeats the words appointed to be used at baptism. Thus is the child baptized, without either the knowledge or the will of its parents.

"With the aid of this stratagem" (our ingenuous preacher used this word), "40,000 heathen children have already received baptism; and 20,000 of them regenerated by baptism have died. The difference of these two figures will show you, that baptism is administered to all the children that are presented, whether they be mortally ill or not."

Instead, therefore, of instructing these poor heathen children, their ignorance and superstition is imposed on. Lies and deceit are unblushingly made use of, in order to impart unto them grace, and to lead them to the truth! And the superstition of these poor people is confirmed, while they are made to believe, that through mysterious and unintelligible words the diseases of their children are cured.

EUROPE.

PERSECUTION OF BAPTISTS IN PRUSSIA.

From a letter addressed by Mr. Lehmann to a lady in this country, with a sight of which we have been favoured, it appears that he and his friends in Berlin have recently undergone much affliction. He has had repeated attacks of dangerous and painful disease, and has met with great opposition from the civil authorities. "Many severe measures," he says, "have been executed against us. They have taken from me a fine of thirty dollars. There was a probability that I should go to prison for six weeks, but I was not yet worthy of that honour. One of our dear brethren, however, in Templin, is by this time in captivity. They forbid very severely the circulating of tracts there. My time has been much taken up in writing memorials, and protests, and petitions for all our afflicted brethren. Meantime, the Lord raises up children of stones. There are many ready to follow Christ in baptism; and, as soon as I can recover strength, I must go itinerating from village to village and from town to town. We have received a patent of toleration; and it might be thought that persecution was now entirely at an end, but that does not appear to be the case. We must pass, apparently, through other fiery trials.

"Our building of the meeting-house goes on pretty well. In a month or six weeks we hope to see the roof on it. Our narrowed means have compelled us, however, to begin with a part only of the intended building, and when we have recovered strength we shall go on and complete the rest."

PREACHING AND SINGING IN GERMANY.

The Bibliotheca Sacra and Theological Review for May, has an article from the pen of Professor B. B. Edwards, of Andover, consisting chiefly of "translations" from the sermons of Professor Muller, of Halle. In

some introductory remarks, Professor E. gives the following interesting description of the preaching and singing in Germany.

Discourses from the pulpit in Germany are, for the most part, addressed to the feelings rather than to the reason. The theologian does not often discuss on the sabbath the profounder mysteries of his faith. Such discussions are reserved for the lecture room, or the printed page. Discourses like those with which Drs. Hopkins and Emmons, or even Dr. Dwight, edified their auditories, if not quite unknown in Germany, are exceedingly rare. The sermon is often a mere homily, or a mere exposition of a passage of scripture which occurs in the lessons of the day, or it is a popular illustration of some truth, interspersed or concluded with appeals to the hearers. It is generally level to the capacity of the great mass. It is likewise, for the most part, short. Nothing would be more appalling to a continental audience, or even to one in England, than those protracted discussions once so common in New England and Scotland, and happily not now wholly discontinued. The length of the discourses to which the writer of these lines has listened, has varied from twenty minutes to thirty-five. One reason of this brevity is, the time which is occupied in singing. In this delightful exercise the whole congregation, without exception, unite. Those who might have been wearied with the sermon, now awake and join in the hymn with the whole heart.

The writer can never forget a spectacle of this kind which he saw in one of the old churches in Nuremberg. The great edifice was crowded, one half of the auditors at least standing. The sermon had been delivered in a fervent manner, and had apparently much interested the feelings of the audience. Immediately a powerful and well-toned organ sent its peals through all the corners and recesses of the cathedral, and in a moment every adult and child in the vast throng broke forth in praise to the Redeemer, in one of those old hymns mellowed by time, and which breathe not of earth, but of heaven. The effect, at least upon a stranger, was overpowering. Nothing like it ever can be produced by a small choir, however scientifically trained. The performance of the latter must be comparatively dead, because, being so artistic or scientific, or so modern, or it has been subjected to so many mutations, that few can join in it, if they were permitted so to do. The music for a popular audience must be simple, and then, especially if a great multitude unite, it will often be affecting and sublime. The singing in the German churches sometimes occupies an hour, or more than an hour. The number of the hymns and of the stanzas is affixed in large letters to the walls and pillars in various parts of the house, so that there is no confusion or delay in finding the page.

ANNUAL MEETING.

HANSERD KNOLLYS SOCIETY.

At the general meeting of subscribers to this institution, held in the Hall of Commerce, Threadneedle Street, April 29th, 1847, Mr. Charles Jones, treasurer, in the chair, after prayer by Mr. Mills, of Kidderminster, Dr. Davies read the following report:—

The council have great pleasure in presenting their first annual report to the subscribers. It will not be deemed uninteresting to retrace the steps which have led to the present favourable position of your society.

Early in the year 1844 a letter appeared in the Baptist Magazine, suggesting the propriety of reprinting certain of the works of early English baptists. Some interest having been thus excited, a meeting of several gentlemen was convened in the Mission House, in the month of August, at which the Rev. Dr. Steane took the chair. After much conference it was thought to be both practicable and important to form a society for this object. A provisional committee was named, and measures were at once taken to ascertain the feeling of the denomination with regard to it. A circular, calling attention to the subject, and inviting an expression of opinion, was widely distributed, to which most favourable replies were returned. Thus encouraged, the provisional committee convened in the month of November, by letter and advertisement, a meeting at the Mission House, of such as were inclined to assist in the promotion of the object in view. A large and respectable assembly met on that occasion. Its deliberations were presided over by Dr. Steane.

A sketch of the history of the denomination, and of its early literature, was given, at the request of the provisional committee, by Mr. Underhill; and a report presented, recommending the formation of a society. It was accordingly resolved, on the motion of Drs. Cox and Price, that such a society should be formed. Its laws and constitution were freely discussed, and a council was named to carry the intentions of the meeting into effect. Drs. Murch, Godwin, Acworth, Davies, the Revs. C. E. Birt, Black, Mursell, Groser, Stovel, and many others took part in the proceedings.

At this meeting, and subsequently at the session of the Baptist Union in Leeds, in 1845, considerable difficulty was felt in adopting the designation for the society proposed by the provisional committee, from the general wish to avoid what might seem to be a recognition of any man as master on earth. This question was, however, finally settled by the replies to a circular, forwarded in the month of November, 1845, to all the subscribers. A large majority determined to retain the name first announced.

The society being thus constituted, a prospectus of its design was immediately issued.

scribers with a correct and standard edition of "The Pilgrim's Progress from this world to that which is to come," by John Bunyan; reprinted from his own first editions, with a collation of every other edition published under the author's own eye: so that the first and last labours of this truly great writer, on this noble work of genius and piety, will appear. The editor will prefix a bibliographical notice of early English allegories, and much interesting and curious information on the versions and editions of this renowned work.

Other works, either determined upon or under consideration by the council, are:—Henry Danvers' Treatise of Baptism, to be edited by the Rev. W. H. Black; the early treatises of John Canne, on "the Necessitie of Separation from the Church of England, and the Unlawfulness of Hearing its Ministers," &c., to be edited by the Rev. C. Stovel; the writings of the justly celebrated Roger Williams on "the Bloudy Tenent of Persecution," to be edited by Mr. Underhill; the works of William Dell, at one time master of Caius College, Cambridge, to be edited by the Rev. B. Evans; the works of Christopher Blackwood, Benjamin Keach, Hercules Collins, John Smyth, and Thomas Helwys. Also a collection of the various Confessions of Faith issued by the denomination in the seventeenth century, and some historical documents of importance necessary to the elucidation of early baptist history in this country.

A collection of the writings of some foreign baptists, particularly those of Simon Menno, and a translation of portions, if not of the whole, of the remarkable work known as the Dutch Martyrology, or Bloody Theatre of Martyrs of Baptist Churches down to the seventeenth century, have been proposed to the council. Very much has to be done by way of wiping off the reproach so unjustly attached to the name of those sufferers for conscience' sake. At the time of the Reformation, in opposition to every other religious body, papal and protestant, they asserted the right of freedom of thought, and sought the purity of the church of Christ. It is within the legitimate object of your society to translate and publish their writings, to give in their own form the sentiments they held, and, through the medium of the deeply affecting narratives of their sufferings and martyrdoms, to place in the true light the principles and character of these despised and calumniated men. Whether this shall be done must rest on the general support and wish of the subscribers themselves.

In conclusion, the council would remark that, while the position of your society is encouraging and indicative of the warm support of the denomination, they desire a yet wider circulation for the works they are privileged to issue. As the first direct effort ever made to provide a denominational literature, it is full of hope for the future. Many portions of the country, however, have not been penetrated by our publications. A large field lies yet uncultivated for the promotion of a sound and correct literature, which, while catholic in its spirit, shall neither avoid nor withhold the enunciation of any portion of divine truth. We have a history and a literature singularly illustrative of the divine purposes of Him who is head over all things to his church, and answering through every age to the prophetic intimation of the great apostle of the gentiles,—"*All that will live godly in Christ Jesus shall suffer persecution.*" The productions of these suffering pilgrims are fitted to animate and cheer, to direct and guide, those who follow them, and to endear to our hearts the noble principles which, even in the most favoured times, brought them under disadvantages and disabilities, both civil and religious, from which their descendants are not yet wholly free.

The individual efforts and recommendation of the subscribers are therefore earnestly requested to enlarge the circulation of the records of their thoughts and deeds, and to promote the extension of the principles of truth and righteousness, which must ever stand in peril while the world practically denies the supremacy of the Prince of the kings of the earth.

It was then moved by Dr. Steane, seconded by the Rev. T. Pottenger of Bradford, and carried unanimously:—

"That the gratifying report now read be approved, printed, and circulated among the subscribers under the direction of the council."

It was moved by the Rev. C. Stovel, seconded by the Rev. J. Russell, and carried unanimously:—

"That the gentlemen whose names follow be the officers and council for the year ensuing.

Treasurer.

CHARLES JONES, Esq.

Honorary Secretaries.

Rev. B. DAVIES, Ph. D.
E. B. UNDERHILL, Esq.

Council.

Rev. J. ACWORTH, LL.D.,
Rev. J. ANGUS, M.A.
Rev. C. M. BIRRELL.
Rev. C. E. BIRT, M.A.
Rev. W. H. BLACK.
Rev. W. BROCK.
Rev. THOMAS BURDITT.
Rev. J. BURNS, D.D.
Rev. F. A. COX, D.D., LL.D.
Rev. T. S. CRISP.
Rev. B. EVANS.
Rev. B. GODWIN, D.D.
Rev. F. W. GOTCH, M.A.
Rev. W. GROSER.
Rev. J. H. HINTON, M.A.
Rev. J. HOBY, D.D.
CHARLES T. JONES, Esq.
G. F. KEMP, Esq.
GEORGE LOWE, Esq., F.R.S.
Rev. W. H. MURCH, D.D.

the purpose of presenting a testimonial to their long-esteemed pastor, Dr. Cox, in celebration of the thirty-fifth anniversary of his ministry among them. The chair was occupied by the Rev. D. Katterns. Upwards of four hundred persons sat down to tea in the chapel. After tea, one of the senior members having engaged in prayer, the proceedings were opened by the chairman, who read an interesting and suitable letter from Mr. White, one of the deacons, who was absent on account of severe indisposition. The testimonial was then brought in and presented to Dr. Cox, accompanied by an address, read by Mr. Luntley in the name of all the deacons, and on behalf of the church, expressive of their continued and unabated attachment to his person and ministry, and of such sentiments of affection and sympathy as the circumstances of the church rendered suitable. This address was responded to by Dr. Cox with much feeling and at some length. The other deacons, Messrs. Allard, Huxtable, and Hare, and a few of the older members, then gave brief addresses, in the course of which many interesting recollections of the events of preceding years were laid before the meeting, which imparted an additional zest to the pleasures and congratulations of the occasion. It was an eminently delightful, and, it is hoped, profitable opportunity, and evinced, in no ordinary degree, the spirit of harmony and love by which the church at Hackney has been so long distinguished.

The present was an elegant silver candelabrum, prepared under the direction of Mr. Percival Daniell, and valued at one hundred guineas. A massive and richly decorated tripod stand, supporting a chased column, surmounted by three branches, and so arranged as to form either a candelabrum or an epergne. The three sides of the base contained suitable inscriptions, and the workmanship, no less than the design, excited general admiration.

May a connexion so long continued, so prosperous, and happy, be yet a source of comfort to ministers and people for many years to come.

ANTI-STATE-EDUCATION SOCIETY.

An association has been formed under this name, the objects of which are to oppose all government grants for educational purposes; to assist, by every legitimate means, schools not receiving the government grant; to promote the establishment of day and evening schools, in connexion with Sunday-schools, and to extend and improve those already in existence; and to print and circulate tracts, pamphlets, &c. calculated to advance the objects of the Society. Resolutions were passed:—That in carrying out the objects of the Society a spirit of Christian courtesy shall always be evinced towards those who entertain contrary opinions; that this Society be composed of persons subscribing one shilling and upwards per annum to the Society's funds, and schools subscribing five shillings and upwards per annum, such schools to send one representative to the general committee; and that this Society be conducted by a committee of twenty-four gentlemen, including the treasurer and secretaries, to be chosen annually by the members and the representatives from the subscribing schools. Ministers favourable to the Society are considered honorary members of the committee. David Williams Wire, Esq. is the president; Mr. Daniel Pratt, Patriot office, Bolt-court, Fleet-street, treasurer; Mr. H. Denby, 17, Wellington-street, Blackfriars-road, and Mr. J. E. Tresidder, 11, York-terrace, Charles-street, Albany-road, Camberwell, Secretaries.

RAYLEIGH, ESSEX.

On Wednesday, May 19th, the village of Rayleigh witnessed a series of interesting services, such as cannot but be of rare occurrence. They were intended to celebrate the 50th anniversary of the settlement of the Rev. J. Pilkington at this place. Rayleigh was selected by the Essex Baptist Association as the first scene of their efforts in sending the gospel to those then totally neglected parts of the county, and thither they sent Mr. Pilkington, as their first missionary or itinerant. Last year the association celebrated its own jubilee at Braintree, in Essex, and this year it was agreed to hold the annual meetings at Rayleigh, to celebrate the jubilee of Mr. Pilkington. After the usual business of the association had been transacted, Mr. Pilkington was addressed by the Rev. N. Haycroft of Saffron Walden, and presented in the name of the church and congregation, and his numerous pupils and friends, with a splendidly bound copy of Kitto's Biblical Cyclopædia and a purse of fifty sovereigns. Two other addresses followed; one by the Rev. J. Garrington of Burnham, presenting in the name of the teachers of the Sunday school, the Memoirs of Dr. Yates and Mr. Knibb; and the other by the Rev. C. Rust, of Colchester, presenting in the name of the scholars of the school, the last volume of the Congregational Lectures,—Dr. Hamilton on the future state of rewards and punishments.

The circumstances of the day were further commemorated by a most happy and clever poetical effusion by the Rev. — Jacob of Great Wakering (Independent) delivered at the public dinner, and again to a still larger auditory at a tea meeting in a spacious booth erected on Mr. Pilkington's grounds. All the events of the day, the religious services as well as the social meetings, were of the most cheering and animating description, and

we doubt not that while the heart of our venerable brother was made glad, many were led to admire the grace and goodness of God in all the great things that have been effected through his instrumentality during the last fifty years. May such instances of success in home missionary labours be greatly multiplied, and may our associated churches be encouraged to introduce the gospel in many more villages and large towns where there is still abundant room for their operations!

COLLECTANEA.

THE BAPTISM OF KING ETHELBERT.

This is the subject of a large fresco painting over the throne in the new House of Lords, executed by Mr. Dyce, and much lauded, as a specimen of his "great abilities." The figures are no doubt correctly drawn, and the colours faithfully applied: all that is wanting is—*truth*. The king is represented kneeling on the pavement, half-naked, with the crown on his head; beside him is a small font; before him stands Augustine, with something like a dish in his hand, apparently sprinkling the monarch. Call it what you will—*it is not Ethelbert's baptism*. Not a learned man in Europe will venture to affirm that it is. It is very well known that at that time the church of Rome, to which Augustine belonged, practised trine immersion. That immersion was the uniform practice of the Saxon church is an equally undoubted fact. Ethelbert's baptism could not have taken place in the manner described in the fresco. The bishops ought to have prevented the perpetration of such a blunder.—*Montreal Register*.

TRACTARIANS IN PARLIAMENT.

There is another fact, or class of facts, demanding the most serious consideration of electors. It has been said, and we believe truly, that ten resolved men in the House of Commons, having fair abilities, with courage and perseverance, could attain any object which they had agreed to pursue. Now, in the last parliament there was but one tractarian member, but in the present parliament there are upwards of forty; and these men ought to have been the objects of a jealousy ten times more keen than that which O'Connell and his openly Roman catholic followers have excited. But it is probable that not ten of our readers are aware of the fact we here state, and that not five of the forty constituencies are aware of the principles of their representatives, or of the tendencies of those principles. These facts will be startling to our readers, but they must look a little further, and ask the question—If, in the short period between the first formation of the tractarian conspiracy and the last general election, the candidate class included upwards of forty successful tractarian aspirants for parliamentary power, how many may be expected now, the process of preparation having gone on ever since?—*Oxford Protestant Magazine*.

GERMAN SCHOLARS.

The following account of some of the distinguished literary men in Germany is extracted from the European correspondence of the 'Providence Journal':—

Professor Boekh is probably the greatest living philologist. His name will stand hereafter as the Wolff, or the Heyne of his generation. He is the rector of the University for the present year, and though somewhat advanced in life, is still in the possession of great mental and bodily vigour. Professor Ritter is an older man than Boekh; he is undeniably the first geographer of the age or any age. The great work which he is now writing has already reached six immense volumes, and embraces only the continents of Asia and Africa. He has himself introduced many new and valuable ideas into this science, in fact, he has in a great degree created the science and given it a most important rank among the other natural sciences. A gentleman told me that he saw recently in Professor Ritter's study, twenty big volumes of fine manuscript, containing only the names of books cited in his great geographical work. Professor Ritter is a large framed man, with a high, broad forehead, deeply indented in the centre, and a hale, florid, and benevolent aspect. Professor Encke, the astronomer, who discovered the comet which bears his name, and which is so important to the world of science as strengthening, if not confirming, the theory of a resisting medium in space, is a short man, with a rough hewn and hard-favoured countenance. He is a greater mathematician than brilliant theorizer; and deep mathematical lines, traverses, sines, and cosines plough every square and corner of his visage.

Dr. Neander, the most distinguished theological professor of the university, is a reformed Jew, and his name, chosen by himself, after the manner of the old scholars, from the Greek, has reference to this change of sentiment. He is now engaged in writing a Church History, of great labour and learning, and has already completed ten volumes. He has also published a "History of the Apostolic Age," and "The Life of Jesus," the latter having been called forth by the celebrated work of David Strauss, called "The Life of Jesus," which occasioned not many years since, so much movement in the theological world. Professor Neander, though one of the most amiable, kind-hearted, and excellent of men, is nevertheless quite eccentric in his appearance and manners. It

is a singular sight for a stranger to behold him for the first time at his desk in the lecture room. He is rather an under-sized man, and wears a long black frock coat or surtout, and high boots reaching to his knees. His complexion is swarthy, his hair black and thick, coming down over his forehead, and his shaggy eyebrows wholly conceal his eyes from view. He always stands when he lectures, fastens his eyes upon the floor, and leaning his arms on the desk above his head, he pulls to pieces a quill which is invariably provided for him, and which seems to be necessary to secure for him an easy flow of thought. He speaks with a strong voice, in measured and almost evenly-timed sentences. When more than usually excited by his subject, he wheels off from the desk, and turns his back to the audience, his face all the while working, and his mouth opening, as if his ideas came to him in spasms. But the unfavourable or undignified impression which this odd manner may at first excite, soon wears off, when one has listened for a short time to the beautiful, flowing, and scholastic language, the noble and original style of thought, and the sincere, suggestive, and impressive teachings, of this truly learned and great theologian. Professor Ranke, the historian of the popes, holds at present the office of Royal Historiographer. He is still in his prime, and though he has already accomplished much, much more is expected of him. Though small in stature, he has a high, commanding, intellectual forehead; his manners in the lecture room, like those of Neander, are exceedingly eccentric, and his style of delivery to the last degree unpleasant and incoherent.

ARRIVAL OF THE "JOHN WILLIAMS."

We have much pleasure in announcing the safe arrival of the missionary ship, John Williams, Captain Morgan, after a prosperous passage of ninety days from the Islands, viâ Cape Horn, having on board as passengers, the Rev. C. Barff and Mrs. Barff from Huahine, Rev. A. Buzacott and Mrs. Buzacott from Rarotonga; and the Rev. W. Mills and Mrs. Mills from Samoa, with a number of the children of the missionaries, sent home for education. Our brethren confirm the intelligence recently received in this country, of the return of queen Pomare to Tahiti, and the surrender of the patriots to the forces of the protectorate.—*Missionary Magazine.*

THE BIBLICAL REVIEW.

The Biblical Review will henceforth be published in quarterly numbers, at the price of three shillings, and the first number of the new volume will appear on the first of July. —*Biblical Review.*

EDITORIAL POSTSCRIPT.

Our friends in Canada have issued the prospectus of a monthly religious periodical, to be called "The Colonial Protestant." It is to be edited by Messrs. Cramp and Bosworth, who expect to receive the assistance of other ministers of various denominations, and announce that it is to be free from denominational bias. Communications for it are to be addressed, "To the Editors of the Colonial Protestant, Montreal."

Two pamphlets have recently been published by Dr. Kalley, late of Madeira, which, through an oversight have not been noticed, as we intended them to be, in an earlier part of this number. One is entitled, "A short Statement of Dr. Kalley's Case; his Expulsion from Madeira, by Outrage, in Violation of the Treaty between Great Britain and Portugal; and the subsequent Proceedings of the British Government. By Robert Reid Kalley, M.D." The other is called, "Recent Facts, showing how Popery treats the Civil Rights of Protestants at the present day. By R. R. Kalley, M.D." The part of the "Case" which will surprise the British public the most is not the conduct of the Madeira mobs, or of the Portuguese authorities, but that of the English Secretary for Foreign Affairs. Lord Palmerston has not only failed to obtain from the Portuguese government property which is unjustly detained, but has avowed, in his correspondence, an extraordinary principle, of extensive application. That treaties entered into by Great Britain cannot protect its subjects in foreign lands from the consequences of breaking the *laws* of the countries in which they reside is perfectly fair; but Lord Palmerston goes the length of saying, that the treaties have not for their object the protection of British subjects who "offend the *prejudices* of the native population, or of the authorities of foreign states!" If the fact be so, how few are the countries which Englishmen—not to say protestants, dissenters, or baptists—can safely visit! An Englishman in many parts of the United States would according to this doctrine, be abandoned to mob law, and would gain no redress, if he had offended "the prejudices of the native population" by allowing a coloured female to take his arm in the streets, or sitting down with a coloured man at his dinner table.

The Trustees of the Hymn Book, commonly called the New Selection, have voted to the widows of ministers at their annual meeting which has just been held, a larger sum than in any former year. We fear it is not understood as universally as it should be that this is the *only* hymn book from which baptist widows derive any advantage. Since its first publication the sale has amounted to 170,874 copies, and the sum distributed to £2,466.

THE MISSIONARY HERALD.

BAPTISM IN THE "GRANDE RIVIERE," HAITI.

AFRICA.

DEATH OF MRS. NEWBEGIN.

A few weeks ago we learned with great regret that the state of Mrs. Newbegin's health was such as to require imperatively her return to this country, and that it was not supposed that she could ever venture to Africa again. A letter from Mr. Newbegin, dated Cameroons, Feb. 5th, contains the following mournful supplement to previous communications:—

In my last I wrote to you under the pressure of heavy affliction, and in the prospect of a speedy departure from my work for a season. The illness of my dear wife was a matter which gave us all the greatest alarm. That that was not unfounded the event has proved. Death has done his work, and the affectionate partner of nearly four years, who crossed the Atlantic for me, and who ever since has been the sharer of all my joys and sorrows—and the latter you know have not been few, is fallen with brethren Thompson and Sturgeon in the African mission. I did not anticipate this at the time I wrote, although I was anxiously awaiting an opportunity for conveying her to a more congenial climate. Her end was peace, and her hopes were fixed upon the sure foundation. Her zeal for Africa, which I can assure you was of the highest order, continued unabated, nay, increased with the increase of infirmity. Her dying injunctions to me were not to forsake Africa, but remain faithful at my post, which, with God's help, I shall do, although I feel that the climate is such as to make me certain that a lengthened course of labour cannot be expected, either by me or any other European missionary. We have lasted for some time, but death is mowing us down, and has not done yet. Almost all of us are feeling more and more the inroads that are being made in our constitutions.

Perhaps you have read the small note from Dr. Prince on the evening of my wife's death. It was impossible for me then to write to you, for it was in the midst of the hurry of departure for the burial at Bimbia. All the symptoms spoken of in my last continued on the increase until Sunday the 10th ult., when premature labour came on. I expected no less than that she would sink in a few hours after it, and informed her of my fears; this, however, gave no uneasiness, and she passed through the season of trial (which in her exhausted state was very severe) better than we could have anticipated. I did now begin to hope for the better. For two days she did not seem to go back, but all the irritation remained. The uncontrollable pulse, the hacking cough, which rendered the application of a blister imperative, the irritable stomach, which for six weeks had been a source of constant distress, did not abate, but increased, until her exhausted frame was weighed down and sank. She consoled me as well as her failing voice allowed, expressed great joy in the presence of her God, and on Saturday, 16th of January, she fell asleep. I forbear entering into a detail of the grief I feel or the amount of loss I sustain; that can only be estimated by those who are co-workers with me. I commend myself to your prayers, for it is only from on high I can meet with support. It may be remembered by you, dear brother, that Mr. Hinton, at our valedictory service, warned my departed brother and myself by no means to go if we could not sacrifice wife, and child, and all. I have done so: I do not repent. If, however, in the midst of his many engagements, Mr. Hinton could spare me time for a line of consolation, I should esteem it very kindly, as from one who once from the pulpit spoke words of peace to the inquiring soul who now in eternity is joining the song of the general assembly and church of the first born.

The loss I sustain adds not a little to my worldly cares, and in sickness, which is often, to my wants, which no other can alleviate. It is the "Lord's will, let him do what seemeth him good." Could I see one convert, I would say "it is enough." Oh, when is dark Isubu to be enlightened?

RETURN OF MRS. STURGEON AND MRS. SAKER.

In a letter from Clarence, dated Feb. 24th, Mr. Clarke says, "The Ethiope sailed at nine o'clock, P.M., on Monday, with sisters Sturgeon and Saker. Mrs. Sturgeon has ever commanded the respect of all. She has quietly and diligently employed herself in doing good, and been most circumspect and exemplary in her

conduct. She is greatly beloved by the people, and by all of us. Mrs. Saker's case is a most distressing one: she deserves and needs your most tender sympathy. The child will, I fear, not live to reach England, nor her husband to see her return. He is however bearing up well."—It affords us pleasure to add that these friends have arrived, and that their health has been in some degree improved by the voyage.

VISIT OF THE DOVE TO JAMAICA.

It was not finally determined at the date of our latest advices, but from their tenor there appears to be a strong probability that the Dove has sailed ere now for the West Indies. The health of some of the natives of Jamaica who settled at Fernando Po is declining, and it is thought desirable that they should return; and Mr. Clarke says, "Before this reaches, you will have returned, I hope, after accomplishing much good, and I may be on the way to the shores of Jamaica. This is, however, still uncertain. We are going on quietly, though greatly tried by affliction. The captain cannot stand it much longer; and if the Dove is not allowed to depart, he will probably have to leave her for a season to seek restoration to health. Brother Duckett is again ill with his complaint, and a voyage to Jamaica might be blessed to his restoration. Brother Phillips is here with his sick wife, and wishes on her and on his own account to return. Mrs. Clarke is very feeble, and often very ill. I am shaken by anxiety and toil; and though the departure would be leaving the mission very low, still, a speedy return would I hope revive it greatly. I do hope an increased good would be done to Jamaica, for God can work by the feeblest instrumentality. Brother Saker is really more like a man near to death than a labourer fit to remain; but such is the state of Cameroons, and his right feeling towards it, that he cannot think of leaving at present."

FERNANDO PO.

Dr. and Mrs. Prince continue for the present at Clarence, and the Doctor has received from the governor, Captain Becroft, written permission to remain there. Dr. Prince says, Feb. 26th:—

I have advised you that Miss Vitou is at present continuing her residence at the late Mr. Sturgeon's. Should that house be tenanted by Captain Becroft, then Miss Vitou will reside at the teacher's cottage, within a few yards of my dwelling, and formerly occupied by Newman.

She will continue those services in the day and Sunday school for which she was engaged by Mr. Sturgeon, and will, I have no doubt, be blessed as a spiritual instructor to many of the adult and growing females as she has already been. She will also do what she may be able in the superintendence of Mrs. and Miss Johnson, the teachers of the infant school. Mrs. Prince is also intending to give private instructions in the English language, and other elements of a plain education, to those two young women, and will assist them to the understanding and practical use of the book, "The Infant School Teacher's Guide." Miss Vitou will require some assistance in the day-school from one of our more intelligent male members of the church, and I expect that William Smith, who formerly accompanied brother Merrick to Cameroons, will render it, and be other ways very serviceable to me, both in church and domestic affairs.

I truly hope and prayerfully desire your minds may be impressed with the propriety of supplying a duly qualified schoolmaster to this station, and that you will speedily act out the conviction.

On Wednesday afternoon we had a joyous festive meeting with 150 children. Twenty pounds of flour were converted into plum-cake, and they were well drenched with richly sweetened tea. The place of rendezvous was gaily decorated by Captain Milbourn with shrubs, flowers, and flags. Twenty-two monitors and as many good scholars, were rewarded out of such things as we had suitable as gifts to boys and girls. The merriment was great.

On Wednesday morning I met brethren Saker, Clarke, and Milbourn to converse on the subjects of the disposal of the property at Clarence and the going of the Dove to Jamaica.

WEST INDIES.

JAMAICA.

Our brethren in this island are suffering from a new source of alarm and anxiety, in consequence of a despatch received by the Governor from the Secretary for the Colonial Department, Earl Grey, proposing the re-establishment of compulsory labour for the negro children, under the name of education in Industrial Schools. His lordship suggests that "in countries where food is so cheap as it is in the West Indies, and labour so dear, there must be peculiar facilities for enabling industrial schools to pay a proportion of their expenses, unless the children be taken from them at a very early age;" and that it would be exceedingly desirable that besides gardens and provision grounds, there should be "some ground cultivated in canes or other staples of exportable produce, so that the children may be exercised in that species of cultivation in which it will be generally speaking most expedient that they should be afterwards employed." He rightly judges that this industrial system would probably obtain "the support and assistance of some parties who would not be equally quick to discern the more general bearings of education upon industry;" expresses his "hope that the legislatures of the colonies will acknowledge the paramount importance of causing such schools to be established, and will make such provision as may be required for the purpose;" declaring that he should not object, on the part of the Crown, to a tax for this purpose falling directly upon the people at large, or "be averse to any well considered law which should constrain the parents of children, not exceeding a specified age, to send such children to school, under a penalty for neglecting to do so, unless for cause shown, and to pay a specified sum for their schooling." Respecting this scheme, one of the senior missionaries says, "You will see at once that if the proposed plan be carried out, the liberties of our people, and especially of the rising race, will be completely swept away." Another says,

This scheme will increase taxation, fetter the mind of the rising peasantry, and be destructive to every principle of manly independence. It will prove disgustive, a secret hatred will be felt towards education. As it will be thus conducted, compulsion, fine, taxation, are to be the chief elements to be employed in the carrying on of this scheme. The fathers of the rising generation were slaves compelled to toil in the cane-field against their will, the children are to be compelled, not by their natural guardians, but by their assumed protectors, to learn the elements of lettered instruction, and to submit to a training that shall degrade them into mere machines to be ready to be used for any political purpose, or for the advancement of the state religion.

The state church is silently but effectually spreading its network over the island of Jamaica, and will do so until not a nook or corner is left without its cankering, corroding influence.

At Montpelier, near Mount Carey, Lord de Walden, before he left the island, prepared his plan to upset, if possible, dissent in that district. At a recent vestry meeting in this parish, £300 was proposed and carried towards the building of an episcopal church on his lordship's estate, ten voting for it, ten against it, the casting vote being given by the chairman. This is the beginning. If once a place is to be built, if the vote had been only £10 this year, another sum would be required next, and the parish have a perpetual burden, even from generation to generation.

To show the recklessness with which the state church supporters proceed, one of the members of the vestry board showed that in the parish and immediately contiguous, there were

Ten Baptist places of worship, seating	10,500
Five Presbyterian, seating	3,150
Four Episcopalian, seating	2,700
Four Methodists, seating	2,000
One Moravian, seating	600
Three Roman Catholic, seating	250
One Jewish, seating	150
	19,350

This accommodation is good for a population of about 25,500, and yet in its face we are to have a new episcopal place in a district

where in the neighbourhood there are three Baptist, two Methodist, one Episcopalian, one Catholic, and one Presbyterian place, capable of seating upwards of 4000 persons.

Again, in the Trelawny vestry, a new Episcopal church is proposed to be erected near New Birmingham, where also there is plenty of accommodation provided for the population. My firm and decided opinion is, after mature deliberation, that the state church is the greatest curse under which this island groans; that it is a hindrance to the advancement of piety and knowledge, and if the school movement is to be tacked on to it, then farewell to freedom: the cup of liberty will be poisoned, and the highest hopes of the friends of emancipation will be blasted.

You may think that I write strongly, but be assured half my fears are not expressed, nor half the evils we perceive related. We must have the sympathy, the support, and the watchful care of British friends with us, and aid us in the overthrow of a system repugnant to the conscience and peculiarly oppressive to those who are desirous of maintaining the principles of civil and religious liberty.

BAHAMAS.

It affords us pleasure to learn that the health of Mr. and Mrs. Littlewood is sufficiently improved to have permitted their return to New Providence. Mr. Capern writes, May 1st:—

I am happy to say, that our esteemed colleagues, Mr. and Mrs. Littlewood, are arrived at Nassau; Mr. Littlewood in better health than we had expected to see him. Mrs. Littlewood is weak and poorly, but we are not without hope that she will improve. I hope that we shall work in harmony and with success, whilst we are together at this station.

I am forthwith to set off for the islands, leaving brother Littlewood to attend to the churches on New Providence, but not without some fears that he will have too heavy a tax laid upon his strength. But my visit will not be very long at present, lest he should find his strength again fail. Two months more, and the hurricane season will commence, and during this season we shall have to confine our labours almost entirely to New Providence, as travelling, or rather sailing, is perilous. If at the end of this season our brother's health shall continue good, we can then divide the labour without apprehension.

HAITI.

Two natives of Haiti have been baptized by Mr. Webley in the Grande Riviere, at a spot a representation of which, as sketched by Mrs. Webley, is prefixed to this sheet. The following is Mr. Webley's account of the interesting transaction:—

In my last I apprized you of my intention to baptize prior to my communicating with you again, and I have now much pleasure in informing you, that I have administered the rite of baptism to two natives, who have long given evidence of true conversion, and whom Mr. Francies hoped to baptize just before his fatal illness.

There are three others, of whom I entertain every hope, whom I wish to stand over as inquirers for a short time. The names of those who were baptized, on the first sabbath in the present month, are Mrs. Reed and Miss Huntington, a daughter of the said Mrs. Reed by a former marriage. This was a long looked for and a happy day with us all; rendered the more happy by the prospect of a disappointment, as will appear in the sequel. On the Wednesday evening I had published the service, and as early as Friday the rumour had spread that a band of police were ordered to be on the spot so as to prevent the baptism, as it was said that we were about to interfere with public order, and thereby to break the thirty-third article of the constitution, which states that "tous les cultes sont également libres, que chacun a le droit de professer sa religion et d'exercer librement son culte, *pourvu qu'il ne trouble pas l'ordre public.*" As this information was well authenticated, I made it my business to inquire of Le General de la Ville if such measures had been taken, and if there was any impediment in the way of my baptizing. He assured me that I could not hold such a service unless I had had permission from Le Secrétaire d'Etat to do so, as he was strictly enjoined to preserve the public peace and order. I in vain remonstrated with him—of course with all due respect—and assured him that Mr. Francies had previously baptized without such permission, and that then order was preserved. His reply was, that through his not doing so the priest had written to the Secrétaire d'Etat,

stating that a great uproar had been occasioned by the baptism.

With this I left him. Determined, however, not to be foiled in my attempt to gain my point, I proceeded to one of the Conseil des Notables, and made known to him my design. Happily he received me more favourably, and told me that there was no reason why I should not carry it into effect; that though in the previous case the Secrétaire d'Etat had been written to, he had assured him that order was preserved, and that there the matter ended. He told me, moreover, that I must give a written declaration of my determination, that he would sign it on behalf of the Conseil des Notables, and that would, in all probability, secure the permission of the General.

This proved to be the case, but after his permission I had to obtain that of the General de l'Arrondissement, as well as that of the Commissaire de Police. Having succeeded with all these, I returned home in triumph to await the coming day. In the morning we were aroused, *à la bonne heure de trois heures*, by a vast concourse of persons assembled around our dwelling.

At five o'clock we held a short service in the chapel, which was crowded almost to suffocation. After this we set out for the appointed place of baptism in the Grande Riviere, followed by a multitude of people, perhaps not less than a thousand, where I held another short service, in which I implored the divine blessing, read some parts of scripture referring to the ordinance, and gave an address explanatory of the rite, after which I proceeded to baptize. In the evening I administered the Lord's supper to the candidates, and to the two who had previously been baptized, as well as to the mission family. At this service we had a larger number than has ever been seen in our little place of worship, for within and without the chapel it is supposed there were more than three hundred people. This, amidst all our privations, was a hallowed season, and I have reason to believe that upon the minds of most a favourable impression was produced. Thus ended this happy day. O that this may be an earnest and a pledge of what God is about to do with us!

The letter which furnishes this information is dated Jacmel, April 22nd. Mr. Webley speaks of himself and his female coadjutors as pressed beyond measure with increasing demands on their time and attention. Miss Harris and Miss Clarke, who have now sixty-four scholars, begin to find their health affected by their onerous duties. He has also been unwell himself, and has found it necessary to suspend some of his engagements. There is a fine opening for a good boys' school, he states, and it is important that one should be established. "A good school," he says, "would almost infallibly secure our stay on the island, such is the thirst for education among high and low."

HOME PROCEEDINGS.

PUBLIC ANNUAL MEETING.

As space could not be afforded in our last number for the resolutions passed in Exeter Hall on the 29th of April, Joseph Tritton, Esq., in the chair, it will be convenient that they should be recorded here.

The Rev. E. Hull commenced the service, by giving out a hymn and engaging in prayer.

The chairman having addressed the meeting, and the Secretary having read the Report of the proceedings of the year, and S. M. Peto, Esq., a statement of the treasurers' account, the following resolutions were adopted unanimously.

On the motion of the Rev. D. Katterns, of Hackney, seconded by the Rev. John Stock, of Chatham:—

I. Resolved,—That the Report, of which an abstract has been read, be received; and that this meeting offers grateful acknowledgments to the God of all grace for the success which he continues to bestow upon the Baptist Missionary Society and kindred institutions, and adverts with special interest to the progress of the mission in parts of India, and to the commencement of missionary operations in connexion with the Society at Madras.

The Rev. C. M. Birrell and the Rev. Joseph Angus, secretary to the Society, being called upon by the chairman, gave a report of their visit to Jamaica, after which,

On the motion of John Sheppard, Esq., of Frome, seconded by J. L. Phillips, Esq., of Melksham:—

II. Resolved,—That this meeting, on receiving their beloved brethren, the Rev. Joseph Angus, the

secretary of the Society, and the Rev. C. M. Birrell, after their visit to the churches and missionaries connected with the Baptist Missionary Society in the West Indies, takes occasion devoutly to express heartfelt gratitude to Almighty God for the preservation of their lives, and of their health, and for the protection afforded them in their various journeys and voyages, and for those valuable offices of Christian sympathy and love which he enabled them to discharge, so greatly to the comfort of those whom they visited. The meeting also would offer to their brethren the most affectionate congratulations on their return to their native land, with the assurance of augmented esteem and love. Nor can the meeting omit to refer, with a deep sense of obligation, to the generous munificence of that distinguished friend of the Society by whom the deputation were entrusted with so large a sum from which to minister to the pressing necessities of some of the Jamaica pastors, and by whom the expense of the deputation has been guaranteed. And in conclusion, that this meeting reviews with satisfaction the steps taken by the Committee in the appointment of the deputation, and ventures to express its earnest hope and belief that the benefits resulting from it will, under the divine blessing, continue to be experienced for many years to come."

On the motion of the Rev. W. Fraser, seconded by W. H. Bond, Esq., of Truro:—

III. Resolved,—That the cordial thanks of the Society are due to William Brodie Gurney and Samuel Morton Peto, Esqrs, the Treasurers, to the Rev. Joseph Angus, the Secretary, and to the members of the Committee, for the services they have severally rendered to the Society during the year; also to the Ladies', Juvenile, and other Auxiliaries which have contributed to its funds, earnestly entreating them to continue these efforts, and, wherever practicable, to increase them.

The meeting then sang a hymn, and, the Rev. Dr. Steane having pronounced a benediction, adjourned.

ARRANGEMENTS ON BEHALF OF JAMAICA.

It will be remembered that a part of the duty confided to the deputation which recently visited Jamaica was "to confer with the brethren there on questions which have arisen since the independence of the churches." These questions related principally to the nature and degree of connexion to subsist between the ministers and churches there and the Society. Our friends in the island were anxious that the Society should exercise influence there, in ways which seemed to the Committee to be inconsistent with that perfect independence to which self-supporting churches are entitled. The deputation found accordingly a prevalent and strong conviction that it would prove injurious to the churches if the Committee were to leave them at present to their own guidance, and withdraw the superintendence and protection which they feel to be still needed. When Messrs. Angus and Birrell were about to leave the island, a general meeting of missionaries and pastors was held, at which their views were embodied in a series of resolutions to be forwarded to this country, with an earnest request that the Committee would accede to them. They were these:—

1. That the Deputation be requested to represent to the Committee the desirableness of placing those missionaries who have been sent out by them between January 1840 and April 1845 on the same footing as those who were sent out previous to that period; and as the same is defined in the Resolutions of the Annual Meeting of April, 1845.

2. Some doubt having arisen as to the position of brethren in this island who were accepted by the Society, and sent out to aid in supplying stations as preaching schoolmasters at the request and charge of individual missionaries; and the Deputation having stated that the Committee could not regard them as having any pecuniary claim on the Society,—Resolved, "That in all cases where such brethren are pastors of churches, with the consent of the Committee, they be regarded by the brethren generally, as occupying a position as honourable as their own; and that so far as their position in reference to the Committee is concerned, the Committee be requested to consider them (should the proposed Widows' Fund be formed) as eligible to all the benefits of that fund, on the terms that may be laid down for other brethren."

3. The question being raised whether in case the health of any one of the missionaries fail, and he be compelled to relinquish his labours in Jamaica, the Committee regard the Society as responsible for the expenses of his return to England. The Deputation explained that the practice of the Society in such cases is to meet as much of the expense of a missionary's return as may be necessary; but that whenever the church over which he presides is able to meet all the expense, or part of it, the Committee rely on their help. Resolved, "That this explanation be regarded as satisfactory."

4. The question being raised whether in the event of the churches in Jamaica being unable or unwilling to support their pastors,

missionaries sent out by the Society have any claim to be taken home at the expense of the Society; and the Deputation having explained that by the words "full and final discharge of all claims whatever," it was certainly contemplated by the Society that such a case would not arise, and need not be provided for, Resolved, "That the Deputation be requested to represent to the Committee the great desirableness of placing all the brethren sent out previous to 1845, on the same footing in this respect as any missionary of the Society; i. e. that if the pecuniary circumstances of the churches are such as to make it necessary in the judgment of any of these brethren to leave Jamaica, he be regarded as free to write to the Committee in reference to such circumstances; and that the Committee be free to consider his application, and, if they deem it right, to aid in providing for his removal from the island in such a way as the facts of each case may seem to justify."

5. A question having arisen as to the position of pastors in Jamaica not sent out or taken up by the Committee, but occupying property now in trust for the Society, the Deputation explained that the Society cannot regard them as having any claim upon their funds under any circumstances, though the Committee will be quite prepared to concur in their occupying trust property on the same terms and conditions as those pastors whom the Society sent out, and which are contained in the trust deeds, or in the accompanying resolutions.

6. That the Committee be respectfully requested to give their aid and sanction in reconveying, as it may be found convenient, all chapel property in Jamaica connected with the Society, on such trusts as are expressed in the model deed now laid by the Deputation before the brethren: and at the same time to pass a resolution not to sell any of the chapel property without the concurrence of a majority of ministers in the island appointed in conformity with the subsequent resolutions.

7. That in the opinion of the brethren, it is exceedingly desirable in the present state of the churches in Jamaica, that the accounts of each station, after being duly audited and signed on behalf of the church, and entered in the church book, should be forwarded early in January to the Committee, with a request that they will examine the same, and give to the church from time to time such suggestions and encouragement as the pecuniary circumstances of each may seem to demand; and that the audited accounts of every church applying for a minister, be laid before any one who may be selected for it by the Committee, for his information and guidance.

8. That the Committee be respectfully requested not to concur in the occupancy of any chapel now in trust by any minister, unless he acknowledge the debts shown by the audited accounts of the church to be due upon the chapel for building and other than casual repairs; and undertake, if required, to meet from the income of the church, the interest and so much of the principal as the annual receipts will allow; and unless he accede to the resolutions now adopted.

9. That while the brethren disclaim all interference with the independency of the churches, they respectfully suggest that the Committee should not allow chapels now in trust to be taken possession of, except by such ministers only as are known to the Committee to be of good character, and are of good standing with the majority of the pastors of the churches, appointed in accordance with the present trust deeds or these resolutions.

10. That in case any church in Jamaica apply to the Committee for a pastor, they be requested to inquire for and obtain one, on receiving from the church at least one half of the expenses of his outfit; and on receiving the concurrence of the majority of the pastors who are members of the Missionary Fund, in charging the remainder to that fund.

11. That none of the foregoing provisions are understood to imply the existence of any pecuniary responsibility on the part of the Committee of the Baptist Missionary Society, whose funds are not to be regarded as at all liable for any expenses connected with the carrying on of the cause of God in this island; nor is it intended that they should interfere in any way with the resolutions adopted by the Society at their annual meeting in 1845, except so far as these resolutions may hereafter be modified by the Committee in compliance with the resolution in reference to missionaries sent out since 1840.

12. That it is distinctly understood that no minister who may be hereafter sent to Jamaica, or who may now, or at any future time, be pastor of a church in Jamaica, though not sent out or taken up by the Society, has any claim whatever on the Society for any purpose in consequence of the resolutions now adopted, or in consequence of the Committee of the Baptist Missionary Society acceding to them.

13. That in the opinion of the brethren it is most desirable, in order to revive and perpetuate a missionary spirit among the members of our churches, and to carry on the cause of God in this island and elsewhere, that a "Missionary Union and Auxiliary to the Baptist Missionary Society" should be formed, whose object shall be to obtain at least £1000 a year, or an average of one shilling from each member, to be sent home and devoted to such objects as the Committee of the Baptist Missionary Society may direct; it being suggested, that in the present state of the chapels and chapel debts in this island, a considerable part of this sum should be spent at the discretion of the Committee to meet chapel debts or aid cases of religious destitution in the island.

14. That we, whose names are attached,

heartily concur in all the foregoing resolutions, and will deem the adoption of them by the Committee as the harbinger of better times for the churches in Jamaica: they meet and will remove the misunderstanding that has unhappily arisen between some of the missionaries and the Committee: they define the position of all, and they contain provisions in reference to the chapel property in this island, and the control of it by the Committee, which we regard as just to all parties, while they will prove (as we hope) highly conducive to the peace and spiritual interests of the churches at large.

JOSHUA TINSON, Pastor, *Rio Bueno.*
JAMES M. PHILLIPPO, Pastor, *Spanish Town.*
Pastor, *Old Harbour.*
THOMAS F. ABBOTT, Pastor, *Falmouth.*
WALTER DENDY, Pastor, *Salters' Hill.*
J. HUTCHINS, Pastor, *Savannah la Mar.*
BENJAMIN B. DEXTER, Pastor, *Steward Town.*
JOHN CLARK, Pastor, *Brown's Town.*
SAMUEL OUGHTON, Pastor, *East Queen Street.*
DAVID DAY, Pastor, *Port Maria.*
GEORGE ROUSE, Pastor, *Port Royal.*
J. E. HENDERSON, Pastor, *Waldensia.*
BENJAMIN MILLARD, Pastor, *St. Ann's Bay.*
PHILIP H. CORNFORD, Pastor, *Montego Bay.*
JOHN MAY, Pastor, *Lucea.*
CHAS. ARMSTRONG, Pastor, *Gurney's Mount.*
EDWARD HEWETT, Pastor, *Mount Carey.*
JAMES HURFORD WOOD, Pastor, *Hanover St.*
THOMAS B. PICKTON, Pastor, *Bethtephil.*
G. R. HENDERSON, Pastor, *Bethsalem.*
THOMAS HANDS, Pastor, *Manchester.*
THOMAS GOULD, Pastor, *Coultart's Grove.*
ROBERT GAY, Pastor, *Refuge.*
JAMES HUME, Pastor, *Mount Hermon.*
SAMUEL JONES, Pastor, *Manchioneal.*
WILLIAM TEAL, Pastor, *Mount Angus.*
SAMUEL HODGES, Pastor, *Sturge Town.*
HENRY BLOOMFIELD, Teacher, *Jericho.*
JABEZ TUNLEY, Pastor, *Spring Field.*

At the Quarterly Meeting of the Committee, held at the Mission House in Moorgate Street, on the 16th of June, these Resolutions, a copy of which had been previously furnished to each member, were maturely considered. After hearing a variety of explanatory remarks from the deputation, and deliberating on the subject in its various bearings, the Committee resolved, first, that Resolutions 2 to 14 inclusive, be acceded to; and, secondly, that Resolution No. 1 be acceded to, subject to the approval of the next annual meeting. Another Resolution, having relation to the Widows' Fund, remains for future consideration; but this is altogether independent of the rest, and the Jamaica brethren themselves, while they propose it as desirable, agree that "If the Committee are compelled to decline all aid, their decision is not to influence in any way the foregoing Resolutions, nor is it to diminish the satisfaction of the brethren on their being adopted."

Questions that have occasioned long and perplexing correspondence are thus apparently settled, in a manner that is perfectly in accordance with the wishes of the brethren in Jamaica. May the practical working of the arrangements conduce to the comfort and usefulness of the Redeemer's servants both at home and abroad!

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Clarke, J. .....Dec. 1 & 22, Feb. 12.
		Duckett, A. .....Dec. 25.
		Fuller, A. .....March 16.
		Merrick, J. .....Dec. 12 & 22, Feb. 5, 9, & 12, March 15 & 16.
		Newbegin, W. ...November 25.
	CAMEROONS	Saker, A. .....Feb. 19, March 7.
	CLARENCE	Byl, L. .....Feb. 19.
		Clarke, J. .....March 20 & 21.
		Milbourn, T. .....Feb. 20.
		Newbegin, W. ...Dec. 31, Feb. 5.
		Prince, G. K. .....Feb. 19, 22, & 26, March 22.
		Saker, A. .....Feb. 24.
		Vitou, M. .....Feb. 17.
MERICA	BOSTON	Gould, —, & ors. Feb 27.
		Sharp, D. .....May 11.

	Halifax	Belcher, J.	May 12.
		M'Learn, R.	Dec. 2.
		Nutting, J. W.	March 31.
	Montreal	Cramp, J. M.	March 27, April 2, May 12.
	Quebec	Marsh, D.	May 27.
	New York	Littlewood, W.	April —.
Asia	Agra	Makepeace, J.	March 22.
		Williams, R.	April 19.
	Benares	Small, G.	Feb. 27, March 22, April 5 and 20.
	Calcutta	Thomas, J.	Feb. 6, March 8 & 20, April 7, 8, & 19.
		Wenger, J.	Feb. 6 & 18, April 7.
	Canton	Roberts, J.	Feb. 20.
	Chunar	Heinig, H.	March 26.
	Colombo	Davies, J.	April 15.
		Lewis, C. B.	Feb. 15, March 16, April 15.
	Intally	Page, J. C.	March 5.
		Pearce, G.	April 7.
	Jessore	Parry, J.	Feb. 9.
	Kandy	Allen, J.	April 15.
	Matura	Dawson, C. C.	March 12, April 15.
	Monghir	Lawrence, J.	Feb. 27.
		Parsons, J.	Dec. 31.
	Ning Po	Hudson, T. H.	Jan. 20.
		Macgowan, D. J.	Jan. —.
	Patna	Beddy, H.	Feb. 18.
	Samarang	Brückner, G.	March 15.
	Serampore	Denham, W. H.	March 6.
		Marshman, J. C.	Feb. 17.
	Sewry	Williamson, J.	Feb. 1.
Australia	Sydney	Saunders, J.	October 15.
Bahamas	Nassau	Capern, H.	Feb. 13, March 29, May 1 & 6.
		Littlewood, W.	May 1 & 11.
		Martin, L.	Feb. 13.
Brittany	Morlaix	Jenkins, J.	May 29, June 1.
		Jones, J.	April 29.
Haiti	Jacmel	Webley, W. H.	Feb. 22, March 22, April 22.
Honduras	Belize	Buttfield, J. P.	March 4.
		Crowe, F.	May 29, 1846.
		Henderson, A.	March 19.
		Kingdon, J.	Feb. 20, March 22, April 21.
Jamaica	Bethtephil	Pickton, T. B.	April 25.
	Brown's Town	Clark, J.	April 5 & 20, May 4.
	Calabar	Tinson, J.	March 23, April 20, May 6.
	Falmouth	Abbott, T. F.	March 8 & 22, May 6.
	Jericho	Bloomfield, H.	April 21.
	Kettering	Knibb, M.	No date, received May 10.
	Kingston	Oughton, S.	March 25.
		Rouse, G.	No date, received June 10.
	Lucea	May, J.	March 8, April 5.
	Montego Bay	Cornford, P. H.	April 5, May 4.
	Mount Carey	Hewett, E.	March 6, April 5.
	Mount Hermon	Hume, J.	March 22.
	Port Maria	Day, D.	April 5.
	Refuge	Gay, R.	May 5.
	St. Ann's Bay	Millard, B.	April 26.
	Salter's Hill	Dendy, W.	March 8, April 5 & 19.
	Sligo Ville	Phillippo, J. M.	March 24.

	Spanish Town	Phillippo, J. C.	April 22, May 8.
	Stewart Town	Dexter, B. B.	April 16.
Netherlands	Amsterdam	Müller, S.	May 11.
Switzerland	Basle	Hoffman, W.	March 22.
	Geneva	Lafleur, T.	May 27.
Trinidad	Port of Spain	Cowen, G.	March 8, April 5.
		Law, J.	March 4 and 20, April 21, May 6.
Wurtemberg	Calw	Barth, C. G.	March 16.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

The ladies of Salters' Hall, for a case containing mills for corn, and a case of clothing and haberdashery, for the *Patna Orphan Refuge;*
The Baptist Tract Society, for a parcel of tracts, for *Madras;*
Mr. F. Nicholson, Plymouth, for numbers of the "Patriot," magazines, and tracts;
Mrs. Allen, Bristol, for a parcel of magazines;
T. C. M., for a parcel of magazines;
John Foster, Esq., Biggleswade, for a bale of clothing, for *Rev. John Clark, Brown's Town;*
A friend, for a parcel of magazines, &c.;
Rev. C. E. Birt, Wantage, for a parcel of cotton prints and fancy articles, for *Africa and Ceylon;*
Miss Pearson, for a parcel of fancy articles, for *Mrs. Capern, Nassau;*
Rev. M. Bissett, Stevenage, for a parcel of magazines;
Mr. R. B. Ridgway, for two parcels of clothing, for *Clarence, Western Africa;*
A friend (unknown), for a parcel of magazines;
Mr. Clayton, for a parcel of magazines;
Mrs. John Angus, Newcastle, for a parcel of magazines;
Rev. Dr. Hoby, for a bale of clothing, for *Rev. J. Merrick, Western Africa;*
Ladies' Working Society, Blackwater, by Mrs. Green, for a box of clothing and fancy articles, for *Rev. J. Clarke, Western Africa;*
Miss Campbell, for a parcel of magazines;
Mrs. Birt, West Clifton, for a box of fancy articles, for *Ceylon;*
Miss Wilkin, Hampstead, for a parcel of clothing, for *West African School;*
Friends at Lion Street, Walworth, by Mrs. Green, for a case of clothing and useful articles, for *Rev. John Clark, Brown's Town;*
Mrs. Nash, for a parcel of magazines;
Sunday School, Cromer Street, by Mr. T. Gapes, for a box of clothing, &c., for *Rev. John Clarke, Western Africa;*
Mr. Saunders, for a parcel of useful articles, for *the same;*
E. M., for a parcel of magazines;
Sunday School Teachers, Brixham, by Mr. John Smith, for a box of clothing, &c., for *Rev. P. H. Cornford, Montego Bay.*

Mr. Merrick has received the box of clothing sent to his care by Miss A. E. Taylor, of Worstead, and returns many thanks to the kind friends who contributed to the work. The robe, and that intended for King William, will be presented to him; and the Worstead friends shall in due time hear how they were received.

Mr. Merrick has received the letter of Master W. S. Dendy, of Mr. West's academy, Amersham, and though the box of clothing contributed by the young friends of the school, and others, has not yet come to hand, Mr. Merrick would return many thanks for the supply of valuable clothing which they have kindly forwarded.

The parcel of clothing, flannel, and tooth-brushes, kindly sent by friends at Sevenoaks, through Mrs. M. Palmer, has been received. The donors shall soon hear from Mr. Merrick.

The parcel of books from the Religious Tract Society, for the use of the Jubilee station, has come to hand safely. A few of them are already in use, and the valuable present will, we hope, prove a blessing to the station.

The large and valuable supply of books, slates, &c., from the Sunday School Union, has also been received. They arrived just when they were much needed, which has greatly enhanced their value.

The scripture illustration, from R. B. Sherring, Esq., for the use of the Bimbia school, &c., has come to hand in good order, as well as several valuable books, for which many thanks are returned to the kind donor.

Martha Vitou desires gratefully to acknowledge the receipt of various useful articles from Miss Forster, West Green, Miss E. Howard, Mrs. Luke Howard, Tottenham, and other friends.

The Committee of the Baptist Missionary Society thankfully acknowledge the following donations for the Mission Library :—

Two volumes of the Baptist Herald, from Rev. W. Dendy ;
Beaver's African Memoranda, from Mr. S. Stanger ;
Caste Opposed to Christianity, from the Wesleyan Missionary Society ;
Lectures on Romanism, by Missionaries in Calcutta, from Rev. J. Thomas ;
Narrative of Events in Jamaica, from Mr. S. J. Vaughan ;
Samuel Sharp's Bible, from I. J. Lewin, Esq.;
The Age of Great Cities, from a friend ;
Wenger's Doctrine of the Church, ditto.

Further donations will be gratefully received.

In the event of a copy of a work already in the library being sent, it will be placed in the library connected with one of the stations of the Society.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1847.—Continued from last Herald.

YORKSHIRE—*Continued.*

	£	s.	d.
NORTH RIDING AUXILIARY—			
Burlington	19	7	6
Driffield	5	18	9
Hunmanby	10	1	0
Kilham	2	11	7
Proceeds of Tea	2	0	0
Contributions	2	0	0
Malton	3	14	0
Contributions	7	7	6
Scarborough	32	1	0
Contributions	25	15	6
Do., for *Dove*	0	19	8
	111	16	6
Acknowledged before and expenses	63	8	6
	48	8	0
Salendine Nook—			
For *Dove*	3	5	1
Sheffield—			
Townhead Street	16	2	11
Do., Public Meeting	8	4	6
Do., Sunday School	3	15	6
Contributions	15	10	1
Portmahon	4	10	0
Do., United Communion	2	12	9
Rotherham	2	7	6
Do., Public Meeting	4	7	7
Contributions	1	4	6
Sutton in Craven—			
For *Dove*	3	0	9

WALES.

(Fuller particulars will be given in the English and Welsh Annual Reports.)

NORTH WALES.

ANGLESEA.

	£	s.	d.
Amlwch, &c., by Rev. H. Williams	15	5	0
Bellan	0	3	9
Bontrypont and Capel Gwyn	0	12	11
Llanfachreth	3	10	11

CARNARVONSHIRE.

	£	s.	d.
Bangor, by Mr. J. R. Morgan	11	15	0
Llanaelhaiarn	1	2	0
Llanllyfni, &c., by Rev. R. Jones	11	19	11
Nevin, by Rev. J. Davies	2	0	6
Pwllheli	27	16	4
Tyddynsion	2	18	4

DENBIGHSHIRE.

	£	s.	d.
Llangollen, &c., by Rev. E. S. Jones	9	2	0
Do., for *Dove*	1	2	0

MONTGOMERYSHIRE.

	£	s.	d.
Beulah	0	8	6
Contributions	0	5	0
Cumbenlan	0	2	8
Llanfair, Caercinion	0	10	11
Contribution	0	5	0
Llanidloes	0	4	10
Llanllygan	0	5	0
New Chapel	0	11	4
Newtown	8	9	6
Contributions	29	3	6
Do., by E. Evans	0	6	11
Do., Sunday School	0	12	6
Do., for *Dove*	2	8	4

SOUTH WALES.

BRECKNOCKSHIRE.

	£	s.	d.
Brecon—Watergate Chapel, for *Jamaica*	4	4	0
Brecon, &c., by S. B. Evans	25	2	9
Llanelly, by W. Roberts	3	15	4

CARDIGANSHIRE.

	£	s.	d.
Aberystwith, by Rev. E. Williams	9	0	0
Cardigan, by Rev. D. Rees	4	5	0
Verwig, by Rev. D. Rees	5	0	8

CARMARTHENSHIRE.

	£	s.	d.
Carmarthen, by Rev. H. W. Jones	8	9	6
Cwmfelin	1	5	0
Ffynnon Henry	0	15	0
Llangynog, Ebenezer	4	8	1

GLAMORGANSHIRE.

	£	s.	d.
Abernant-y-groes	1	10	0
Cardiff—Sunday School, for *Dove*	2	1	8
Dinas, for *Morlaix*	0	10	0
Glass House, near Cardiff—Sunday School, for *Dove*	1	2	9
Hengoed, &c., by Rev. J. Jenkins	6	4	6
Hirwain, by Rev. R. Evans	9	2	6
Maestag, by M. Edwards	2	0	0
Neath, by A. Curtis, for *Dove*	1	0	3

MONMOUTHSHIRE.

	£	s.	d.
Bethesda	1	10	0
Pontheer, Sunday School, for *Dove*	1	10	0

PEMBROKESHIRE.

	£	s.	d.
Beulah	0	15	0
Blaenywaun, by Rev. D. Rees	14	17	2
Fishguard, by Rev. R. Owen	2	5	0
Jabez, &c., by Rev. D. George	8	15	2
Martletwy	1	0	0
Penybryn, by Rev. D. Rees	3	8	1

SCOTLAND.

	£	s.	d.
Airdrie, Sunday School, for *Dove*	0	5	10
Auchencairn, for *do*	1	0	0
Bonnyrig	1	1	0
Do., for *Dove*	2	4	0
Edinburgh—			
By Rev. C. Anderson	1	0	0
By Miss J. Haldane	3	11	0
Do., for *Dove*	1	0	0
By Mr. Johnston	1	13	0
By Miss M'Kenzie & Susan Grant, for *Dove*	1	0	0
By Miss Campbell—			
For *Barisal*	10	0	0
Trinidad	10	0	0
Melbourne	20	0	0
Elgin, for *Dove*	1	10	0
Glasgow, for *do*	2	8	0
St. Andrews, for *do*	0	10	0
Stirling and vicinity	5	7	6
Westray, for *Dove*	1	7	0

IRELAND.

	£	s.	d.
Dublin	5	18	4
Do., for *Dove*	3	6	6
Nenagh	0	10	6

FOREIGN.

	£	s.	d.
Bahamas—			
Nassau	40	0	0
Blanket Sound	12	0	0
Benares	100	0	0
Colombo, &c.	191	4	10
Delhi ... T.	30	18	0
Dinagepore	36	2	0
Howrah	265	10	0
Jamaica, by Revs. Jos. Angus and C. M. Birrell	259	10	8
Monghir	74	4	9
Trinidad	21	0	0

Received by the Rev. P. J. Saffery and not previously acknowledged.

DURHAM.

	£	s.	d.
Shotley Bridge—			
Collection	0	16	10
Shotley Field—			
Collection	3	10	0
Contributions	0	15	6

NORTHAMPTONSHIRE.

	£	s.	d.
Aldwinkle—			
Collection	1	16	6
Proceeds of Tea Meeting	1	15	6
Contributions, for *Dove*	1	15	0
Ringstead—			
Collection	2	0	1
Contributions	4	3	6
Thrapstone—			
Collections	7	16	8
Contributions	9	6	6
Do., Sunday School	1	2	7
	18	5	9
Deduct for Baptist Irish Society	4	0	0
	14	5	9
Woodford—			
Collection	1	0	0

NORTHUMBERLAND.

	£	s.	d.
Broomley—			
Collection	10	10	0
Contributions	0	10	0

NOTTINGHAMSHIRE.

	£	s.	d.
Newark—			
Collections	4	11	0
Contributions	2	10	0

WESTMORELAND.

	£	s.	d.
Great Asby	0	6	0
Little Asby	0	5	0
Raisbeck	1	4	0
Winton	1	10	0
Wygillhead	0	3	6

WILTSHIRE.

	£	s.	d.
Bradford—			
Head, Miss	2	0	0
Trowbridge—			
Page, Miss ... A.S.	2	2	0

WORCESTERSHIRE.

	£	s.	d.
Atch Lench—			
Collection	3	7	3
Contributions	0	13	9
Kidderminster—			
Collection	3	12	4
Contributions	5	9	11
Do., Sunday Schools	1	17	4
Westmancote—			
Collection	4	7	0

SCOTLAND.

	£	s.	d.
Stirling—			
Contributions, for *Dove*	1	13	6

Received during the month of April, 1847.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.

	£	s.	d.
Annual Meeting at Exeter Hall	121	4	5
Do., for Juvenile Associations, at Finsbury Chapel	2	16	0
Annual Sermon at Surrey Chapel	28	4	7
Do., at Poultry Chapel	35	19	8
Alie Street, Little	8	3	2
Austin Street, Shoreditch	13	14	0
Brentford, New	11	10	6
Chelsea, Collection, &c.	20	0	0
Clapham	4	2	0
Islington Green	14	1	4
Tottenham	17	0	11
Vernon Chapel	3	8	0

Annual Subscriptions.

	£	s.	d.
Bailey, W., Esq.	1	1	0
Balls, Mr. J.	1	10	0
Balls, Mrs.	1	10	0
Bartlett, Rev. J., Marnwood	1	1	0
Bond, W. H., Esq.	2	2	0
Fauntleroy, R., Esq.	2	2	0
Gouldsmith, Mrs.	2	2	0
Green, Stephen, Esq.	2	2	0
Hassell, Mrs., Clapham, 2 years	1	1	0
Hoby, George, Esq.	1	1	0
Jones, C., Esq.	2	2	0
Lushington, Right Hon. Dr.	3	3	0
Meredith, Mr. J.	1	1	0
Newton, Mrs. E. P., Uxbridge	1	0	0
Newton, Miss E. P., do.	0	10	0
Oliver, Mr. James	2	2	0
Pontifex, Mr. R.	1	1	0
Saunders, Mrs.	1	1	0
Smith, W. L., Esq.	2	2	0
Smith, Mrs. W. L.	1	1	0
Smith, Miss M. E.	1	1	0
Steinkopff, Rev. Dr.	1	1	0
Taylor, Mrs., Whetstone	1	0	0
Williams, Thomas, Esq., Cowley	10	0	0

Donations.

	£	s.	d.
Bank Note, N.G. 21315	5	0	0
Boyce, Rev. T., the Executors of the late	100	0	0
Carto, Mr., box by	1	2	6
Denham, Mrs.	0	5	0
Friend, by Rev. Joseph Angus	30	0	0
Moore, Mrs., Homerton, for *Africa*	1	0	0
Smith, Margaret	0	6	0
Sutton, Mr., box by	1	1	2
Wilson, Mrs. Broadley	30	0	0

Legacy.

	£	s.	d.
Siggers, Mrs. A., late of Coine Engain	5	0	0

London and Middlesex Auxiliaries.

	£	s.	d.
Chelsea—			
Contributions, by Miss Vines, for *African Schools*	1	0	0
Church Street—			
Sunday School	5	10	0
Do., for *Dove*	1	10	0
Devonshire Square—			
Contributions, by Miss S. E. Green, for *Dove*	0	10	0
Hampstead—			
Collection	2	1	4
Sunday School	0	6	7
Maze Pond—			
Ladies' Association, for *Girls' School, Colombo*	10	0	0
Spencer Place—			
Juvenile Auxiliary	7	3	8
Tottenham—			
Sunday School Meeting	0	5	3
West Drayton—			
Collection	1	19	0
Contributions	1	11	9
Do., Sunday Schools	0	9	3

Bedfordshire.

	£	s.	d.
Ampthill and Maulden	3	18	9
Blunham	4	2	9
Luton, New Baptist Church, for *Ceylon*	6	0	0

Derbyshire.

	£	s.	d.
Swanwick, Riddings, & Amber Row, Sunday Schools	1	1	2

Devonshire.

	£	s.	d.
Bampton—			
Contributions, for *Dove*	0	8	0
Exeter, South Street—			
Collection, &c.	2	9	6
Prescott—			
Collection	1	0	6
Sunday School, for *Dove*	0	8	5
Uffculm—			
Collection	3	11	8

Dorsetshire.

	£	s.	d.
Bourton	3	5	4
Gillingham	3	4	1
Lyme Regis	4	6	0
Parley	0	13	0
Sherborne—			
Chandler, B., Esq.	3	3	0

Essex.

	£	s.	d.
Potter Street—			
Collection	2	5	4
Contributions	2	6	2
Do., Sunday School	1	8	0
Do., for *Dove*	0	12	6

Gloucestershire.

	£	s.	d.
Cheltenham—			
A. B.	5	0	0
Cirencester—			
Darkin, Rev. C.	2	0	0

Hampshire.

	£	s.	d.
Broughton—			
Contributions, for *Dove*	0	13	0
Forton—			
Contributions, for *do.*	0	14	0
Gosport—			
Blake, Mrs. A.S.	0	10	0
Portsea, Marie la Bonne—			
Sunday School	1	2	6

Hertfordshire.

	£	s.	d.
Bishops' Stortford—			
Collection	2	14	0
Hertford—			
Collection	3	0	0
Contributions	1	10	0
Sawbridgeworth—			
Collection	1	6	3
Ware—			
Collection	2	0	0

Huntingdonshire.

	£	s.	d.
Ramsey—			
Contributions, by Miss S. A. Mutton, for *Dove*	0	5	8

Kent.

	£	s.	d.
Borough Green—			
Contributions	1	15	0
Do., for *Dove*	0	15	0
Crayford	3	0	0
Smith, Mr. J. A.S.	1	1	0
Deptford, Midway Place—			
Collection	4	10	0
Sunday School	0	15	8
Gravesend, Zion Chapel—			
Collection	7	9	3
Meopham—			
Contributions	4	8	0
Do., Sunday School	0	10	0
Sevenoaks—			
J. G.	10	10	0
Town Malling—			
Collection	5	17	0
Contributions	4	15	0

Lancashire.

	£	s.	d.
Blackburn—			
Contributions, for *Dove*	1	10	0
Manchester, Union Chapel—			
Contributions, for *do.*	4	0	2

Leicestershire.

	£	s.	d.
Leicester—			
Paul, T. D., Esq.	10	0	0

Norfolk.

	£	s.	d.
Diss—			
Collection	6	13	11
Contributions	4	18	8
Do., Juvenile Association	8	18	1
Fakenham—			
Collection	4	13	6
Contributions	12	4	1
Do., Sunday School and Juvenile Society	1	16	10
Foulsham—			
Collection	3	11	2
Contributions	11	10	0
Ingham—			
Collection	10	7	6
Contributions	16	16	5
Do., Sunday School	0	9	5
Do., for *Outfits*	1	1	0
Do., for *Female Schools*	0	10	0
Lynn—			
Collections	10	16	8
Contributions	3	14	6
Do., Sunday School	2	3	4
Do., for *Schools*	0	16	4
Norwich—			
Collection, Public Meeting	45	0	0
St. Clement's—			
Collection	6	7	8
Contributions	8	17	7
St. Mary's—			
Collection	18	4	11
Contributions	131	6	11
Do., for *Dove*	1	1	10
Orford Hill—			
Collection	12	10	0
Contributions	1	0	0
Necton—			
Collections	4	3	8
Contributions	6	8	2
Stoke—			
Collection	3	15	2
Swaffham—			
Collection	7	7	0
Contributions	6	6	3
Do., Sunday School	2	8	0
Do., for *Jamaica School*	0	10	0
Do., for *Dove*	0	1	3
Yarmouth—			
Collection	3	17	1
Contributions	11	7	5
	371	14	4
Acknowledged before and expenses	357	4	4
	14	10	0

Northamptonshire.

	£	s.	d.
West Haddon—			
Contribution, by Mr. Cole	0	4	0

Somersetshire.

	£	s.	d.
Chard—			
Collection	2	8	7
Contributions	4	13	10
Cheddar—			
Contributions, for *Dove*	1	13	6
Horsington	1	0	0
Laverton—			
Contributions	1	13	4
Do., for *Dove*	0	4	0
Montacute	10	18	9
Norton St. Philip—			
Collection	2	7	6
Contributions	7	14	3
Wincanton	8	17	8

Sussex.

	£	s.	d.
Burwash—			
Noakes, Messrs.	1	0	0

Warwickshire.

	£	s.	d.
Birmingham—			
Barnett, E., Esq.	1	1	0

Wiltshire.

	£	s.	d.
Bratton—			
Griffin, Rev. T.	1	0	0
Devizes—			
Collections	14	5	5
Contributions	25	2	5
Do., Juvenile Society	4	0	0
Do., for *Dove*	1	0	0
Semley	1	17	0

WORCESTERSHIRE.

	£	s.	d.
Bewdley	3	0	0
Upton on Severn—			
Barnard, Mr. W.	0	10	6

YORKSHIRE.

	£	s.	d.
Bramley—			
Contributions, by Miss Trickett	1	0	0
Halifax—			
Contribution	1	0	0
Do., for *Dove*	2	10	6

SOUTH WALES.

CARMARTHENSHIRE.

	£	s.	d.
Penrhywgoch—			
Collection	1	9	6
Contribution	0	2	6

PEMBROKESHIRE.

	£	s.	d.
Salem—			
Collection	0	12	8
Contributions	1	4	0

SCOTLAND.

	£	s.	d.
Alfard—			
M'Combie, Mr. W.	1	1	0
Walker, Dr.	1	0	0
Dundee—			
Contributions, for *Dove*	0	17	1
Insch—			
Missionary Society	1	0	0
Perth—			
Ladies' Association, for *Female Education in India*	3	0	0

Received during the month of May, 1847.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.

	£	s.	d.
Alfred Place, Kent Road	2	11	6
Bow	5	6	8
Camberwell	40	0	0
Devonshire Square	34	17	7
Eagle Street	10	13	1
Eldon Street	2	15	3
Hatcham	2	5	0
Henrietta Street	10	3	9
Kensington, Silver St.	10	0	0
Kingsland, Union Row	0	15	0
New Park Street	20	14	8
Prescot Street, Little	11	11	6
Regent Street, Lambeth	21	10	0
Salters' Hall	17	6	6
Shoreditch, Ebenezer Chapel, Collection, &c.	2	3	0

Annual Subscriptions.

	£	s.	d.
By Mr. Boulton	20	0	0
Beeby, Mrs.	2	2	0
De Laney, Miss	1	1	0
Edwards, Mrs.	1	1	0
Giles, Edward, Esq., Clapham	1	1	0
Goodings, W., Esq.	2	2	0
Graham, T., Esq.	1	1	0
Hunt, Mrs.	0	10	6
J. W. A., by Mr. Nisbet	10	0	0
Martin, T., Esq.	1	1	0
Matravers, Mr., Grange Place	1	1	0
Moreland, Miss	1	1	0
Potter, Henry, Esq.	1	1	0
Ramsden, R., Esq.	1	1	0
Ridgway, T., Esq.	5	5	0
Shaw, Mrs. M.	1	1	0

Donations.

	£	s.	d.
A. E. Z.	5	0	0
Mills, Samuel, Esq., late of Russell Square, £100, 3½ per cent. annuities.			
Do., half year's dividend on do.	1	11	6
Peto, S. M., Esq., for *Jamaica Theological Institution*	100	0	0
Servant, A, for *Africa*	0	14	0
Smart, Mr., box by	1	7	1
Smith, Mrs., Haverstock Hill	0	10	0
Spurden, Miss, for *Colonies*	0	10	0
Do., Collected by, for *Patna Orphan Refuge*	1	7	0
Tritton, Joseph, Esq.	100	0	0

Legacy.

	£	s.	d.
Southern, Mr. Thomas, late of Sevenoaks	10	0	0

LONDON AND MIDDLESEX AUXILIARIES.

	£	s.	d.
Alie Street, Little—			
Sunday School	1	8	8
Church Street	8	13	6
Harlington—			
Collections, &c.	6	17	10
Sunday School	0	6	3
John Street	50	0	0
Potter's Bar—			
Collection	2	16	1
Totteridge & Whetstone	3	6	8
Trinity Chapel—			
Sunday School	1	13	4
Walworth, Lion Street—			
Female Missionary Society	30	0	0

BEDFORDSHIRE.

	£	s.	d.
Bedford, Old Meeting	28	12	2
Biggleswade—			
Foster, John, Esq.	40	0	0
Leighton Buzzard, by Rev. J. Cooper	3	2	0

CORNWALL.

	£	s.	d.
Grampound	4	17	6

DEVONSHIRE.

	£	s.	d.
Exeter, Bartholomew St.—			
Collection	4	5	0
Contributions	3	9	0
Do., Sunday School	2	15	0

DORSETSHIRE.

	£	s.	d.
Dorchester—			
Collection	3	5	0
Contribution	1	0	0
Weymouth—			
Collections	7	18	10
Contributions	7	11	2
Do., Sunday School	6	10	0

HAMPSHIRE.

	£	s.	d.
Ashly—			
Contributions, for *Dove*	0	11	9

HEREFORDSHIRE.

	£	s.	d.
Leominster—			
Contributions, for *Dove*	1	0	0

HERTFORDSHIRE.

	£	s.	d.
Berkhamstead—			
Baldwin, Mr. A.S.	1	0	0

KENT.

	£	s.	d.
Deptford, Midway Place—			
Collection, additional	1	0	0
Greenwich, Lewisham Road—			
Collection	7	15	0
Woolwich—			
Enon Chapel, Collection	2	15	0

LANCASHIRE.

	£	s.	d.
Liverpool—			
Ladies' Negros' Friend Society, for *Jamaica*	30	0	0
Sabden—			
Contributions, for *Dove*	1	0	0
Spark Bridge—			
Fell, John, Esq. A.S.	5	0	0
Do., Donation	2	0	0

NORTHAMPTONSHIRE.

	£	s.	d.
Piddington—			
Collections	23	2	0
Contributions	1	18	0

SOMERSETSHIRE.

	£	s.	d.
Beckington—			
Collection, &c.	4	13	0
Crewkerne—			
Collection	2	9	5
Contribution	0	10	0
Frome—			
Collection, Public Meeting	7	8	8
Contributions	14	0	6
Do., for *Patna Orphan Refuge*	3	5	0
Badcox Lane—			
Collection	5	5	6
Contributions	8	13	7
Legacy of Mr. Butcher, one year's dividend on	5	14	6
Sheppard's Barton—			
Collection	5	8	2
Contributions	11	17	3

WESTMORELAND.

	£	s.	d.
Brough—			
Contributions, additional, for *Dove*	0	4	0

WILTSHIRE.

	£	s.	d.
Chapmanslade—			
Collection	1	0	0

	£	s.	d.
Corton—			
Collection	1	2	7
Melksham—			
Collections	7	0	11
Contributions	24	15	8
Do., for *African Schools*	0	10	0
Penknap—			
Collections	5	11	8
Contributions	4	11	9
Do., Juvenile Society	2	8	7
Warminster—			
Collection	7	3	11
Contributions	7	1	6
Westbury Leigh—			
Collection	2	11	1
Do., Juvenile	0	15	0
Contributions	1	10	6
Do., Sunday School	2	0	6
YORKSHIRE.			
Slack Lane—			
Sunday School	1	3	3
SOUTH WALES.			
SOUTH WALES, by Rev. B. Price, balance	62	12	5
BRECKNOCKSHIRE.			
Llanvihanel, Soar—			
Collection, for *Jamaica Special Fund*	1	3	0
IRELAND.			
Tubbermore—			
Contributions, for *Dove*	0	18	0
FOREIGN.			
Patna—			
Juvenile Society	4	6	3

CONTRIBUTIONS,

Received on account of the DEBT of the Baptist Missionary Society, up to June 17, 1847,—Continued from April Herald.

	£	s.	d.
LONDON AND MIDDLESEX.			
E. M.	0	2	0
Eagle Street	11	17	6
Harlington	2	15	0
John Street	0	13	0
Shacklewell	1	5	0
Walworth, Horsley St.	0	11	0
BEDFORDSHIRE.			
Leighton Buzzard, by Rev. E. Adey	4	0	0
BERKSHIRE.			
Speen	1	10	0
CORNWALL.			
Truro	3	0	0
DEVONSHIRE.			
Exeter, Bartholomew St.	0	16	6
DURHAM.			
Cold Rowley	0	18	0
Hamsterley	1	15	0
ESSEX.			
Colchester, additional	2	13	6
GLOUCESTERSHIRE.			
Stroud	4	0	0
Winchcomb	1	0	0
HAMPSHIRE.			
Forton	1	13	0
Portsmouth	1	2	0
HEREFORDSHIRE.			
Leominster, by Mrs. Evans and Mrs. Jenkins	2	17	6
Ross	2	12	0
LANCASHIRE.			
Salford, George Street	2	0	0
NORTHAMPTONSHIRE.			
Hackleton	2	10	0
WARWICKSHIRE.			
Leamington	10	0	0
Stratford on Avon	4	0	0
WILTSHIRE.			
Bratton	7	0	0
WORCESTERSHIRE.			
Kidderminster	3	14	5
YORKSHIRE.			
Halifax	6	0	0
Scarborough	0	10	0
Sutton	6	0	0
SOUTH WALES.			
BRECKNOCKSHIRE.			
Maesybellan	2	5	0
Penyrheol	2	9	8
CARDIGANSHIRE.			
Aberystwith	0	10	6
CARMARTHENSHIRE.			
Carmarthen, Tabernacle	4	0	0
MONMOUTHSHIRE.			
Abersychan	1	7	6
Blaenan Gwent	3	3	0
PEMBROKESHIRE.			
Ffynnon (acknowledged in General Contribution list for August last)	8	6	6
SCOTLAND.			
Milport, near Glasgow	0	12	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

THE GREAT DUTY.

It often happens that Christians will throw more vigour and liberality into the discharge of minor duties than they can be induced to display towards the performance of the more important. We do not stop to inquire into the reasons of this fact—but that it is a fact no one can deny who has had much to do with our religious institutions.

What a striking example we have had of it in the various Relief Funds which have been subscribed to help the Irish poor! Churches who have scarcely ever sent any contributions to assist the schools, the readers, or the preaching of the gospel of Jesus Christ, have given large collections to the Relief Fund; and most of those churches who regularly support the mission, have collected double, often treble, and, in not a few instances, quadruple the amount they ever subscribed to help the Committee in their endeavours to diffuse the light of the gospel in benighted Ireland.

And this seems the more remarkable when we consider that it was done without effort. There were no deputations, no circulars, not even the usual machinery put into operation. No one required any stimulus. Facts and correct information were asked for. When these were supplied, the collections were made at once. There was not only liberality, but spontaneity. It almost seemed as if churches tried to outrun each other in the endeavour to snatch the hungry and starving from the death!

But some will exclaim, "Do you blame us for this?" By no means. We rejoice in your liberality. It is a proof of how much you are affected by Christian principle. But we ask *you* in return, how is it that the Mission Fund has never reached one half the amount of the Relief Fund? "These things ye should have done, but not have left the other undone;"—for the other, after all, was the *great* duty.

But they were dying, you will say; we could not bear to see them perish when we had some power to help. True, and the spectacle was indeed most deplorable. No Christian could look upon it without anguish.

Suffer us, however, to ask you,—is not the spectacle of millions of your fellow creatures, near at hand, your neighbours, citizens of the same government, perishing eternally, sadder still? That you have seen for a much longer period. Have you gazed upon it so long, that you have become familiarized with it, and then gradually insensible? Possibly; but where have been your love to Christ, your desire to advance his glory, by seeking the overthrow of a system which bears his name only to dishonour it, and your professed compassion to souls, all this time? Have they been extinguished in reference to Ireland? No indeed, and you remind us of the seven thousand pounds subscribed by our churches.

We must take the reply still further, and say it is now quite evident, you *can* help if you will. The mission need not be crippled by debt, and its efficiency so deeply injured by the want of adequate means. You have nobly discharged the lesser duty. You have saved thousands from present death. Will you not then give us your devout prayers, and your pecuniary aid more freely, to save their souls from eternal death? Surely this is the greater duty.

We have often called attention to the signs of the decline of priestly power, and superstitious prejudice, which show themselves from time to time in all the districts where the agents labour. Let the following examples be noted, and surely they cannot fail to encourage our friends to increased liberality and prayer.

A GOODLY ARRAY.

Very many, says John Nash, whom I have observed much affected by the reading of the word in past times have died lately. Many

who learned to read the testament from me are keeping to it still; and many more, like Nicodemus, come to read it by night. Several of those who died lately uttered many expressions of love and gratitude to the Saviour in the dying hour.

A man and his wife who live next door are reading the Irish testament. A woman, another neighbour who also reads the word, went to confession lately. The priest turned her away because she would not promise to give up reading. Another woman, to whom I gave a testament about nine months ago, has left off confession and going to mass too. Another, whom I taught to read, was publicly called in the chapel by the priest to give up the testament. He would not, and now goes to a church where the gospel is preached near four miles off. Three more, who have been reading, have given up going to mass altogether; and three more, who were much persecuted, have gone to Achil, carrying the knowledge of the word of God with them.

TRUTH AND CHARITY INSEPARABLE.

The man that I spoke of, says PAT. BRENNAN, in my last journal, has been baptized. He was in the army for eighteen years, and religion was no concern to him, until he became acquainted with our friends here. During the last year he has been an attentive hearer at our meetings. He is employed on the public works, and he is speaking continually to the poor about their souls.

One of his neighbours said to his wife, who also occasionally attends, "Why do you let your husband be baptized?" She replied, "I would not wish him to prevent me to worship God in the way I believe to be right, and why should I give him any trouble about following the way he thinks right. May the Lord bring you and me to know and do his will." There is a great change in the whole of this family. His wife's father, who had led a careless life, is now reading the word, and is always glad to see me visit the family.

PRIESTCRAFT NOT IMPREGNABLE.

As far as priestly influence is concerned, I trust it is weakening every day. Many of the people say that the Lord is punishing them for their disobedience to his holy will. I find many, who before would not hear a word about the priests, now speaking very lightly of them. A few days ago, a man came to me from K—— for a margin bible. I found he was a reader of the scriptures. I said, "If the priest demands the book of you, you will give it up." "No, sir;" said he, "that time is gone by now. I'll not give it up for all the priests in the country." The people are beginning to think for themselves.

Among the many beneficial results of the fearful calamity which has fallen on Ireland, for God always brings good out of evil, and often his most terrible dealings are inflicted, that thereby his marvellous works might be shown forth, we may notice the gradual diminution of confidence in the rites of the church as indispensable to salvation.

A SAD TALE.

I regret to state, says ENEIS M'DONNELL, that many whom I used to visit have died of want; and so have some of their children. These latter were regular attendants at the school. Hunger and nakedness have thinned our numbers considerably. In every townland you enter all sorts of distempers are prevalent. Mortality is on the increase daily throughout the country.

SORROW OFTEN GIVES OCCASION FOR JOY.

I feel glad to tell you that though there is so much death in the land, yet many die happy. Through means of reading the scriptures, only one out of five persons, who lately died in my neighbourhood, sent for the priest. This is a great change.

I visited, writes JOHN JUDGE, A. H— and family. Some time ago they refused to hear the scriptures through fear of the priest. But now he gladly receives me, and the whole family say the fear of man shall never more cause them not to hear the word of God read and explained. And W. H— of B—— and family declare the same.

The trustees of the late Mr. BOYCE of Bristol have agreed to support a missionary in Ireland. They have sent over there Mr. WILSHERE, lately a student in the Theological Institution. As the chapel at Athlone was occupied only occasionally, it was at once placed at their disposal, so as to enable them to locate that gentleman advantageously. While he is entirely unconnected with the Society, as an agent, yet his proceedings will have equal interest for our readers, and we notice them because there is no other medium by which they can become known, and they may serve the general objects of the mission.

POPERY HIDES THE LIGHT.

The ignorance of the poor here, Mr. W. observes, is very great. It is difficult to make them understand the simplest elements of Christianity. When speaking to a poor man the other day about his being a sinner, he replied, "But, sir, there never was a man of a more blameless life. No one can say I

was ever at a session, or an assizes, or in any prison, for misconduct." And yet he was living with a woman who was not his wife.

POPERY EXHIBITS MANY CROSSES BUT NO CHRIST.

A presbyterian missionary informed me that in one week he had visited ninety-eight families in the county of Kerry, comprising at least 500 souls. Of these, seventy-five when asked who God was, could give no distinct answer; the general reply was, "Is he not our father!" *None of them knew anything of Jesus as a Saviour, or had ever seen the word of God.*

SIGNS OF PROGRESS.

The congregation is increasing. A Romanist came last week and begged me to give him a bible. He expresses strong doubts about the doctrine and practice of the church, and complains bitterly of the cruelty and selfishness of the priests. I gave him a testament and some tracts, which I have since ascertained that he reads. Another has attended preaching regularly, and there is every reason to expect his continuing to do so.

The following extract from a recent letter of Mr. BERRY's will be read with deep interest and pleasure. It shows how truth and kindly feeling are spreading, and that bigotry and intolerance always go hand in hand. The power of these last-mentioned evils is evidently diminishing.

A DELIGHTFUL OPEN AIR SERVICE.

Amidst all the gloom which surrounds me, it is cheering to return from my short visit to England, refreshed and strengthened for my proper work. It is indeed pleasant to rescue the starving from the jaws of death; but far greater delight is experienced when the sinner is converted to God.

I had an open air service yesterday, and baptized five persons. Two were Romanists, and one of the others was clerk of the episcopal church. The banks of the river were crowded, and never did I see greater order or attention. Protestants and Romanists freely mingled with each other.

We have other candidates for fellowship whom I hope to baptize next month. My opinion is that we are making greater progress than we are, perhaps, aware of. The calamity will be blessed to all. May those whom famine and fever spare, be brought to the cross!

The following extract from T. DUFFY's journal of his labours in Dublin will show how these excellent readers prosecute their work. They are not content with scattering the seeds of truth, but they watch their growth, and carefully nourish them.

TRACT DISTRIBUTION.

There is no week that I do not exchange fifty tracts with as many heads of families. Sometimes I occupy a whole day in this work alone; as many will detain me to tell me the substance of the tract I am about to take away, so as to secure the loan of another.

A GOOD HINT.

One man interested me much last week. He said "if the writer of this tract knew that it would ever fall into the hands of one who had not the bible, he would surely have caused the verses mentioned to be printed in full. How can I tell what is Matt. i. 21? God bless you for reading all these out of your bible for me."

A STRANGE THING BUT TRUE.

One man whom I long and earnestly entreated to read the bible, but refused, said to me, with evident reluctance, the other day,—"You often told me that all men had a right to read the bible, but I could not believe it until now. I was passing through Capel Street the other day, and to my astonishment saw in a bookseller's shop, a paper denying that the scriptures were forbidden to be read in English;—denying that the Catholics omitted the second commandment in their catechisms—and denying that we are taught to worship the Virgin or saints! I did wonder at this, and went in to ask whether it was a priest that wrote it; and that being certified, I bought it for a penny. Here it is, and states these are *well known facts.* Neither I nor my parents ever knew them before. I now grant you there must be something wrong somewhere; for all catholics, old or young, never saw more in their catechisms than, '1st. I am the Lord thy God, thou shalt have no other gods but me.' '2nd. Thou shalt not take the name of God in vain,' &c. May the Lord forgive me for what I said to you when you quoted the true second commandment for me, and bless you for putting me in the way of getting a bible."

Light is springing up in darkness; and it is very striking to observe how soon all dependence on mere ceremonies gives way, when Christ is seen as the Saviour of poor sinners. PAT. BRENNAN's journal for May supplies an interesting example.

PEACE IN JESUS.

Last week I went to visit a poor man to whom I had often read. When he saw me coming into his house, he said, "I am happy to see you, for I think this is my last day, and you have often given me real comfort."

I asked what he had heard from me that had given him the comfort and peace he had been speaking of. He replied—"Hearing you tell about Jesus dying to save poor sinners from their sins. I am a poor sinner who has nothing to depend upon but Christ." I told him how happy I was to hear that he had no confidence in himself, and assured him that if he looked to the Saviour alone, Jesus Christ would save him. Lifting up his hand he exclaimed, "To my Saviour I will look, and to none else."

I read to him the 14th John, and Ephes. ii. It was his *last day*, for he died early the following morning, and is, I trust, now glorifying the Saviour in whom he trusted.

TRUE FAITHFULNESS.

A poor Romanist woman has attended our meetings for the last six weeks, coming with her bible in her hand, without fear or dread. She says she never kenw what religion was before; and lately she expressed a wish to be baptized. I said I should wish so too, if I thought she was truly converted to God; but that I would tell her, and every other person, that we would not baptize the priest himself, if we did not believe him to be a truly converted man. "Well, then," she replied, "I think more of you than ever I did; for some people say you would be anxious to receive any one who would come to you."

NO RELIGION AND REAL RELIGION.

There is another poor woman who comes to my house every week to hear my wife read the Irish testament. She was asked by one of her neighbours, what was bringing her so often. "I don't go," said she, "to backbite my neighbours, for I should get no one in that house to join me." "Ah," said the other, "you will soon change your religion." "No, indeed," said she, "I have now found out I never had any; but I hope I shall soon be brought to know what true religion is. I wish you would go with me to hear the word read, you would soon be of a different mind." As she shows such a desire to hear the word of life, I pray it may be blessed to her immortal soul.

POSTSCRIPT.

We are glad to be able to announce that the accounts from Ireland are of a somewhat more cheerful character. Fever declines as the supplies of food increase.

The weather has been most favourable, and the crops look most promising. The rumours respecting the potato blight are contradictory; but lately they have been less alarming. A much larger space is occupied by green crops than was ever known in Ireland; thus showing an advance in the right direction.

It may gratify our friends to know that the Relief Committee have arranged to send supplies every month to the agents according to the demands made upon them; and it is hoped the funds will enable them to continue their grants until the harvest is finished.

The preceding accounts of the mission are not less encouraging. Everywhere there are signs of great improvement; and the agents are greatly encouraged. We trust that our friends who have exerted themselves so much to relieve temporal wants, will feel richly rewarded in the good they have been able to accomplish; and should the remarks on the "greater duty," which we trust have caught their eye, appear just, that will set their hands to help the mission with new zeal and more importunate prayer to the Holy One for his blessing.

(Contributions in our next.)

Subscriptions and Donations thankfully received by the Treasurer, Edward Smith, Esq. 60, Old Broad Street; Rev. J. Angus, and by the Secretary, Mr. Frederick Trestrail, at the Mission House, Moorgate Street, London: and by the pastors of the churches throughout the Kingdom.

J. Haddon, Printer, Castle Street, Finsbury.

THE

BAPTIST MAGAZINE.

AUGUST, 1847.

MEMOIR OF THE LATE MRS. MARSHMAN,

WIDOW OF THE LATE DR. JOSHUA MARSHMAN OF SERAMPORE.

FROM THE FUNERAL ADDRESS DELIVERED MARCH 14, 1847, BY THE REV. W. H. DENHAM.

It is now little more than two years ago, shortly after my arrival in India, that I was favoured with an introduction to the circle at Serampore, and to the family of Mrs. Marshman in particular. At the request of Mrs. Marshman herself, I came to pay a friendly visit here. Dear Mr. Mack was then living; and during my stay I saw much of him also. You will not be surprised when I say, that many things combined to endear the place and family to me, though at this time I was unable to form a correct estimate of the worth of its venerable head. The effect of my first interview is, however, impressed on my memory with all the freshness and vividness of the moment. There was so much simplicity and Christian kindliness, that I seemed to be talking to a friend with whom I had held converse for years instead of one to whom I had been introduced but recently. My first interview possesses a power over me now, from which I am not anxious to divest myself.

More than once I visited Serampore during the few months I continued in Calcutta, unconscious indeed that I should come to live and labour among you, in the gospel—and it may be to die and leave my ashes among you. To be associated in the work commenced by the illustrious dead, is to my own mind a source of more ennobling pleasure than had I been dignified with sovereign authority in this gorgeous land.

It is true, my acquaintance with you is of recent date; but the intercourse I have been privileged to enjoy in the family, and the accurate knowledge you possess, partly obviates the difficulty I should otherwise feel in addressing you. Of the early history of our departed friend I can say but little, but it is genuine, and I think you will concur with me that it possesses much value. Her own lips and her own pen are the

principal sources from whence every sentence is taken.*

The last year, as you are aware, was a season of affliction to her. During this period she often spake of God's gracious dealings with her in the days of her youth. Occasionally she would take a delighted retrospect of the happy and profitable hours she had spent with her own mother in similar affliction. Her eyes would frequently fill with tears while she narrated the instances of parental tenderness and Christian counsels of one who was taken from her in her infant years. But I must not anticipate.

Mrs. Marshman was born on the 13th of May, 1767. She was the daughter of Mr. John Shepherd, a freeman of Bristol, who possessed some estates in that neighbourhood, and of Rachel his wife, who was the eldest daughter of the Rev. John Clark, of Frome, in Somersetshire, an eminent minister of the gospel, and for more than sixty years pastor of the church at Cockerton in Wiltshire.†

It was her happiness to be early trained in the ways of God, and to be taught, in the first lispings of infancy, the words of truth and peace. Her mother appears to have been an eminently godly woman. It was but a day or two before her death that she affectingly referred to the scene of her mother's death and fervent wishes for her offspring. She said, "My serious impressions commenced very early. It was the custom of my dear mother to retire with me and talk to me of heaven and heavenly things. Her health was at this time very indifferent. I recollect sitting by her bedside and listening to her words. They made a great impression upon me—they were gentle like the morning dew. And then her prayers for *me* and for God's blessing on us *all*, were so fervent and affectionate! When at the early age of eight years I saw her lovely countenance silent in death, her tender and affectionate words rushed upon me. I endeavoured to recollect them; and though unconscious of the loss I had sustained, prayed that God would be my God: and I think he heard my prayer. The removal of my dear mother so sensibly affected my father's health, that he never fully recovered the stroke. In about three years he followed his beloved wife to the silent grave."

Thus at the early age of eleven or twelve she was deprived of both her natural protectors. From this time the charge of the orphan devolved on her venerable grandfather, the Rev. Mr. Clark. He instructed her himself; and whilst imparting secular knowledge with unremitting solicitude, he nurtured to the fullest extent those seeds of genuine piety which had already been sown in the heart of the child by the pious mother.

To the happy years she spent under his roof, and to the high and holy advantages she there enjoyed, she was accustomed to the last to refer with grateful affection and holy delight. It always gave her pleasure to repeat to her children and others, with a zest and interest peculiarly her own, the trite yet wise maxims and anecdotes with which her mind had been stored by her beloved grandfather, and those who were accustomed to meet beneath his roof. In the case of Mrs. Marshman were verified those many encouraging words of holy writ—to "train up a child in the way it should go"—with the assurance that out of the mouths of babes and sucklings God *can* and frequently does perfect his praise!

* Besides scattered papers, three quarto volumes of memoranda in her own hand-writing remain in the possession of her children.

† This venerable man is said to have been absent from his people but once during his long pastorate. He preached his last sermon at the truly patriarchal age of 93!

At the age of fifteen, however, her heart was increasingly impressed with her lost state as a sinner before God, and her absolute need of a Saviour. From this time for two or three years her health was so bad that her friends often despaired of her life. To this period, she used to tell her children, she could look back as the happiest of her life, for it was a season of peculiar mercy. In her afflictions she learned the character of God as a tender Father, and the suitableness and preciousness of the Saviour.

Soon after her recovery she felt it to be her duty to make a public profession of religion by Christian baptism. The ordinance was administered by the Rev. Mr. Marshman of Westbury Leigh in Wiltshire, to which neighbourhood she had recently been removed. At the age of seventeen she became acquainted with the late Dr. Marshman (who was however no relation, so far as we can ascertain, to the Mr. Marshman mentioned above), with whom in a wise providence she was appointed to share the labours and enjoyments of a long and useful life. Soon after their marriage they removed to Bristol, where they remained for some years, and where a sphere of usefulness appeared to be pointed out, and where the cup of domestic bliss was so full that it was not without many misgivings that Mrs. Marshman was brought to contemplate the prospect of a change, and to enter into the spirit of her beloved partner, which required them to break up every association at home. They, however, finally determined to leave all for Christ's sake, and to spend and be spent in his service among the heathen.

With the circumstances of their leaving England and their providential guidance to this settlement, the protection afforded them by the Danish Governor, and their unparalleled labours, you are familiar: I therefore for the sake of time pass on to the events of the few months preceding her removal. This, as you are aware, has been effected by a gentle and gradual process. It is true, she may have rallied at intervals; her naturally vigorous constitution may have risen superior to disease and infirmities; but we, who observed her closely, realized in these fluctuations her approaching separation. How much mercy is apparent in God's gracious dealings with his children—to us who remain as well as toward the sufferer! How beautifully did religion unfold itself in the experience of her last hours! Occasionally she seemed to suffer acutely; but how exemplary was her patience under it! In hours of deepest affliction her hope was firm and unwavering. Her religion was very far from enthusiasm: hers was a settled and well-grounded hope. She "*knew in whom*," and in what, she believed. It was her prayerful wish to enjoy the comforts and power of religion. She realized this, but it was serene, not ecstatic enjoyment. Her last hours were undisturbed and calm. Frequently she ejaculated those words of Watts:—

"Far from my thoughts, vain world, begone!
Let my religious hours alone;
Fain would my eyes my Saviour see:
I wait a visit, Lord, from thee.

Hail, great Immanuel, all divine,
In thee thy Father's glories shine;
Thou brightest, sweetest, fairest one,
That eyes have seen, or angels known."

She naturally possessed great constitutional energy and capacity. Her temper was ardent and enterprising, and her attachments powerful. This was sweetly blended with deep religious feeling, moral worth, humility, unfeigned faith, and a zeal which no difficulties, no privations, could quench or overcome. What had she not to encounter and endure in the early years of the mission!

Her failings whatever they may have

been—and she made no pretensions to exemption from failings — were more fully and more readily acknowledged by herself than by any one I have heard speak of her: others who have known her longer, but not more intimately than myself, may be able to specify them. Whatever I have heard imputed to her, may be summed up in one sentence—and we must remember the whole of the illustrious dead, whose names are inscribed on that mural tablet, are equally implicated in the charge, viz.—too strong an attachment to the work they had at heart in India —an all-absorbing and unconquerable love to Serampore. They have carried it with them to the grave: may it cleave to their memories for ever! Their lives, their time, their talents, their earnings, their influence were given to its accomplishment, the best proof of *their* sincerity, as was touchingly referred to by Mr. Leslie, while standing on the margin of their graves: —"Here they gave their lives, and here are their tombs."

One feature in our dear friend's character must not be omitted: in fact it characterized the whole period from her illness to her departure—I mean the spirit of prayer. Till very recently, how regularly did she attend our services, especially our Thursday morning meeting for prayer—at half-past seven o'clock! This she did after she had entered her 80th year. And when unable to do so, which was about December last, how anxiously did she inquire about the services, and after the welfare of individuals of our circle. With her of late it was literally "prayer without ceasing," and in every thing—"thankfulness and praise." The cause of such serene and holy solace, with the perfect apprehension of approaching dissolution—for she frequently dwelt on her departure, that it was at hand—arose from her entire and unreserved confidence in the Saviour. His finished work and righteousness was her only hope, her only plea. "His precious person, his precious atonement, his precious intercession," were terms frequently on her lips: these refer to truths which are the life, power, and happiness of the Christian on earth, and which will form the theme of the Christian's exultation in heaven. But I must close this hasty sketch by dwelling for a moment or two on her last hours, and dying experience of a Saviour's love.

On Tuesday, March 2nd, I received a note from Mr. Marshman, informing me that a sudden change had taken place, with every appearance of danger. I went immediately to the house, and found her somewhat revived, but extremely weak. Her countenance was serene, and though her voice was feeble, her articulation and mental powers were unimpaired. She addressed me in her accustomed manner, and said she would not be long in this world. After speaking to me for a little while, Mr. Marshman and her medical attendant came into the room. I said to Mrs. Voigt I would withdraw silently and return in about an hour. I did so. On my return Mrs. Marshman said, Why did you go away this afternoon? I explained the reason. She said, Well —and proceeded to speak of her removal, and of her trust in the Redeemer: she thought a few hours before, the world and all its scenes would have closed upon her. She recurred to her early experience, and "the great searchings of heart" which preceded her consecration to God. At her request I read the forty-second Psalm: she ejaculated the words I read in the language of prayer. After commending her to God I left her, not knowing whether I should see her again. It was on this occasion that she fervently prayed for her children, for the church and congre-

gation meeting here, for her neighbours, European and native—for the young people, minister, schools—emphatically and distinctly. Dear friends, shall those prayers be lost—shall they have no influence—shall they rise in judgment against you?

The following morning Mrs. Denham called: she appeared a little better. The substance of the conversation I have given already. She dwelt particularly on her mother's kind instructions and death. About 5 P. M. I called. On entering the room she appeared to be in deep thought; her countenance bore indications of peaceful repose. I stood for a moment or two looking at her. When she observed me, she extended her hand and pointed to a chair by her bed. A few words were interchanged; and she repeated a verse of a hymn which, I regret to say, I do not remember. She paused, and in a firm and audible tone uttered several stanzas appropriate to her present state and expectations. She ceased, and I inquired, "Whose verses are those?" Mrs. Voigt said, "Olney, mamma?" as she was particularly attached to Cowper's hymns. "No, I committed them to memory before I was eighteen years of age: it was a time of mercy to me." She again referred to this favoured period, and dwelt upon the exercises of her mind. "It was then," said she, "that Bunyan's Pilgrim was made so useful to me." Mrs. Voigt having for a moment left the room, she now re-entered, and Mrs. Marshman said, "Where is Bunyan's Pilgrim?" Mrs. Voigt took it down and placed it in my hand. Mrs. Marshman looked at the book and said, "How wonderful that that book should have been made so useful!" I replied, "A native Christian had recently told me his heart leaped for joy whenever he read it; adding, had Bunyan, when in gaol, known how extensively useful it would prove—that even in this land and on the banks of this idolatrous river, which to men in his day was all but fable—such a thought would have cheered him in his gloomy prison." "Would have cheered him?" she rejoined, fixing her eyes upon me, "it did cheer him. But I am near the river he describes. Oh that I may be landed safely!" "But there are no fears, mamma?" "No child, no fears. He has said, Fear not, I am with thee; be not dismayed, I am thy God; I will strengthen thee, I will help thee. He is able to save to the uttermost every one who cometh unto God by him; whosoever cometh he will in no wise cast out." Looking at me, she said, "Should you say anything to the people about me, after my removal, speak from those words which have been made so precious to me: 'He sent from above, he took me and drew me out of many waters:' but read where Christian passes the river." I did so. That which seemed to affect her most was the part where Christian begins to sink and Hopeful encourages him. To describe to you the exquisite feelings I experienced while reading to her, when her own feet were just dipped within the waters of the river is utterly impossible. We were talking just as Bunyan describes Christian and Hopeful to have talked. Though a dream, it was no longer a similitude: the scene, the circumstances were real, were all but identical. As I read I paused, for she occasionally spoke on the circumstances recorded. When I came to the words, "and after that they shut the gates; which when I had seen, I wished myself among them," she fervently ejaculated the words. I looked at her, and inwardly said, "May I die the death of the righteous: may my last end be like *hers*!"

At her wish we turned to Christian's removal and the remaining characters.

That of Standfast and his last words appeared to interest her greatly. "This river hath been a terror to many." When I came to the words, "Now while he was thus in his discourse his countenance changed; his strong man bowed under him;" after he had said, "Take me for I come unto thee." Just here her death-like countenance, yet so serene, greatly affected us. I could read no more. I knelt down and prayed that her feet like his might stand fast in that dread hour.

This was my last conversation. I saw her once again but the interview was brief. Her time was at hand. To her and kindred spirits death has no terrors. In the language of David it is indeed a "shadow." Death for her had no sting—over her the grave claims no victory. The thread of life was broken and we knew it not. The spirit had winged its flight; the separation was painless, stingless—without a groan! We looked—her head rested on her daughter's bosom, but her spirit stood spotless before the throne of God!

"Call not the mourners when the Christian dies,
While angels shout glad welcomes to the skies;
Mourn rather for the living dead on earth,
Who nothing care for the celestial birth.

Death to the bedside came his prey to hold;
All he could touch was but the earthly mould:
This to its native ashes men convey;
The freed soul rises to eternal day."

THE HAPPY MOURNERS.

BY THE REV. J. J. DAVIES.

"Blessed are they that mourn."

How true it is that God judgeth not as man judgeth! When our friends prosper, when their comforts increase, when their sources of enjoyment multiply, we present our gratulations, we surround them with smiles, we load them with benedictions, and give utterance to varied feelings of delight and pleasure. But Jesus, who came into the world to enlighten and to save mankind, and who ever taught the way of God in truth, when he appeared surrounded by the multitudes who flocked to hear him as the great Prophet whom God had raised up amongst his people, said, "Blessed are they that mourn."

The dictates of reason and the decisions of religion have alike condemned, for the most part, the habits and the pursuits of men. Some of the wisest of the heathen observed that prosperity often proved the snare of virtue, while affliction was the school in which it was most apt to thrive; and yet in every age of the world men have coveted prosperity more than righteousness, and have dreaded affliction more than sin. The wisest of men, speaking under the influence of inspiration, has said, "it is better to go to the house of mourning than to the house of feasting." And how frequently have you found this to be true. In scenes of amusement and pleasure you have often experienced a momentary gratification, but you have derived from them no permanent or real good: indeed, you have retired from them with a mind less pure, and a heart more sad. But in the house of mourning you have sometimes been deeply impressed with the vanity of the world, with the utter insufficiency of all earthly things to afford solid satisfaction and lasting enjoyment; your heart has been rendered more tender, and

your mind more devout; and as you have withdrawn from the scene of sorrow you have said, "*it is* better to go to the house of mourning than to the house of feasting."

It was not in ignorance of the real nature of sorrow that our Lord uttered the words now under our consideration. He knew what it was to mourn. He was pre-eminently the man of sorrows. He was above all others acquainted with grief. He challenges the attention of the world, saying, "Is there any sorrow like unto my sorrow?" Seldom did his friends who were most constantly with him see the smile of joy play on his benignant countenance; but they frequently heard from him the sigh of sorrow, and they often saw his eye filled with the big and bitter tear. And yet, with tears in his own eyes does he say, "Blessed are ye that weep now." While drinking himself the cup of sorrow, he presents to others the cup of consolation, saying, "Blessed are they that mourn, for they shall be comforted."

What is the mourning of which the Redeemer speaks in this passage? what are the tears which Jesus wipes away? who are the mourners whom he comforts? It is evident that our Lord does not speak here of *every kind* of mourning. There are mourners who have no joys and no hopes; of whom it cannot be said that they are blessed, and to whom it cannot be promised that they shall be comforted. Alas! there are who mourn and murmur; who repine and die; but who will not come to Christ that they may have life and peace.

There is much mourning which is *simply natural;* there is nothing spiritual in it. It has no reference whatever to sin, to the soul, or to God. When in adversity, or sickness, when nearing the waters of dissolution, or when watching a dying friend, it is natural that we should mourn. In itself this sorrow is neither good nor evil; it is not necessarily sinful, neither does it necessarily partake of a religious character; it is often found unconnected with any spiritual emotion, and unproductive of any fruit of righteousness.

And there is a sorrow which is as *sinful and destructive* as it is deep and distressing, a sorrow which is as fatal in its consequences as it is painful in itself; it is "the sorrow of the world which worketh death." The sorrow of some men is sinful in its *source.* Some mourn because they cannot accomplish a sinful purpose. Thus "Ahab came to his house heavy and displeased because of the word which Naboth the Jezreelite had spoken unto him; for he had said, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread." Some mourn in a spirit of vexation, because they have been induced or compelled to do right. So Pharaoh was grieved because he had let the children of Israel go; and he and his servants said, "Why have we done this, that we have let Israel go from serving us?" The sorrow of others is alike sinful and fatal in its *consequences.* Thus Ahithophel when he "saw that his counsel was not taken, gat him home to his house, and put his household in order, and hanged himself."

But it is time that we inquire more particularly what is the mourning which our Lord pronounces happy?—who are the mourners to whom he promises that they shall be comforted? The mourning of which our Lord speaks is very closely connected with the spiritual poverty mentioned in the preceding verse; our views of the one will necessarily regulate our views of the other; and if we have judged rightly of the poor in spirit to whom is promised the kingdom of heaven, we cannot fail to form a correct judgment of the mourners who

are truly blessed, and who shall assuredly be comforted. The poor in spirit, are those who are conscious of their inward poverty and destitution; who feel the greatness and the urgency of their spiritual wants; and who, sensible that they have nothing in themselves, come to the infinite fulness which is treasured up in Jesus Christ, and "buy" of him all they need, "without money and without price." And the happy mourners are those "who sorrow after a godly sort;" whose sorrow springs from a sense of their destitution, and leads to repentance; and whose repentance issues in eternal life. These are the mourners whose tears God will wipe away. They are the subjects of that "godly sorrow which worketh repentance unto salvation, not to be repented of."

All who are in affliction and trouble are not included amongst the happy mourners. There are who despise the chastening of the Lord, and refuse to receive correction. They are the more obdurate for the discipline with which they are exercised, the more rebellious for the means which are used to subdue and reclaim them. Thus God appeals complainingly to his ancient people, "Wherefore should you be stricken any more? ye will revolt yet more and more." And if there are some who despise the chastening of the Lord, there are others who faint when they are rebuked of him. When their difficulties increase, when their afflictions multiply, they are overwhelmed, they sink not only into despondency, but to despair, and sometimes act in the spirit of the wretched counsel, "Curse thy God and die." They know only "the sorrow of the world which worketh death."

The mourning of which the Saviour speaks may commence in seasons of affliction, or it may be increased by circumstances of trial. Afflictions constitute an important part of the discipline with which we are exercised in the present state of being. Their design is, and such is their obvious tendency, to humble us and to prove us, to lead to serious reflection and to earnest prayer. "In their affliction they will seek me early." And such, in many instances, has been the happy effect. You were at ease in your circumstances, you were filled with your prosperity, and were unconcerned about the future; but storms which you little anticipated overtook you, losses overwhelmed you, sickness seized you, death visited your abode, and removed from you the object of your tenderest love. This led you to the Bible, to the house of prayer, to the throne of grace: your ruin was your recovery; your undoing saved you; sickness led to your spiritual health; and the death of that beloved friend was the means of your eternal life. Many have said with the Psalmist, "It is good for me that I have been afflicted; before I was afflicted I went astray, but now have I kept thy law." Thus it was with Manasseh: the instruction which he had received in his youth, and the example of his pious father had been lost upon him, or the recollection of them served only to hurry him on to greater excesses of depravity. He was often admonished, but he refused to hearken; he grew worse and worse; but at length he exchanged the palace for the prison, and the insignia of royalty for the chain and sorrows of the captive. "And when he was in affliction he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him; and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God."

Afflictions have frequently proved the means not only of awakening this godly sorrow in those who had before been

careless, but also of increasing it in those who were previously the subjects of it. We are too prone to forget that this is not our rest. When we find a verdant spot in the wilderness, affording much to cheer and to refresh us, how ready we are to say, Let us build our tabernacles and take up our abode here. We have therefore need to be reminded frequently of our true position and character—that we are but pilgrims and sojourners on the earth. Hence we are often in heaviness through manifold temptations. In these dark days we are made to feel more deeply our spiritual destitution and poverty, and to mourn more bitterly over our manifold imperfections and sins. What Christian has not found that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth?" What Christian has not learned that in our afflictions we acquire a deeper sense of our unworthiness, and are brought nearer to the source of all consolation and grace?

The mourners of whom the Saviour speaks, mourn for SIN. This is the chief cause of all godly sorrow. Sin is apprehended by all holy mourners in its tremendous *consequences*. They see that it exposes the soul to "everlasting destruction from the presence of the Lord;" and those who know this, who are aware of their danger, who are sensible that they are under the curse of the divine law, and exposed to the divine displeasure, must be deeply affected. But the mourners whom Jesus comforts go beyond this. They see the *evil nature* of sin as well as its tremendous consequences. They feel that they have sinned grievously against their God: they have not only transgressed the divine law, and trampled under foot the divine authority, but they have neglected the "great salvation;" they have rejected the overtures of peace proposed to them in the gospel; they have thus been guilty of the vilest ingratitude to God, and have destroyed their own souls. Hence David says, "My sin is ever before me;" and the prodigal, though drinking the cup of bitterness to its very dregs, dwells only on his trespasses, "Father, I have sinned—I have sinned against heaven and in thy sight." And all the subjects of this pious sorrow are familiar with sentiments of self-loathing and abhorrence; with holy men of old, they say, "We have sinned; we are vile; we abhor ourselves; we repent in sackcloth and in ashes."

Sin in others as well as in themselves is a source of sorrow to the mourners described by our Lord; especially in their relatives and friends. If they are dissipated and immoral, they feel it even as others do. But if they are outwardly consistent, still they feel their exposed condition; they are impenitent sinners, and as such they are in rebellion against God, and in danger of the wrath to come. Though we can repent only of our own sins, generous sorrow for the sins of others has ever been characteristic of genuine religion. In every age of the world, holy men have sighed and cried on account of the abominations of the land. In times of great degeneracy especially they have been seen weeping for the sins of others as well as for their own. In their appeals to the Searcher of hearts, they have said, "Rivers of waters run down our eyes, because men keep not thy law." And if these tears have sometimes been peculiarly bitter, they have not been without their benefit; they have proved the best security against the contagion of surrounding evil.

There is a distinctness not only in the cause of this mourning, but also in its NATURE; and we shall do well to advert for a moment to some of its peculiar qualities.

It is not superficial or occasional, but deep and constant. It is uniformly

represented in scripture as a peculiarly great and bitter mourning. Such is the description of the prophet: "They shall mourn as one mourneth for his only son, and shall be in bitterness, as one that is in bitterness for his first born." And the illustrations of this are numerous. Thus Peter, when, after he had denied his Lord three times, Jesus looked on him, "remembered the word of the Lord, and went out and *wept bitterly*." Thus the multitudes on the day of Pentecost "*were pricked* in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Thus the Philippian jailor "came *trembling*, and fell down at the feet of Paul and Silas, saying, Sirs, what must I do to to be saved?" Often does the Psalmist speak of "watering his couch with his tears;" often does he complain of his broken bones, of his roaring all the day, of his tears being his meat day and night. Oh! if you have seen sin in its true light, it is not lightly that you have been affected by it. You may still sometimes doubt whether you have sorrowed after a godly manner, but you cannot doubt whether you have sorrowed at all.

And this mourning is not transient; it is characterised by permanence and constancy, no less than by intensity and depth. Repentance is an essential element of vital religion in the human mind. It is not confined to the commencement of the Christian life, but extends through the whole course of it. While there is the spirit of religion in the soul, the spirit of penitence as well as of faith is there. For faith does not preclude repentance, or render it unnecessary; it does not dry up the tears of godly sorrow, but rather makes them flow more freely. The sacrifice of a broken heart and of a contrite spirit is one which God never despises, and which the Christian daily presents. It has been said of an eminently good man, that he "never spent a day without shedding some tears for sin;" and we ought to say, not that we have been humbled—we have mourned on account of sin, but that we are humbled—we do mourn for it. For sin still dwelleth in us, and in many things we all offend; and besides, we cannot forget the past. Paul, amidst all the labours, and sufferings, and successes of the apostleship, never forgot that he had persecuted the church of God, and never ceased to regard himself as the chief of sinners.

Finally. It is characteristic of this mourning, that it leads the soul to God. "The sorrow of the world which worketh death," alienates the heart from God. It drove Cain to the world, and Judas to the gallows, and it drives many still to worldly pursuits and pleasures, to scenes of dissipation and folly, and sometimes to despair and death. But pious sorrow unites the soul to God. The subject of it says with Peter, "to whom can I go but unto thee?" and with Job, "though he slay me, yet will I trust him." Yes, Christian mourner! it is to God you go. Under the pressure of afflictive providences, and under the plague of an evil heart, it is still to him you go; you go to his house, to his word, to his throne. Your deepest distress is that you ever departed from him and rebelled against him; and now you must be found at his footstool; if you perish, you will pray, and perish only there.

REMARKS ON THE STANDARD OF DIVINE TRUTH.

BY THE LATE REV. A. CARSON, LL.D.

BEFORE any important advances can be made in any science, the foundations of it must be ascertained and accurately discerned by those employed in rearing the superstructure. Whatever rests on any other grounds, though it may add to the apparent size of the building, diminishes its strength and beauty. For more than two thousand years, the inquiries of philosophers concerning the works of God, were carried on by hypotheses invented by ingenious men, for explaining the phenomena of nature, and during all that time, few real discoveries were made with respect either to matter or mind. Lord Bacon was the first who clearly pointed out the proper method of philosophising; Sir Isaac Newton on Natural Philosophy, and Doctor Reid on the Science of the Mind, were the first to put it in practice. In both of these departments of knowledge, one theory succeeded another till the time of these illustrious philosophers; but since that period, their respective sciences rest upon a foundation from which they can never be moved. And what has produced this remarkable difference between their systems, and those of all preceding philosophers? It is solely to the standard of truth which they ascertained, and to which in all their inquiries they appealed. Had he invented a theory, and proceeded by conjecture, Newton, with all his vast abilities, would have reared only a temporary fabric, to be blown away by the next innovator. The philosophy of Aristotle reigned in the schools without a rival, till the time of Des Cartes. That great man completely overturned the theories of the Stagyrite, but instead of building on more stable ground, he set himself to invent a theory of his own. By the contrivance of an immense whirlpool of subtile matter, he carried round the heavenly bodies in their evolutions, like straws and chaff in a tub of water; and this wild conjecture satisfied a great part of the learned of Europe for a considerable time, and with many, prevented the reception, even of the discoveries of Newton, for half a century. Despising vain conjectures, and being guided in his experiments and observations by those self-evident rules of philosophising which he had laid down, Newton ascertained those laws of nature that must for ever give satisfaction to the mind of man.

The revolution effected by Doctor Reid in the philosophy of the mind, is not less wonderful than that effected by Sir Isaac Newton, in that of matter. By taking for granted principles that are false, and rejecting the authority of others that are self-evident, philosophy, till his time, had established the most monstrous and incredible absurdities. The principles adopted by philosophers had rejected the testimony of the senses, and left no evidence even that there is an external world. By the most conclusive reasoning from these principles, Berkeley had proved that there is no matter in the universe, and with equal validity Hume advanced a step farther, and boldly annihilated both matter and mind. According to this great philosopher, there is neither matter nor mind, neither God nor devil, nor angel nor spirit, nothing in the universe but impressions and ideas. And all these monstrous absurdities flowed regularly from the principles acknowledged by all philosophers till the time of Doctor Reid. And how did Reid restore us the world from the united grasp of all the wise men of the world? By settling the standard of philosophical truth, by vindicating the authority of the testi-

mony of our senses, and rejecting that of the figments of philosophers. In ascertaining the powers and faculties of the human mind, he admitted no appeal but to the mind itself by observation and experiment; and every fair result of such an appeal he received with avidity, however opposite to the established sentiments of philosophers. By this process he has done more to ascertain the principles of the human constitution, than all the philosophers who preceded him; and it is only by following in his track, that this science can be perfected.

It would not be without interest for a Christian to read the observations of this philosopher on hypotheses, as almost without exception they apply to the theories of men with respect to the contents of the Scriptures. If hypotheses have led men to misinterpret the works of God, hypotheses have led them to misinterpret his word. The analogy is singularly striking.

And if human conjecture has ever failed with respect to the works of creation, shall it succeed with respect to the depths of the divine counsels in the redemption of sinners? Vain theologians, will ye not learn from this, that the way to discover the mind of God, is not to form hypotheses, but to examine the Scriptures? What is it produces your infinite diversities? How is it ye deduce from Scripture your innumerable errors? Ye form theories, and then wrest the Scriptures to agree with these. With the arrogance of Satan, ye determine, by your own views, what must be the divine conduct and plans, and with Satanic ingenuity and effrontery, ye torture his word to speak your sentiments. While in words ye acknowledge the Scriptures to be a standard, ye take the liberty of erecting a standard of paramount authority in your own understandings, and of interpreting the oracles of God, by the delusions of your own fancies. Though ye call the Scriptures a standard, ye do not allow them to be the sole standard of divine truth. Some things, ye say, God has left to be planned by the wisdom of man. How, then, can ye escape error? How can ye agree with each other? Christians, have ye no errors? have ye no differences? Believe it, they are mostly owing to the same cause. Strange as on first view it may appear, Christians do not all agree in the source of religious sentiments. Do not some, even till this moment, contend that some things are left to human institution? What common principle have we then to reason with such? With them the Scriptures are not the sole standard. Others by distinctions and difference of times, and various inventions, have considerably abridged this standard, so that almost the half of its testimony is not heard in evidence, but rejected as irrelevant. The testimony of the Holy Spirit is treated like that of an old honest, but doating man, who speaks now and then to the purpose, but is perpetually subject to mental wanderings. Even among those who acknowledge the Scriptures as the sole standard, I find there are few controvertists, who steadily and uniformly act up to their avowed principles. When the interest of a favourite dogma is at stake, every artifice is employed to make the witness prevaricate. With all their deference for the authority of the divine word, how do they grapple with it, when it seems to enjoin any disagreeable practice! Christians, in ascertaining the mind of God, let us banish all the prejudices and prepossessions of our own minds. Let us listen to the scriptures as the rule, as the perfect standard. Let nothing be received, because it commends itself to our wisdom; let nothing be rejected for want of this sanction. Let us remember that, in all things, the wisdom of God is not like the wisdom of man.

WHAT IS THERE IN CONNEXION WITH THE MINISTRY WHICH TENDS TO HINDER THE SUCCESS OF THE GOSPEL?

PART I.

BEFORE entering upon a reply to the important question placed at the head of this paper, two things appear to require a passing notice. 1. What are we to understand by the success of the gospel? There are two objects at the accomplishment of which the gospel ministry aims: the first is the conversion of sinners; and the second is the confirmation of the souls of believers. So far as these objects are effected, the gospel is successful. But we fear that neither of these ends is answered at the present day to the extent we might reasonably expect, were things as they should be. There is probably more money expended, and more labour employed in one way or the other, in this country alone during a single year, for the cause of the Saviour, than were expended and employed for the same object during the whole of the apostolic period. And yet, compared with that period, conversions are solitary, rare, and surprising events! And as to the confirming and building up of the souls of believers, where does this appear? Are not the great majority of Christians worldly-minded, worldly in their maxims and habits, tame, lukewarm, politic, and crouching to the men and to the interests of the present world? All the means of grace they possess in abundance; but to *them* they seem to possess no vital, renovating, soul-stirring, and soul-elevating power! they are, apparently, little more than dead and empty forms! Most assuredly it was not *thus* in primitive times; nor was it so in the days of our puritan fathers. Presumptively, then, something must be out of place, something must be wrong; for we cannot, I think, attribute this state of things to the mere sovereignty of God, without being guilty of high presumption. 2. It seems in this question to be almost taken for granted, *that there are things in connexion with the ministry itself* which hinder, or tend to hinder, the success of the gospel. To some this assumption or implication may appear to be wanting in charity; but we fear we cannot dispute its correctness. In many instances indeed, there is, and can be, no doubt on the subject. And I must confess I am strongly inclined to the painful conclusion—however much that conclusion may and must criminate myself—that the great and primary causes of hindrance to, or of the want of, ministerial success, really lie *within*, and not *without*, the sacred enclosure of the ministry itself. Were all right *there*—all as it should be in relation to views, motives, sentiment, and tone of heart and mind, matter and manner, and general deportment, we do earnestly think that the success of the gospel would, even amongst us, be comparatively rapid and glorious! We do not forget, nor underrate other things which may tend to limit, retard, or defeat the success of the preaching of the cross of Christ; but still we cannot divest ourselves of the feeling and conviction, that were the ministry itself thoroughly sound, evangelical, and primitive, and what its great Author intended it should be, all other extrinsic difficulties and hindrances would be overcome, and would, in reality, only tend to illustrate the power and glory of "the truth as it is in Jesus." When the gospel was being first promulgated it had all sorts of difficulties and hindrances to contend with. There was "the world" in all its powers, its falsehoods, its carnalities, its malignities, and follies! there was "the church" too, with its Judases,

Peters, Ananiases, Sapphiras, incestuous persons, errors, and divisions! and yet, "the word of the Lord had free course, and was glorified;" and we hear its preachers exclaiming, "Now, thanks be unto God who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place!" While on the other hand, no sooner did the *ministry* of the gospel decline in its original purity and zeal, and become secularized, corrupted, and politic, than the gospel itself appeared to be divested of its mighty power, and to fail of its wonted success.

These remarks will probably be deemed sufficient to show, presumptively, that the present want of gospel success is occasioned, at least in part, by causes which are closely allied to its ministry. Let us then carefully look, and see if we can discover what these blighting and withering elements are. And may He that walks in the midst of the golden candlesticks, and holds the seven stars in his right hand, direct and aid our attempt!

A Warwickshire Pastor.

SPANISH CAPUCHIN FRIARS.

The austerity and severity of the Capuchin order is well known. One cannot but be struck, upon entering one of its convents, with the rigid simplicity of its churches and chapels, and the strict regulations which govern its members. The cells of the monks are usually but ten feet long and seven wide; the furniture consists of a bed of boards, with a simple covering, a small table upon which are a skull, a crucifix, and a few devotional books; the floor is the only seat of the inmates. Their dress consists of a coarse frock, a cowl, and sandals.

At midnight we arose, and for one hour sung the matins; we spent two hours, from five to seven, in meditation, on our knees. The day was occupied by meditation, reading of devotional books, and worship in the chapel. The works we read were, the lives of saints, tales of miracles, chronicles of our order, and such like; but never did we receive any instruction respecting other than the doctrines and saints of the Romish church.

Three times a week we performed the penance of flagellation. This consisted in striking ourselves with whips, some of which were made up merely of seven knotted ropes; others of seven cords of iron chain; and some of the latter had small points or pins, which brought blood at almost every blow. Often have I seen the floor and the walls spattered with the blood of the penitents; and this penance was not merely an occasional punishment, but a regular duty performed thrice a week. At table, the strictest silence was maintained, whilst one of the friars read aloud the lives of saints, &c.

During the year of my novitiate I was not allowed to speak to any one but the confessor and the superior; and that only in cases of urgent necessity. The monks are not allowed to raise their eyes under any circumstances. The punishments, inflicted for the slightest fault, were of the most degrading nature; such as licking the floor, eating on the ground, severe penance, &c.

Let not the reader imagine for a moment that the men who lived such a life were hypocrites and deceivers. I do not think that there was one man in our convent who did not sincerely believe that by these vain and disgusting performances he was gaining the

favour of God and an entrance into heaven. The sincerity and ardour of these deluded men might well cause many to blush, who in a land of light and intelligence neglect the glorious salvation of Jesus Christ.

I believed in these vain ceremonies, in these extravagant tales and histories, as, I doubt not, many others have believed in them. And when, after years of ignorance and superstition, I learned to love the word of God, how precious did it appear to me! how infinitely superior to the silly imaginations which had been the appointed food of my soul! —*Ramon Monsalvatge.*

PLANS OF SERMONS.

Mr. Newton, writing to Mr. Bull, suggested a discourse from John ix. 39, "For judgment I am come into this world, that they who see not might see; and that they who see might be made blind," which he thought might be treated thus:—

Why did Christ come?

I. For judgment Two senses of the word—purpose, or appointment; and manifestation, or trial, Luke ii. 35. The gospel calculated to give sight to the blind, and to prove that they are stark blind who pretend to see without it, Luke x. 21, Matt. xi. 25.

II. The blind see. The Spirit, by the gospel, makes the blind both see and feel their guilt and misery; then shows them pardon, life, and happiness in a Saviour.

III. They who pretend they see, are made blind. These are of two sorts. 1. Such as absolutely reject the truth because it does not suit what they call their reason. Many of the most important doctrines, the more they are examined by fallen proud reason, will appear the more unreasonable. Instance in—First, The Deity of Jesus, will be absurd to those who feel not the need of an Almighty Saviour. So that 1 Cor. xii. 3. Second—Justification by the righteousness of another will be thought absurd. Third—That God, in point of acceptance, pays no more regard to men's best actions than their sins, is deemed another absurdity. Fourth—Even to assert that he has a right to do what he will with his own, is accounted another hard and unreasonable point; though they claim such a right for themselves in their own concerns.

Thus the gospel reveals the thoughts of their hearts. Their boasted morality, if they have any, is found destitute of the love of God, and of truth. They profess to see, but are quite dark, yea, the light that shines around them increases their darkness. 2. Such as receive the gospel in the notion, and value themselves upon it, but are destitute of the power; none make a greater parade of seeing than these, none more fatally blinded. They smile at a self-righteousness founded upon works, but are themselves in the very spirit of the Pharisee. An acknowledgment of the doctrines which they misunderstand and abuse, serves them for a righteousness; and, trusting to this, they despise all who are stricter than themselves, and dislike close and faithful preaching as they would poison. A minister may preach in general terms, and have their good word; but, if he deals faithfully and plainly with conscience,—if he bears testimony, not only against dead works, but against dead faith, they will think they do God service by censuring and reviling him. Awful case! to be blinded by the very truths they profess and believe. Yet I fear it is too common.

"Yesterday," said the late Mr. Thomas

Wilson, in a letter written in 1790, "I rambled in the morning to Surrey Chapel, to hear Mr. Jay. His subject was, Overcoming the World. He first showed in what light we should view the world, viz., as an enemy; and then, what it is to overcome it:—1. To use the good things of it, and yet not to have it as our ultimate end. 2. To put every thing in its proper place. 3. A proper management of secular affairs. 4. A suitable spirit and behaviour amidst every changing scene. 5. A willingness to leave it. He observed that by a proper use of it, every thing, except sin, may prove a blessing; and by an improper use of it, every thing, except grace, may prove a curse."

FAMILY BIBLE READING FOR AUGUST.

PHASES OF THE MOON.

Last quarter..... 3rd day .....1h 59m afternoon.
New moon .....11th day..... 1h 32m morning.
First quarter.....19th day.....5h 1m morning.
Full moon .....26th day.....6h 9m morning.

Day of the Month.	Day of the Week.		Rising of the Sun.	Setting of the Sun.
			h m	h m
1	LD	Psalms.		
2	M	Proverbs viii.....Hebrews xii. 1—13.	4 26	7 45
3	Tu	ix., x.....xii. 14—29.	4 28	7 43
4	W	xi.....xiii.	4 29	7 41
5	Th	xii., xiii.....Titus i.	4 31	7 40
6	F	xiv.....ii.	4 33	7 38
7	S	xv.....iii.	4 34	7 36
8	LD	Psalms.	4 36	7 34
9	M	Proverbs xvi.....1 Timothy i.	4 37	7 33
10	Tu	xvii.....ii.	4 39	7 31
11	W	xviii.....iii.	4 40	7 29
12	Th	xix.....iv.	4 42	7 27
13	F	xx.....v.	4 44	7 25
14	S	xxi.....vi.	4 45	7 23
15	LD	Psalms.	4 46	7 21
16	M	Proverbs xxii.....2 Timothy i.	4 47	7 19
17	Tu	xxiii.....ii.	4 49	7 17
18	W	xxiv.....iii.	4 51	7 15
19	Th	xxv.....iv.	4 53	7 13
20	F	xxvi.....Mark i. 1—28.	4 55	7 11
21	S	xxvii.....i. 29—45.	4 56	7 9
22	LD	Psalms.	4 57	7 7
23	M	Proverbs xxviii.....Mark ii.	4 59	7 5
24	Tu	xxix.....iii.	5 1	7 3
25	W	Ecclesiastes i., ii.....iv. 1—20.	5 3	7 1
26	Th	iii., iv.....iv. 21—41.	5 4	6 58
27	F	v., vi.....v. 1—20.	5 5	6 56
28	S	vii., viii.....v. 21—43.	5 7	6 54
29	LD	Psalms.	5 9	6 52
30	M	Ecclesiastes ix., x.....Mark vi. 1—29.	5 11	6 50
31	Tu	xi., xii.....vi. 30—56.	5 12	6 48

THE KNOWLEDGE OF GOD.

"And the Lord passed by, and proclaimed the name of the Lord."—EXODUS xxxiv. 7, 8.
"And they that know thy name will put their trust in thee."—PSALM ix. 10.

Do I not know that dear, that wondrous name
By which thou didst reveal thyself to me,
When at thy feet, O Lord, o'erwhelmed with shame,
I sought and found a pardon, full and free,
Yet owned the sentence just which might consign
To endless ruin such a soul as mine?

Ah! then I knew thee as the "God of love"
Still waiting to be gracious and forgive;
A Saviour who could all my crimes remove,
And bid me look to Calvary and live!
A God all righteous, merciful, and just,
In whom a trembling soul might safely trust!

And since the hour when first I heard thy voice
I've known thee as a "God who heareth prayer:"
How often hast thou made my heart rejoice,
And promised to sustain in every care!
However rough the path my feet have trod,
Still thou hast been a "covenant-keeping God!"

And when this treacherous heart has turned aside
And wandered into sin's destructive way,
When tempted to forsake my heavenly guide,
I've left the narrow path, and gone astray,—
Have I not felt thy kind chastising rod,
And known thee as a "sin avenging God?"

Yet, even then, thy mercy was my stay,
Thou didst correct in faithfulness and love;
To purge my native dross and tin away,
And make me fitter for my home above!
To give me joy for mourning, and impart
Renewed forgiveness to my wounded heart.

Yes, *I have known thee!* and I'll trust thee still,
For thou art an unchanging, faithful friend:
Help me to welcome all thy sovereign will,
And simply on thy promised aid depend.
To Thee I consecrate myself anew,
For Thou shalt guide me all my journey through.

And when I tread the gloomy vale of death,
Oh, be thou there—omnipotent to save!
Teach me to sing with my expiring breath,
Where is thy sting, O Death?—thy victory, Grave?
Then strike my golden harp, and join the strain,
All glory to the Lamb who once was slain!

W

THE ORPHAN'S SUPPLICATION.

Composed for the Orphan Working School Fancy Sale, at Haverstock Hill, May, 1847.

Happy Fathers, now draw nigh,
Bend to us a willing ear,
Listen to our plaintive cry,
Do not slight the orphan's tear.

Happy Mothers, free from care,
Full of joy, and peace, and love,
Hear, oh! hear *the Orphans' Prayer*
To their God who reigns above.

Happy Children, now so dear
To your fathers, mothers, friends,
Let your joys be mixed with fear,
Whilst to heaven our voice ascends.

"*Holy Father*, God of grace,
Father of the fatherless,
Lift on us thy smiling face,
Sanctify our deep distress.

"Whilst we hear thy gracious word,
'Let the orphan trust in me,'
Grant us grace to love thee, Lord,
Now, and in eternity!"

S. WILLIAMS.

REVIEWS.

The Lands of the Bible Visited and Described in an extensive Journey undertaken with special reference to the promotion of Biblical Research and the Advancement of the cause of Philanthropy. By JOHN WILSON, *D.D., F.R.S., Honorary President of the Bombay Branch of the Royal Asiatic Society, Member of the Editorial Committee of the Asiatic Section of the Royal Society of Northern Antiquaries at Copenhagen, Missionary of the Free Church of Scotland, &c. With Maps and Illustrations.* Edinburgh: Whyte and Co. London: Longman and Co. Two volumes, 8vo. pp. 504 and 786.

Travels in the East. By CONSTANTINE TISCHENDORFF, *Editor of the "Codex Ephrämi Rescriptus," "Codex Friderico-Augustanus," &c. Translated from the German, by W. E. Shuckard.* London: Longman and Co. 12mo. pp. 287.

Intelligent general readers, as well as professed theologians, will doubtless desire to acquaint themselves with these volumes, which contain the result of researches made independently though almost simultaneously, by gentlemen eminently qualified to prosecute interesting inquiries respecting Palestine and adjacent regions.

Dr. John Wilson, a learned missionary from Scotland, who resided at Bombay, finding after fifteen years of labour in the tropics that it was necessary to repair for a season to more temperate climes, took leave of his flock on the first of January, 1843, and on the following day embarked in the steamer for Suez. His previous studies had excited an earnest wish to visit the countries in which the most marvellous and important events which have occurred among mankind took place, to examine the remains of antiquity existing in them, and to ascertain the present condition of their inhabitants. In the course of three weeks he found himself in the capital of Egypt. A fortnight afterwards, following the track of ancient Israel, he crossed the Red Sea, and proceeded from the Wells of Moses to mount Sinai; thence to the centre of the Great Desert, and thence to the south of Judah, to Jerusalem, to Jordan, to Joppa, to Lebanon, to Damascus, and to many other interesting localities. After spending more than three months in Syria, Dr. Wilson and his companions left Beirut on the last day of June, and after touching at Cyprus, travelled by way of Smyrna, Constantinople, and the Danube, and arrived in London on the 23rd of September.

The name of Constantine Tischendorff is not so well known in this country as that of Dr. Wilson, but it is highly esteemed on the continent by biblical critics, on account of the diligence with which he has prosecuted his researches in relation to the original Greek text of the New Testament, and the extraordinary success that has attended them. It may be necessary to apprise some readers, perhaps, that the common printed text of the Greek testament, called the Textus Receptus, was made in the sixteenth century from manuscripts much more modern than some that have subsequently become known to the students of sacred literature. Within the last hundred years some learned men have devoted themselves very assiduously to the collection and comparison of the most ancient manuscripts that were accessible, with the laudable design of obtaining a more accurate text, in other words, one corresponding more exactly with the inspired autographs, than that in general use. Griesbach, Scholz, and Lachmann have successively published editions which the most eminent biblical scholars of Europe have received from them with thankfulness. Tischendorff has been labouring in the same department the last ten years, and the service he has already rendered is important, especially in reference to one of the most ancient manuscripts known to be in existence. The manuscript called the "Codex Ephrami," marked C in the catalogues of Wetstein and his successors, is supposed to have been written in the fifth or sixth century, and it has long been highly esteemed. But, alas! it had undergone the fate of many other ancient manuscripts, both sacred and classical, in the dark ages; some clever barbarian who wished to employ the vellum on which it was written for a work of his

own times, transcribed upon it some treatises of Ephrem the Syrian, a deacon of the thirteenth century, and these rendered its original contents almost useless. Tischendorff, by chemical means, has succeeded in rendering this important manuscript legible; and has published a beautiful transcript of it in three hundred and six pages, with a critical appendix, which is highly esteemed. Not content with this, he has engaged in an enterprise of a much more extensive character. He is endeavouring to collect all the manuscripts of the Greek New Testament written before the tenth century, lying dispersed through the libraries of Europe, intending to print them verbatim. This collection will occupy, he thinks, thirty or forty volumes; and yet this is only one part of a more extensive plan which he hopes to accomplish.

The desirableness of these efforts to clear the sacred text from those accidental errors which have naturally occurred in copying the inspired writings, as they occur in the copying of all other writings, will scarcely be disputed; but it is very possible to imagine that they are much more momentous than they are actually. It will serve to confirm faith in the substantial accuracy of the common copies of the Greek Testament, if we quote some of the observations of Tischendorff himself on the subject. As a man thus engaged is not likely to undervalue the importance of the work to which he is devoting his life, it is pleasant to read such language as the following from his pen:—

"But I must at the same time explain myself with respect to the kind of varieties of the text which is here under consideration. I have often, especially out of Germany, heard such questions as the following:—'Well, how does Christ present himself in your manuscripts?' 'What is there in them about the Trinity?' Elsewhere I have heard severe remarks upon the suspiciousnes of individual passages. From these I perceived how little the essence and spirit of the thing were understood. The variations of the text refer more particularly to so called trifles than to matters of doctrine. I say 'so called,' for I can recognize the character of 'trifles' only in contradistinction to that of 'doctrinal' importance. Most frequently, that is to say, many thousand times in many codices, the question relates to the capricious falsification of expression with regard to grammar and style, and also very frequently to determining accurately what each of the writers of the New Testament individually wrote, especially among the four evangelists, and to removing from his text what has been added during the lapse of time from the others, with a view to the completion of his narrative. Occasionally, however, material and historical matters are in question; lastly, there are cases, but which are sufficiently rare, where the variety of the readings even affects the doctrine.

"Hence you will be able to judge how important or unimportant this criticism is. In my opinion, in the text of the book with which no other book in the world can be compared, from the sacredness of its origin, its high significance, and immeasurable consequences, nothing can be held to be so trifling as to be indifferent. What did the apostle write? what did he not write? even be it but a particle, or even but a grammatical form, I hold to be a question the solution of which is deserving of the most serious study. Have not, not merely books, but even whole libraries been written, and that without meriting censure, upon the correctness of the text of the Greek and Roman classics."—*Pp.* 210, 211.

"But between the two melancholy extremes of reckless unbelief and careless indiscriminating credulity, my faith is immoveable that the Book of Redemption will be of the same validity to the very latest posterity, thousands of years hence, that it is to me at present, and the same as was its value to the miner's* son, who raised the treasure with enthusiasm and success from the depth of the mine, where it had lain buried for ages."—*P.* 213.

It is scarcely necessary to say that Tischendorff's principal object in visiting the East was to obtain or inspect manuscripts that might aid him in his great undertaking; and though he reserves for another work his formal report on this subject, it is satisfactory to find that he expects from his journey material assistance, in clearing up doubts which he had entertained respecting the latest acquisitions which in Europe form the groundwork of a critical examination of the New Testament text.

The investigations of our travellers do not appear to have added much to that which was previously known respecting the geography of Palestine; but that country has been described by so many recent visitors, that novelty was scarcely to be expected. Their descriptions of

* Luther.

what they saw are, however, pleasant reading, and Dr. Wilson, especially, examined with great minuteness and apparent accuracy, the places through which he passed, and their antiquities. But the localities of Palestine may now be divided into two classes; the obvious, and the uncertain. About its prominent features there is little that is unknown or doubtful. There can be no question, for example, that the Jordan, the Dead Sea, the Sea of Galilee, Jerusalem, and the Mount of Olives, are where and what they have always been declared to be. But with regard to small places and topographical details, the more we read the less we believe. The local traditions with regard to these things are utterly worthless; and whatever quantity of docility an Englishman may bring with him, he is almost sure to find it fail when he has been shown Adam's grave, the spot at which Melchizedek met Abraham, the house of the rich man at whose gate Lazarus lay, and the balcony from which Pilate addressed the clamorous multitudes. On the other hand, the deductions from recorded facts and present appearances made by the most erudite investigators are painfully diversified. Dr. Robinson, whose qualifications for the examination of questions of this nature, and whose careful inquiries have given to his "Biblical Researches" great popularity, has in the exercise of an independent judgment, published many novel opinions respecting the scenes of interesting transactions. The authors of these volumes, coming after him, and speaking in very respectful terms of his labours, yet feel themselves compelled to reject some of his favourite conclusions. Calvary and the adjacent garden, are fixed by tradition at a spot where, in the fourth century, Helena, the mother of Constantine, was said by some of her contemporaries to have discovered the cross, and which has since been a resort of pilgrims. Dr. Robinson argues strongly against this supposition, which he declares to be totally irreconcileable with the scriptural accounts of our Lord's crucifixion and burial. Dr. Wilson agrees with him thus far, but differs from him respecting the real position of the place where these transactions occurred. Tischendorff at first acquiesced in the reasonings of the American professor, but has since surrendered his convictions to those of Mr. Williams, chaplain to the late bishop Alexander, and Dr. Schultz, Prussian consul at Jerusalem, who maintain the authenticity of the tradition. Now, we believe that in this case, and in others of the same kind, divine Providence has veiled the fact with impenetrable obscurity. Moses was buried in a valley of the land of Moab, "but," it is said, "no man knoweth of his sepulchre unto this day." The brazen serpent was preserved till the times of Hezekiah, but, as the children of Israel made an idolatrous use of the relic, the reforming prince wisely brake it in pieces. In like manner, the Most High, knowing that superstitious use would be made of an acquaintance with the precise spot at which Jesus died, at which he was buried, and whence he arose,—knowing that it would be an occasion of evil even to his own children, exciting emotions which would be mistaken for spiritual emotions, though having nothing truly spiritual in them,—knowing that it would tend to localize that which has no connexion with locality, reverence for holy places being quite uncongenial with the spirit of the new covenant dispensation,—did purposely by his providence, make it utterly impossible that in the remoter ages of his church these sites should be satisfactorily ascertained. Never was a district on this earth so torn about and transformed by violence as the area of Jerusalem, since it has been "trodden down of the Gentiles." How many vicissitudes has it and its suburbs undergone, altering entirely the aspect of all its scenery, and mingling hills and valleys, majestic edifices and empty solitudes in chaotic confusion; and this not once or twice alone, but with often repeated desolations! After the military engines of Titus had been planted all around the walls, spreading universal havoc and destruction, is it likely that Joseph of Arimathea himself would have been able to identify his own garden, had he sought it? And what can topographical research accomplish after Adrian has sent his army to destroy whatever escaped the fury of Titus, built public and private edifices for the Æolian colony, and erected temples to Jupiter and Venus in the most sacred places?—and after Constantine has pulled down those temples, and Christianized according to his notions

and the notions of his contemporaries, every vestige of what was Jewish or pagan?—and after the eruptions of subterranean fire, whether natural or miraculous, have compelled the workmen of Julian to desist from their unhallowed labours?—and after the quarries of the neighbourhood have been exhausted by Justinian to raise the valley to a level with the mountain, and furnish thus a foundation for the magnificent church which he dedicated to the virgin?—and after the Persian Chosroes, having taken the city by assault, has wreaked his vengeance on all the Christian edifices?—and after the four months' siege in which the military engines of the Saracens incessantly played from the ramparts?—and after the seven crusades in which Jerusalem was fortified and dismantled, captured and re-captured by crazy fanatics and wretches intent on plunder? Historical considerations would unite with theological convictions to deprive us of all sympathy with what Tischendorff calls "the impulse to pray upon a spot sacred and holy above any other spot in the world." Sacred and holy! say rather, desecrated and defiled, dishonoured and polluted, made the theatre of abominations and cruelties so atrocious that even Tophet may claim comparative purity. If there were a spot on earth which superstition and hypocrisy had rendered unfit to be a place of prayer, it might well be thought to be here. But neither mount Gerizim nor Jerusalem is more or less acceptable than any other place, in the sight of Him who is a spirit, and who must be worshipped in spirit and in truth. The contrite believer, reside where he may, has "come to mount Zion, and unto the city of the living God, the heavenly Jerusalem."

Dr. Wilson's knowledge of oriental languages and customs facilitated greatly his endeavours to learn the state of the various classes of the inhabitants of the lands he visited. He could communicate with the people, without the intervention of an interpreter; and he understood their precise meaning, and the force of their statements. This often surprised and pleased them, and of course enabled him to obtain information which he could not otherwise have acquired. The portions of his work which relate to the natives of these lands are in our view the most valuable. He has devoted above three hundred pages to the Independent Eastern Churches—the Papal Eastern Churches—the Eastern Jews—the Samaritans—the Muhammadans—and the Joktanites. We cannot attempt any epitome of the information he gives respecting these, but we will extract a few pages respecting the different classes of religionists he found at Jerusalem.

THE GREEKS AT JERUSALEM.

"The Greeks have eight convents for men, and five for women, in Jerusalem. In that called Demetrius, which is the most spacious of these edifices, the body of the monks usually reside. Among these recluses are found several of the bishops of the patriarchate, who never visit their peculiar sees. One of them is the Wakil, or vicar, of the patriarch, who usually resides at the capital of the Turkish empire, where it is supposed his influence is most needed to secure the interests of the community over which he presides. About thirty monks, in their turn, live in the church of the Holy Sepulchre, that they may be ready to perform the daily services. Altogether there are about a hundred Greek monks in Jerusalem. It is a somewhat curious circumstance, that they are all foreigners, principally from the Greek islands, and that no natives of Syria are permitted to join their fraternity. The exclusion of the Arab Christians is said to have arisen, about two centuries ago, from their immoral and disorderly conduct, and the combinations into which they entered to acquire the mastery over their foreign brethren. On the other hand, no foreign members of the Greek church are allowed to officiate as secular clergy; and the usual services of the two churches without the entrance of the church of the Holy Sepulchre, where the members of the Greek rite usually assemble for worship, are conducted by native Christians. Several of the Greek monasteries at Jerusalem are devoted principally to the accommodation and entertainment of pilgrims. The Georgians, who are in union with the Greek church, have no convent of their own within Jerusalem. That called the Deir el-Massallabah, lying a little to the S.W. of the city, is their property. It receives its name from the absurd conjecture that it covers the spot where the wood of the cross of our Saviour was reared! It is supposed to have been first erected by Tatian, the Iberian king, so early as the fifth century." —*P.* 451.

THE ARMENIANS.

"The Armenian convent and church of St. James, are the largest in Jerusalem. They

occupy a very considerable part of Mount Zion. There is said to be accommodation in the convent for about two or three thousand pilgrims, —the average number of the sons of Haik supposed to visit Jerusalem annually at the time of Easter. The accommodations are fitted up for persons in various ranks of society. We were kindly invited by the patriarch's secretary to make our choice of them; but, as I have already mentioned, we lived in Jerusalem with an Arab Christian of the Greek church. The Armenians resident in the town are estimated at not more than two hundred. They are principally merchants and agents."—*P.* 452.

THE SYRIANS.

"The Syrians occupy an ancient monastery, which is supposed to have been the house of Mark. It is on ground belonging to them, which is said to have been confiscated by the Turks, that the English church of St. James is being erected."—*P.* 452.

THE COPTS.

"The Copts, who got their first footing in Jerusalem when it was subject to the Egyptian Khalifs, possess a large convent called the Deir es-Sultán, contiguous to the Holy Sepulchre, which, like several of the secondary convents in Egypt, is presided over by a married priest, and a smaller one dedicated to St. George, contiguous to the pool of Hezekiah. During the sway of Muhammed 'Alí in the Holy Land, they set upon the erection of a new edifice, which, on the expulsion of his troops, they were led to abandon. They are very few in number, and they are visited by few of their countrymen. They afford shelter to the pilgrims who come from distant Abyssinia, and who are in strict community with the Coptic church. Along with the Jacobites, they look principally for protection from the Armenians, who, like themselves, are nominally the supporters of the monophysite doctrines." —*P.* 452.

THE JEWS.

"The Jews of Jerusalem may be divided into three classes, the Ashkenazim, the Sephardim, and the Karaim.

"The Ashkenazim, known among Europeans by the name of the German Jews, are divided into two sects, the Peroshim, or Pharisees, and Khásidim, or Puritans. With a few exceptions, they are not natives of Jerusalem, but religious devotees who have resorted to the Holy City from the different countries of Europe, to end their days among the desolations of Zion, and to enjoy the privilege of burial among the graves of their fathers in the valley of Jehoshaphat. Most of them are natives of Poland and Germany, and a few are from England. In general, they are very poor; and as they avoid secular employment, they are almost entirely dependent on the alms which are collected in their behalf in the different countries of Europe. They number, however, a few families in good circumstances, who are very careful to avoid any unnecessary display of their substance, lest they should excite the cupidity of the Turks, or encourage charitable demands upon themselves which they may not be able to answer. They all enjoy the protection of the respective European consulates in Syria; and they are seldom interfered with by the native government. As they originally belong to different European nations, and have different political relations, they have no civil head belonging to their own community.

"The Peroshim have two synagogues, one of which seems a private concern; and they are about to rebuild another of some magnitude, which has long been lying in ruins. They have adopted means for collecting subscriptions for this erection in different parts of the world. They embrace all known by the name of the Ashkenazim, or German Jews, previous to the rise of the Khásidim in Gallicia, who are but a modern sect. They estimated themselves to us at about 600 souls.

"The Khásidim are reckoned at about 100, including some visitors from Safed and Tiberias, where the members of their sect principally reside. They are enthusiastic and superstitious to a degree passing with many of them into absolute fanaticism; and their worship is accompanied with as much agitation and violent gesticulation as if they thought that they could take heaven literally by storm. They consider great excitement essential to the existence of true devotion. I have been told by a friend, that an established maxim with them is the Talmudic proverb, אין השכינה שורה אלא במקום שמחה "The Shechinah does not appear but in the place of joy." They are extremely scrupulous in the observance of their self-invented rites and ceremonies, and suppose themselves possessed of much more sanctity than their brethren. Their chief they view as a perfect saint, and they give him the name of Zadik, the "righteous," and believe that he has direct communication with superhuman beings. They believe in the Indian doctrine of the transmigration of souls, and they are great students of the Cabala, and particularly of the Sohar, its principal authority. We heard of nothing disorderly in their conduct toward their brethren. They have two small synagogues, one of which is the house of Rabbi Israel, an influential member of their community, who has set up a

printing establishment in the Holy City. This individual, whom we saw at work, is a very ingenious and enterprising man. One of his presses is of his own construction; and the other, a Columbian press, is the gift of Sir Moses Montefiore of London. He is said to have cut and cast his types at Jerusalem. His printing is good on the whole, but his binding is wretched. We purchased a few of the works from him which he has published. They principally consist of portions of the Jewish liturgy. He was proud to show us in one of them a prayer in behalf of her gracious Majesty Victoria, the Queen of Great Britain and Ireland.

"The Sephardim are the most numerous body of Jews in the Holy City, amounting according to their own census, as they informed us, to 700 families and 3000 souls. Most of them are natives of the different countries comprehended in the Turkish empire; and some of their families have, for two or three generations, been settled in Jerusalem. They are almost all subjects of the Porte; and their chief Rabbi, called the Hákim Páshá, exercises civil authority among them, with the permission and support of the government. An honorary guard of soldiers, at the time of our visit to his residence, was stationed at his door. He is responsible for all the taxes levied on the community over which he presides, and has several clerks in his employment. His influence extends more or less over all the Sephardim Jews of the country. He lives in circumstances of considerable worldly comfort. The interior of his dwelling we found remarkably clean and orderly; but, like the other residences of the Jews at the time of our visit, it had undergone various ablutions and purifications with a view to the celebration of the passover, which was at hand. In the arrangement of its diwáns and couches, it was exactly similar to the houses of the Turks and town Arabs, which have been often described. The reception which he gave us was kind and cordial; and he very readily answered all the questions which we addressed to him. He gave us an account of the distribution of the Jews in the Holy Land—which I elsewhere notice—which we afterwards found tolerably correct. Of the Samaritans at Shechem, his knowledge was less accurate. 'It is a curious fact,' he said, 'that they are always thirty-nine in number; they know no increase and no decrease!' In his library, which is of considerable extent, we found a large number of Hebrew manuscripts, some of which appeared to be of considerable antiquity. When I began to examine him about the opinions of the Jews of various geographical questions connected with the Holy Land, he referred me for information to the *Khaftor va-Ferach*, a work of which he gave me the loan, and from which, as I observed, many valuable geographical gleanings can be collected. From his house, we went along with some of his attendants to the Sephardim synagogues. They are quite contiguous to one another, forming, in fact, parts of the same pile of building. The Jews worship in them according to the respective countries from which they come. The Jewish service which was being conducted in them, at the time of our visit, was not proceeding in the most orderly manner, though certainly with more decorum than we afterwards witnessed in the Eastern Christian churches. The most affecting sight which we saw among them was that of a poor blind man, who was repeating his prayers with all his might. The Rabbis who were reading the law from the תבה (or תיבה,) the reading-desk, respectfully invited us to take our station behind them; and we complied with their wishes. When at the close I was about to copy some of the inscriptions on the walls of the synagogues, they offered to provide for me a representation and transcript of the whole, which in due time they put into my possession. It is headed צורות בתי כנסיות של ירושלים תובב, "Plans of the Houses of Assemblies at Jerusalem.' ('Let it be built and erected speedily in our days.') The inscriptions are similar to those at Hebron, which I have already noticed. The *Yishvioth*, or establishments for study, are twenty-five in number.

"At the time of our visit to Jerusalem, we found only five adult males belonging to the Karaim, (*Caraites*,) or Textuarians, who interpret Scripture, as they allege, as the name implies, according to the manifest meaning of the reading, and not according to the rumours of uncertain tradition. The notices of the peculiarities of the sect, which I intend to give, I dispose of under the head of the Jews of Egypt, the country in which they probably first originated. It is remarkable that there are so few of them in the Holy City, for one of the names by which they are known is that of *Jerusalemites*, which they derive from their strict devotedness to the exercise of bewailing the desolations of Zion. The Sephardim Jews, who spoke very contemptuously and hatefully of them to us, represented them as Sadducees; but both the name and tenets of this sect they utterly disclaim. In fact, one of the ten articles of their creed recognises the doctrine of the resurrection and judgment. Basnage, Wolfius, Triglandius, and other Hebraists, have most distinctly shown that they have no connexion with the Sadducees."—*Pp.* 454—459.

Respecting the Jews, Dr. Wilson gives

information which explains some things which have seemed mysterious. Why do not the Jews now colonize Palestine? What is there to prevent their going home quietly one by one to what was the land of their fathers? Mr. Bickersteth, and those who think with him, expect that they will be put into possession of it, while yet expecting a Messiah to come, and rejecting the true King of Israel. Why is it that within the allotment of the twelve tribes, there are but about 8000 Jewish residents? Mr. Wilson tells us that it is resorted to by them solely from religious motives, and that they who are there consider it quite derogatory to their personal holiness and dignity to engage in any avoidable secular employment. Jews who join them while following a secular calling, they look upon as their inferiors, as desecrating the soil on which they move, and as hindrances to their prayers. It is, in fact, a superstitious reverence for that portion of the earth that prevents their locating themselves upon it.

"It is the peculiar nature of the religious attachment of the Jews to their own land, which is perhaps the strongest reason why multitudes of them do not repair to it, to settle in it as agiculturists or merchants, to redeem that fertile soil, which, in many districts, has so long been keeping its sabbaths, and to dispose of those products which are still reared within its boundaries. This, I say, is apparently the cause, perhaps more than the inadequate government of the Turks, with which, particularly at Constantinople, and in Asia Minor, and on the banks of the Euphrates, and along the northern shores of Africa, so many hundreds of thousands of Jews content themselves, and which, even in the Holy Land itself, views the Jewish community there as a distinct corporation, entitled to regulate its own religious concerns, and to a great extent its civil affairs, under a chief Rabbi, provided it be responsible for its proper amount of taxation. When we were at Nábulus, the ancient Shechem, distinguished alike for its beauty and fertility, we found, exclusive of the Samaritans, only twenty families of Jews, comprising not more than sixty souls, resident at the place. When we expressed our surprise to the Rabbi, at the smallness of the community over which he presided, and expressed our belief, that if Jews were to establish themselves at the place, they might soon enjoy a large share of worldly prosperity and respectability, he said to me, I very much agree with you; but the chief Rabbi at Jerusalem, under whom I act, will not allow a greater number of Jews to settle here than those you see, lest, tempted by the advantages of Shechem, they should forsake the holy places, and, making a secular location of themselves in the Holy Land, disprove the prophecies. When the Messiah comes, he added, we shall still be a nation of priests; and strangers shall stand and feed our flocks, and the sons of the alien shall be our (exclusive) ploughmen, and our vine-dressers. A similar expression of opinion we received elsewhere; and the result of all our inquiries amongst the Jews of the East and of Europe simply is, that the Jews throughout the world, in *the present state of their unbelief and prophetical misinterpretation*, utterly disclaim the idea of *colonizing* the land of their fathers, and restrict the grounds of their present limited settlements there to *religious considerations*. I beg the particular attention of philanthropists and the friends of Jewish missions to this statement. A general colonization of the land of Israel by Jews rejecting their spiritual King, Jesus of Nazareth, and *cleaving to Rabbinism*, I believe to be impracticable.—*Vol. II. pp.* 626—628.

The recent endeavours of the governments of England and Prussia to establish in Jerusalem what they call a "Bishopric," has never been discussed in our pages, because we were not in possession of information respecting it on which we could fully rely. It is of course referred to by both of the writers whose works are before us, and we believe that they are as competent to give a fair report as any witnesses that we can expect to subpœna. The independent testimonies of these observers cannot fail to interest intelligent inquirers. Dr. Wilson says:—

"The motives which led his Prussian majesty to propose the foundation of the bishopric, and so liberally to extend to it his support, were, I doubt not, of the purest and most exalted kind. His benevolence and beneficence in the case, as far as the cause of evangelical missions is concerned, have had no parallel since the days of the Royal Danish Mission to Tranquebar, in India, in which the sovereigns both of Denmark and England took the greatest interest. The Chevalier Bünsen, to whom the cause of protestantism and evangelical religion have long been under the mightiest obligations, was the honoured instrument of forwarding the negotiations in England for carrying his majesty's proposals into effect. The response

which they met from our country, was all that could be expected, though not perhaps altogether what might have been desired. A united organization, with a kind of subordination of the church of the German tongue to that of England, seems, from the preceding documents, to have been agreed upon; while a simple scheme of a peaceful co-operation between the two churches, each preserving its own organic constitution, as well as doctrine, but harmonising with the other in its missionary operations and plans of procedure, might have been preferable, and in the long run, most satisfactory to all concerned. The German church, at the time of our visit to Jerusalem, had no representation there, except in the simple attendance of the Prussian consul at the Anglican services; and I have been informed by individuals of no insignificant standing in that church, that it is not to be expected that it will enter into any association with a sister church, however highly respected it may be, which implies a disparagement of the commission which it gives to its own ministers. In the spirit of its great Reformation, it holds that it is the Redeemer himself who, through his Word and Spirit, imparts the faith and love, and zeal and ability, and holy desire, which constitute the divine call to the ministerial office; and that all that the church can do in the work of ordination, is simply to recognize these qualifications in those in whom they appear to exist, —to bind over, by solemn engagement, those holding them to ministerial fidelity,—to commend them to the divine blessing, — and to grant them facilities for orderly service within the sphere of their labours. In regard to its licentiates and ministers, it views them, consequently, as far as spiritual authority is concerned, as on an equal footing, to say the least, with those of other Christian communities; and while cultivating feelings of charity to churches holding views of ecclesiastical polity different from its own, it cannot consistently or comfortably concur in any arrangements which imply that its own office bearers have an inferior scriptural standing. It remains to be seen, then, in what manner, and in what form, it can, *as a church*, subordinately unite with the bishopric at Jerusalem.

"That bishopric from all that I could observe of it at its seat, or can learn of it in this country, I am disposed to view, ecclesiastically, simply as an institution of the church of England, liberally patronised and supported, however, by the king of Prussia. No catholic-minded Christian, taking this view of it, whatever his opinions of church government may be, can fail to wish it the most abundant success. We were happy to observe that both it and the mission to the Jews, which is associated with it, presented, in their main features, to the natives of the East, a decidedly protestant and evangelical aspect. I mention this our opinion with the more readiness, that I know that many sincere-minded Christians, both in England and Scotland, have been offended by the 'letter commendatory' which the bishop Alexander took with him to the eastern prelates; and because, making every allowance for the motives by which that letter was dictated, we fully sympathized with the Rev. Mr. Herschell, whom we met at Jerusalem, who, after quoting it in full, as I have done, exclaims with indignation, 'All this to these reverend impostors, —to these "Holinesses," who set fire to a few ounces of alcohol, and then solemnly thank God for having sent a miraculous flame down from heaven!'* The greatest stumbling-blocks in the way of conversion both of Jews and Muhammadans in the East, are the idolatry and superstition of the eastern churches; and the profession of absolute fraternization with these churches on the part of that of England, could not but be highly detrimental to both classes of these unbelievers, to whose notice it was brought by the extensive circulation of the Arabic translation of the letter in which it was made. That profession of fraternization was not, and could not, be reciprocated to any considerable extent by the Greek church, which admits neither the baptism nor the orders of the church of England, nor of any protestant church, episcopal or not; and on its authorities bishop Alexander, while doing nothing unduly to provoke their hostility, or to violate the laws of human courtesy was not lavishing his caresses; while, by his example and doctrine, and the simplicity of the forms of worship observed by him and his clergy, he was teaching them, as was expected by the founders of the mission, most important lessons. I am not aware that he was disposed to prevent any Christian native of the East, who might be disposed to leave his own church from motives of conscience, from enjoying the benefits of the purer doctrine and fellowship of the church of England. His bishopric and mission, we noticed, were meeting with no favour from individuals holding views congenial either with those of Rome, or Byzantium, or 'Oxford;' and we heard him with his own lips express abhorrence of these views, and of whatever is derogatory to that righteousness of God which is by faith, and the effectual operation of the Holy Spirit, in renewing and sanctifying the souls of men. His successor, Gobat, an able, and long-tried, and devoted servant of the

* Herschell's Visit to My Fatherland, p. 183.

Lord, will, I doubt not, prove a similar friend and supporter of evangelical truth."—*Pp.* 277—281.

The subject of his Prussian majesty writes more boldly; and, while he bows courteously to the royal contrivers of the project, exposes its futility:—

"The notice I have just taken of the wretched condition of the oriental churches, as representatives of Christianity, compared with those which are in direct opposition to it, leads me incidentally to the Anglican bishopric; for one of the fundamental ideas which suggested its establishment was, to exhibit Christianity worthily to the eyes of Mahometan and Jewish orientals, as well as to the so deeply sunken oriental Christians themselves. That the idea was great and noble requires not a word of recognition; but has the idea been happily carried out since the diocesan's family made their entry into Jerusalem with such peculiar ceremony? This entry was jocosely described to me by one of the Catholic fraternity, and he related that the "*Ecco il vescovo*" was followed by the spectators exclaiming with astonishment, "*Ecco la vescova*," and this by "*Ecco i vescovini*." I might assert that this was absolutely an attack upon Protestantism. It is scarcely questionable that Greeks and Catholics both, as well as the collective oriental churches, received much annoyance by the appointment of a bishop with such a family retinue, and had thus presented to them an opportunity for scandalizing in the very centre of the new territory of conversion. At least, the bishop himself should have been, necessarily, all the more sober and dignified. I hope that my doubts as to the propriety of the selection may be unfulfilled.

"It is well known that it has been preferred to select a converted Jew, because the conversion of the Jews in Palestine has been the chief object of the establishment of a bishopric in Jerusalem. If I am correctly informed, both as to rhe style of preaching of one of the bishop's missionaries and the mode practised in the conversion of Jews in Jerusalem, I do not find that the dignity of protestantism has been promoted by either. According to that mode of preaching, the Jews are inoculated with a modern Pharisaism; they seem as those most peculiarly—ay, even exclusively—called to be perfect Christians; they are invited, by stepping over, to renew their ancient hereditary privileges over us. Naturally, this dogmatical novelty gratifies the Jewish-Christian missionaries themselves far more than all the other protestants. One of the latter told me that he had openly expressed his disgust to the preacher, and had prohibited his pastoral visits. Here and there similar views may be entertained. An Englishman of distinction had two suitors for the hand of his daughter: one was a baptized Israelite, and he was unconditionally preferred by the father out of respect to his character as Jewish Christian.

"With respect to the baptism of converts in Jerusalem it is, as far as I know, framed to an accommodation with the most modern Judaism. Six thousand piastres (about fifty pounds!) are offered to the convert as a premium; other advantages are said likewise to be considerable. Do they think that to act thus is in the spirit of Christ? Perhaps rather in the spirit of Christ's temporal viceregent. But what does protestantism say to this? Moreover, I consider Jerusalem as the most unfavourable position for the conversion of the Jews. Here Jewish fanaticism is domiciled; here the Jew feels happy in being a Jew; here he is surrounded with reminiscences which from childhood upwards have been dear and sacred to him. Those Jews who, notwithstanding, have been converted in Jerusalem, were described to me as persons who had sustained, and that deservedly, a degradation by their fellow believers. Thus golden nets are wrought, and stinking fish are caught. A true caricature of conversion has been recently given. A Jew was first baptized in Hungary as a Calvinist, in Vienna he became a catholic, in Walachia, a Walachian Christian, and lastly, an Anglican protestant under Bishop Alexander. Who would guarantee that this individual will not close his career of conversion by a return to Judaism? It is a fact, that recently a baptized Jew became a Jew again very soon after his baptism. But the most remarkable phenomenon that the annals of conversion can offer in modern times is that furnished by a protestant of Dantzic. This individual was converted to Judaism in Jerusalem. This is easily understood. If English gold will make Christians, so can Jewish gold make Jews. The converted Dantsicker was surrounded by the brethren of his new faith with a halo of veneration, and sent to Frankfort on the *Maine* at the general cost, to pursue his higher studies.

"But I am far from denying that the bishopric, although not answering to its ideal, still fulfills many hopes and many wishes; for through the institution, appended to the bishopric, of the two Christian schools, the one for children, the other specially for new Jewish-Christian emissaries, it has called into existence what may be accompanied with manifold blessings.—*Pp.* 158—160.

"But the Anglican bishopric in Jerusalem

presents other aspects which require to be viewed. It contains the germ of an attempt towards a union of Protestant ecclesiastical elements, which hitherto in Europe have remained strictly separated. Episcopal Anglicanism has hereby connected itself in sisterly union with German protestantism."—*P.* 160.

"The English High Church alone claims for its bishops both the necessity of an especial ordination and the exclusive administration of ordination and confirmation."—*P.* 161.

"The result of all is two-fold. The king's original idea stands fixed as the foundation-stone of a new holy alliance which should obtain the triumphs of the crusades, without, like them, costing the blood of millions. Temporary differences in the councils of the great powers, as is shown by original documents, interfered with the carrying out of this idea. What nevertheless remained did not specially refer to the peculiar form of the Anglican bishopric. The idea whence the bishopric emanated remains great and ennobling, although its realisation, owing to multifarious interference, is not what was earnestly desired."—*P.* 166.

Let it be understood that our notice of these valuable works is very meagre. The characteristic of Dr. Wilson's volumes is substantiality. Mr. Shuckard has laid the English public under obligation by his translation of Constantine Tischendorff's lively narrative.

BRIEF NOTICES.

Lectures delivered at Broadmead Chapel, Bristol. By John Foster. *Second Series.* London: Jackson and Walford. 8vo. pp. 476.

In this case, it would be safe to regard the proverb as literally applicable, that a word to the wise is enough. Not many words assuredly can be necessary to recommend to our readers a volume containing lectures which were by John Foster, and which have been prepared for the press by the same editor as superintended the publication of the former series, now extensively known. We have read a sufficient number of them to form an opinion that this series is not inferior to its precursor. The subjects are, the history of Jonah—the contemplation of human life—practical views of human life—the vanity of earthly glory—zeal without knowledge—the wrath of man overruled—social changes subservient to the kingdom of Christ—the redemption of time—the divine goodness a motive to repentance—the durability of the earth contrasted with human mortality—the thoughts and ways of God contrasted with those of man—the cessation of war an effect of the prevalence of Christianity—the life and character of Daniel—the three Jews in Babylon—the meeting of friends—the memory of the just—Peter's deliverance from prison—the consideration of death—the apostolic alternative—beneficial co-operation of all things for the Christian—practical atheism—God no respecter of persons—man's devices and God's counsel—Christ walking on the sea—sin manifested by the law—robbery of God—the love of money—the day of small things—against weariness in well doing—the superior obligations of Christians—inefficacious convictions—double-mindedness—the powers of the world to come—access to God.

History of the Society for Promoting Female Education in the East. Established in the year 1834. London: Suter. 16mo. pp. viii. 292.

Notwithstanding a prejudice which we have entertained against the conductors of this institution, we must acknowledge that this is a pretty book, and that the society has strong claims to public support. Some years ago, a highly respected missionary in the east, needing a wife, married one of the ladies who had been sent out by this society, and he had to pay for her ransom—or rather, the Baptist Missionary Society had to pay it—about eighty or ninety pounds. We certainly did at that time form something like a wish that not one of the committee might have a husband till she had repented of her celibatic rigidities; but we must not suffer resentment to interfere with justice. The object of the society is the establishment and superintendence of schools in China and the countries adjacent, where favourable opportunities are presented, the selection and preparation in this country of pious and well educated persons to go out as superintendents, and the training and encouragement of subordinate native teachers, the end chiefly kept in view being to bring the pupils to an acquaintance with scriptural truth, and to a belief in Christ as their Saviour. The hearty co-operation of all who love our Lord Jesus Christ in sincerity, without denominational distinction was sought, at its formation, and it is stated that the committee, having been selected on this principle, has never found occasion for regretting the comprehensiveness of the basis on which they were drawn together. It is evident from these pages that the society is performing an important work—a work in which we think it far better that a committee of ladies should be engaged than that it should be made a part of the business of other missionary institutions; and we can assure our female friends that they will find in this volume much that will interest and delight them.

Heaven upon Earth; or, Jesus the best Friend of Man. By JAMES JANEWAY, *Author of "A Token for Children," &c. With History of the Janeway Family. By the Rev. F. A. Cox, D.D., LL.D., Hackney.* London: Nelson. 12mo. pp. 314.

Of this work, Dr. Cox says, in the valuable introductory essay which he has prefixed to it, "It is not free from the defects which characterize the writings of that age; but though somewhat quaint, immethodical, and prolix, it is replete with sterling sense and powerful appeal. Few pious persons can read it without benefit, and could the irreligious be persuaded to peruse its pages, we should anticipate a happy result. He who could have written thus must have been an excellent Christian and a sound divine."

The Pilgrimage: How God was found of him that sought him not; or Rationalism in the Bud, the Blade, and the Ear. A Tale for our Times. Translated from the German of C. A. WILDENHAHN, *by Mrs. Stanley Carr.* Edinburgh: Oliver and Boyd. Post 8vo. pp. 404.

We have been betrayed unwittingly into the perusal of a romance. It was not till we had proceeded through many pages that we saw clearly that this tale was a fiction, and then we determined to finish it that we might report upon it to our friends. The principal personage exhibited to view is a young man who at the close of his college studies retains just so much respect for "the Sage of Nazareth" as is due to him for having removed the fear entertained of death as a state of dull repose, by substituting the doctrine of the continued activity of the immortal spirit. This young man is bereaved of his mother, passes through a variety of strange exciting scenes in which three ladies of extraordinary attractions, but very different characters, bear prominent parts, falls in with an aged Swiss pastor full of wisdom and disinterestedness, believes from the heart on Christ as his Saviour, Redeemer, and Guide to a happy eternity, and determines to marry an admirable young maiden who had been his playmate in boyhood, and though neglected by him for several years is every way fitted to make him an excellent wife. All this is, however, merely the invention of an imaginative author: but if the reader is one of those who think such inventions profitable, he may avail himself of the information which our adventure enables us to furnish.

A Voice from Heaven concerning the Dead who die in the Lord: with some Account of the late Mrs. John Sands, who departed this life 25th January, 1847. By PHILIP CATER, *Minister of Alfred Place Chapel, Brompton.* Glasgow: Macklehose. London: Jackson and Walford. 24mo. pp. viii. 89.

The specimens of her correspondence and the description of her character, given by Mr. Cater, exhibit Mrs. Sands as a Christian of more than average excellence; and persons who had not the pleasure of her acquaintance, as well as those who had, may read this small volume with advantage.

The Life and Writings of the Rev. Dr. Chalmers. By the Rev. HENRY DAVIS, *M.A.* London: 24mo. pp. 108. Price 1s.

A cheap publication in proportion to its size, and one that contains as full an account of the eminent man to whom it relates as is necessary for general purposes to English readers. The views of the writer on ecclesiastical questions are those of a candid minister of the episcopal establishment.

The Oxford Blue. Published for the Baptist Tract Society. Price One Penny.

It vexed Solomon to think of the use that might be made of his labour after his death, when another man should have the rule over it; and "who knoweth," said he, "whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured." Inferior men to Solomon have in our days to endure the same thing even from their contemporaries. This "leaf from the military history of the year seventeen hundred and seventy-five" was written by the editor of the Baptist Magazine,—published in that work in February, 1846,—stolen by somebody or other and mutilated—placed first on the celebrated Attican's short bed to be lopped, and then on the long one to be stretched—and, finally, sent out into the world to condemn the subject of the narrative for his deviations from some views advocated by "The Baptist Tract Society." It is true—perfectly true—that "a desire to gratify the wishes of good men, is apt to influence our judgment as to what is right, when the only question should be, "What has God authorized?" But no one who knew the man ever thought that an illustration of this truth would be discovered by any wiseacre of the nineteenth century in the career of Richard Morris. Whether he were right or wrong in his belief and practice, his biographer, Dr. Godwin, justly remarks, that "what he conceived the bible taught he received, and paid no attention to any other authority;"—"he derived his religious principles from the scriptures of truth, and was resolved, in religion to call no man master on the earth,"—"when, after a careful examination, he was fully persuaded of the truth of any sentiment, it would have affected him but very little, if the whole world had pronounced it heresy." Such a man must, however, living or dead, take the consequences of his determination. For conscience' sake, Richard Morris was sentenced by his officers to be picketed; for conscience' sake he submitted to be "cold burnt" by his comrades; and for concience' sake he would undoubtedly have resigned himself to be exhibited thirty years after his death as one who sought to please men when the only question should have been, "What has God authorized?" We can assure this tract-mender, on our personal knowledge, that Mr. Morris was an extraordinary man; and there was one trait in his character mentioned by his biographer on which this modern Procrustes might advantageously meditate; incredible, nay, incomprehensible, as it may seem to this gentleman, Dr. Godwin testifies that Mr. Morris was "perfectly willing that others should think and act for themselves, and never thought it a sin in any to differ from him!"

Memoir of the Rev. Thomas S. M'Kean, M.A., Missionary at Tahiti, who was killed by a musket-shot during an engagement between the French and the Natives, on the 30th of June, 1844. *By the Rev.* JOSEPH A. MILLER, *of New Court Chapel, Lincoln's Inn Fields. With an Introduction by the Rev. A. Tidman, Foreign Secretary of the London Missionary Society.* London: Snow. 16mo. Pp. xxiv. 208.

Mr. M'Kean was born in the year 1807. At the age of twenty-seven he entered the Glasgow Theological Academy, and in 1838 he was settled as pastor of the independent church at Kirkwall, in the Orkneys. Having laboured there zealously and successfully for three years, he offered himself as a missionary to the directors of the London Missionary Society. He landed in Tahiti in the beginning of 1842, and having acquired the native language, he had entered on his active missionary work, when in consequence of well-known atrocities committed by the French authorities, he was accidentally killed in his own house by a musket shot during a skirmish between the French and the native troops. The narrative presents us with the portraiture of a minister and missionary distinguished for decision and energy of character, eminent and active piety, and a strong feeling of the individual responsibility of the Christian. Interspersed with it are important remarks on the ministerial office and the Tahitian mission, and the book cannot be read without interest by any who delight in tracing the features of the Christian character or the progress of the Christian cause. The profits arising from its sale will be placed in the hands of the treasurer of the London Missionary Society, for the benefit of the widow and orphans.

Letters to a Romish Bishop on the Character, Tendency, and Influence of the Papacy. By KIRWAN. *With an Introduction, and an affectionate Address to Roman Catholics. By Octavius Winslow, M.A.* Edinburgh: Kennedy. 16mo. pp. 66.

An admirable little book, which may be placed advantageously in the hands of any person who is beginning to think favourably of Romanism.

The Millennium in its Three Hundredth Century. Written in the Year 1847 *of the Satanic State of the Fallen World. By* OMICRON, *Author of "Elements of Truth," "Paulus," "Pride and Prejudice," &c. &c.* London: Houghton, 8vo. pp. xv. 51.

If the author's poetry were as much superior to what it is as the poetry of the millennium will be superior to that of the year 1847, it would yet be intolerable if printed in the same style as the poetry and prose of the present volume. In the fifteen lines which constitute the first paragragh of the preface, there are eight words in capitals, eighteen in small capitals, and five in italics; and this proportion is pretty equally preserved throughout the book.

Misery and Mercy, exemplified in the History of several Unfortunate Females.

A Brand plucked out of the Fire; or, An Account of Elizabeth Kenning.

A Covenant with the Eyes.

The Weeping Woman. By the late Charlotte Elizabeth.

Sally of the Green.

The first five tracts of a new series by the Religious Tract Society, adapted to the inmates of female penitentiaries, and to those who are in danger of needing such places of refuge.

RECENT PUBLICATIONS

Approved.

Nelson's Large Type Comprehensive Edition of Matthew Henry's Commentary, (Unabridged). With illustrative Engravings. The following new and important features in this Work, distinguishing it above all existing editions, will render it at once a Complete Cyclopædia of Bible Comment, Reference, Historical Knowledge, and Scripture Illustration. 1. A valuable and copious collection of Scripture References. 2. Various Readings from the Translations of the Scriptures by Wickliffe, Tyndale, Coverdale, &c. 3. Notes on the Manners and Customs of the East, &c. 4. Notes on the Natural History of the Bible, &c. &c. Part VI. *London: folio. pp.* 63. *Price* 1s.

A Discourse of the Qualities and Worth of Thomas Chalmers, D.D., LL.D., &c. &c. &c. Late Principal and Primarius Professor of Theology in the New College, Edinburgh, of which the substance was read in Argyle Square Chapel, Edinburgh, on Sunday, the 13th of June, 1847. By WILLIAM LINDSAY ALEXANDER, D.D. *Edinburgh: 8vo. pp* 50. *Price* 1s.

The Assurance of Faith; or, the Believer making his Calling and Election Sure. A Sermon preached at the Baptist Chapel, Sandhurst, Kent, January 24, 1847. By DANIEL JENNINGS. *London: Arthur Hall.* 12*mo. pp.* 30.

A Plain Sermon on Peevishness. By the Rev. JAMES KENDALL. Third Edition, enlarged. *London: Aylott and Jones.* 18*mo. pp.* 53.

Anecdotes of the Roman Catholic Church in the nineteenth century, derived from the Notices of Travellers in Europe, and other Authentic Sources: including particulars of A Society of Roman Catholic Ladies, and remarks on The Present Posture of the Papacy. *London:* 18*mo. pp.* 80. *Price* 1s. 6d.

The English Child's Introduction to Geography. By a Mother. *London: Benjamin Lepard Green.* 18*mo. pp.* 88.

British Anti-State-Church Association for the Liberation of Religion from all State Interference. Proceedings of the First Triennial Conference, held in Crosby Hall, Bishopsgate Street, London, May 4, 5, and 6, 1847. *London:* 18*mo. pp.* 52. *Price* 4d.

The Eclectic Review. July, 1847. *London: Ward and Co.* 8*vo. pp.* 128.

The Herald of Peace. July, 1847. *London: Ward and Co.* 8*vo. pp.* 16.

INTELLIGENCE.

AMERICA.

AMERICAN BAPTIST MISSIONARY UNION.

The twelfth Triennial Meeting of the supporters of this institution was held in the middle of May at Cincinnati.

The finances of the union are reported to be in better condition than they have been for several years. The amount of receipts from donations, legacies, and magazine, for the year closing 1st of April, 1847, is 85,487 dollars, 24 cents:—of expenditure, 84,339 dollars, 71 cents. The total debt 34,835 dollars, 90 cents, April 1st, 1846. The same, April 1st, 1847, 33,687 dollars, 56 cents. Stock of the permanent fund, 20,000 dollars; Bank and other stocks, 2,600 dollars.

The number of missionaries and assistants in the employ of the Union, is 101, of whom thirty-six are ministers of the gospel engaged in preaching; 12 are preachers and teachers; five printers, typesetters, &c., and forty-eight female assistants. There are sixteen missions; fifty mission stations; ninety-three out-stations; 108 churches; 10,000 church members; 1,783 baptized within the year; three theological and forty-five common schools.

The gross receipts for the year, including appropriations from the American and Foreign Bible Society, American Tract Society, and the United States government, amount to 95,487 dollars, 34 cents. The gross expenditure during the same period, 94,339 dollars, 71 cents. The debt has been diminished, 1,147 dollars, 53 cents. The receipts exceed those of every other year, than one, by at least 14,000 dollars.

The report presented in bright colours the encouraging circumstances of the present day as relating to the operations of this organization among the heathen. In the early history of the enterprise, for eight long years the waiting missionary toiled, and his Christian brethren encouraged him, before the first Burman convert stood before brother Judson. "It seems almost too much to believe," he exclaimed, "that God has begun to manifest his grace to the Burmans; but this day I could not resist the delightful conviction that this is really the case. Praise and glory be to his name for evermore."

With this was delightfully contrasted the subsequent history of several of the missions, especially the Shawanoe, the German, the Assamese, the Burman, and the Karen. The annual additions to the Karen churches several years last past, made a conspicuous part of the picture. The present number of their members is more than 3000.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

The number of agents and missionaries who have acted under the commission of the Society during the past year, is 140; being thirty-four more than the previous year, and eighteen more than were ever appointed in one year.

The whole number of states and territories occupied, was twenty-one, including the province of Canada.

The missionaries have statedly occupied 505 stations and out-stations, and the aggregate amount of time bestowed by them is equal to that of one man for more than eighty-three years.

They report the baptism of 490 persons, the organization of twenty-nine churches, and the ordination of twenty-five ministers. Ten houses of worship have been completed, and twenty-six commenced by the churches under their care; and four churches, heretofore aided by the society, have undertaken to support their ministers without that aid.

The churches assisted have contributed to various objects of benevolence 1,515 dollars, 13 cents, or 600 dollars more than were reported last year, besides 10,903 dollars, 13 cents, for the support of the gospel at home, and not less than 20,000 dollars for the building of houses of worship.

A comparison of the donations, labours, and results of the year, with those of the previous one, shows the following differences: thirty-four missionaries employed, thirty-three stations supplied, twelve years of labour, ten ordinations, and 2,678 dollars, 50 cents, in donations more than in 1846.

502 baptisms, four churches organized, and four churches rendered able to support the gospel less than that year.

EUROPE.

HAMBURG.

Our brethren in this city have had some pleasant meetings occasioned by the opening of a new and commodious place of worship for their use; the first services in which were held on Lord's day, the 11th July. A friend from England, who was present, has furnished

us with details which we lay before our readers in his own words:—

"It is remarkable, that in the very same street in which it stands—the Böhmken-Strasse—and within twenty doors, is the house in which the church held its meetings for about four years, from 1836 to 1840, when they were expelled by the police, and brother Oncken thrown into prison. So wonderfully has the Disposer of all events interfered on their behalf, that within sight of that house whence, seven years ago, they were driven out, amid the hootings of the rabble, are our dear brethren now permitted to have a house of their own, beautifully placed in the midst of a garden, retired from the street by a long and wide passage, at the further end of which are gates, by the closing of which all intrusion may be effectually shut out. The following inscription, most appropriate to the experience of our brethren, is carved over the front gates, next the street, with grotesques on each extremity:—

ANNO . BIS . HIEHER . HAT . MICH . DER . HERR . GEHOLFEN . 1727.

"'Thus far hath the Lord helped me.'

"The building, now so happily appropriated to the worship of God, stands on the western side of the entire property, having a garden in front, eastward, upon which three large and lofty windows look out. It is very substantial, having been recently built for an iron warehouse. It is light, lofty, and airy; seventy-three feet long, twenty-one wide, and twenty-two high. At the south end, nearest the street, are the vestries, occupying about twelve feet northward, and opening by two doors into the meeting-house, about twelve feet of which, next the vestries, forms a platform, elevated two feet and a half, on which stands the pulpit, between the vestry doors. In front of it is the chair for the reader, the communion table, and, on either hand, three benches fronting each other, principally appropriated to the singers. Under this platform is the baptistery, and from the centre of it, three steps descend into the aisle, which passes along the centre of the place, between benches which abut upon either wall, and extends nearly to the north end, under the gallery.

"There are two entrances; the first leading to the foot of the platform, the other to within about the same distance of the opposite end, and containing the gallery staircase. The benches have all back rails, and are, like the rest of the wood-work, painted light wainscot.

"The first thing which struck us, on entering the place, was to find the congregation arranged like the Friends in England,—men on one side, women on the other,—and this, I find, not under any regulation of the church, but in tacit compliance with German usage. I was happy to meet the hearty greeting of our brother Lehmann, whom I had known in England. He had arrived late on the preceding evening from Berlin, with his two sons, to be present on this joyful occasion. I was seated next to brother Steinhoff, who had walked a great part of the way from Eimbeck, above two hundred miles off, and had been up two nights, in order to arrive in time. The place was thoroughly filled, and the singing was, in point of simplicity, power, and harmony, most effective,—the whole congregation uniting, as the voice and heart of one man.

"At nine o'clock, brother Oncken opened the meeting with the apostolic greeting, 'Grace to you, and peace from God our Father, and the Lord Jesus Christ.' The service consisted of a number of short hymns, alternating with brief passages from scripture, which were all read by brother Schauffler, one of the co-pastors. The first prayer was by brother Oncken, who also first addressed the meeting, and was followed by brother Köbner, a co-pastor, and brother Lehmann, from Berlin. After these addresses, of which, through the kindness of the three brethren, we shall be able to give brief abstracts, brother Schauffler prayed. A few more lines were then sung, and brother Oncken closed the service with the usual benediction.

"At five o'clock there was an evening service, conducted by brother Köbner, who preached from 2 Samuel vii. 20—29.

Brother Oncken's Address.

"Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." In such effusions of the heart does the gratitude of the redeemed frequently break forth, and it is a striking feature in the character of the people of God—of all those who in truth belong to the redeemed—that they possess and cultivate these grateful feelings. What ardent love and gratitude must fill *our* hearts, dear brethren and sisters, and especially *mine*, when I look back to the past, and remember how, nearly a quarter of a century ago, I gave my first testimony of Christ and his grace, in a little assembly of seven people in this town, and how I soon after was obliged to flee from one place to another, to escape the persecution; when I remember how many powerful voices were raised against the gospel, and especially against *us*, and how every effort was made by hell beneath, and by the enemies of God on earth, to stay the progress of the gospel; but how, in spite of all, many hundred thousands far and near, have heard the gospel, and how, from amongst them, in this place alone, between six to seven hundred precious souls have been converted to Christ and saved to

all eternity! and above all, that through the gracious leadings of God, a church has been formed here, which is not seeking its existence in the restitution of antiquated human forms, but in taking fast hold, by faith, on the Lord Jesus Christ; a church from which the word of life has been proclaimed in all directions by a living, verbal testimony, and by which about fifty sister churches have been called into being; and when I then cast a look at this temple of stone with which our gracious Lord presents us to-day, and in which we hope to "build up one another in our most holy faith," from one Lord's day to another, in undisturbed peace, "under our own vine, and our own fig-tree, none daring to make us afraid," until faith be changed to vision; oh, then, must a review of the feeble commencement of the glorious progress, and of what stands to-day before our eyes—this *living house of God*, and this *earthly temple*, which we receive to-day as a present from the hand of our God—tune our hearts with the most unbounded gratitude towards our good and gracious Lord; and in such a frame, I should have preferred to sit to-day in holy admiration at the feet of my God and my Saviour, and weep over the sin and weakness which has been connected with my share of labour; but still more to praise from the bottom of my heart the riches of grace and the wonders of mercy, which our eyes have seen and our hearts experienced. But as you expect an address, I must give up my own wish, though my feelings are such that I dare not trust myself to make any lengthened address. Let me, then, beloved brethren, direct your attention to Matt. xxviii. 18—20; from which I would remind you, through *whom*, and by what human instrumentality, all these glorious results have been accomplished in the past, and upon whom our success must dedepend for the future. Our Lord says, "All power is given unto me in heaven and on earth." Not *some* power, nor *much* power, but *all* power. His power is not confined to earth,—he has all power in heaven, all power over the treasures of grace, over everything we need from the hand of our heavenly Father; all power to give us the strength we need, the wisdom we need, the faith we need, and the love we need; all power to enable us to overcome our spiritual enemies. He has also all power on earth, all power over the hearts of men, and over everything that transpires in the world. This power has been constantly in operation for us; has defended us, and overruled all things for the furtherance of his cause, and to this we owe all our success.

Secondly.—Let me remind you of the sweet and incomparable promise which stands in connexion with this declaration. "Lo, I am with you alway, even unto the end of the world." Wherever the power of Christ is exercised for his people, it brings them into close union and communion with him. The great secret of vital godliness is Christ in us, the hope of glory. By this personal presence of Christ with us, that we have been preserved amidst trial and persecution, and enabled to go on in spite of all the efforts of our enemies to crush us, and so stay the progress of the gospel of Christ. This is also the mainspring of all vital exertions for the spread of the gospel.

And let me remind you, thirdly, of the only human instrumentality employed in the achievement of the victories which we have witnessed. It is the gospel preached by saved sinners. God has decreed that sinners are to be saved through sinners. No human wisdom, learning, influence, or power has been employed, but simply the gospel. And God has proved this to be efficient, having made it the power of God to the salvation of sinners. Our future prosperity must proceed from the same source—the sovereign power and presence of Christ; and by the same instrumentality—the preaching of the gospel. Here, in this new temple, may the gospel still be faithfully preached, the whole counsel of God be declared, sinners be shown their lost condition and pointed to Christ, and believers be taught to "walk in all the commandments and ordinances of the Lord blameless." Then we shall see glorious things, Christ will be exalted, and many, many sinners brought to him. *This is not an uncertainty.* We *know* that if we thus faithfully preach the gospel of the Son of God, he to whom "all power in heaven and on earth" belongs, will be with us "alway, even unto the end of the world." Amen.

Brother Köbner's Address.

Every gift of God is consecrated by the word of God and prayer, and that which you have this day received, oh, church of the Lord, has been thus consecrated. The sound of holy truth has already filled this room, and the breathings of devout believing hearts have already risen from it to heaven. We are far from calling these walls of brick and mortar a sanctuary, or a house of God; for we know no other house of God upon earth than that living house of living stones—the church. Nevertheless, this house is a precious gift of God, and calls for the warmest thankfulness, especially when we consider how large a sum has been paid for this resting-place for saved sinners. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." That we might have a place, he must go without; that we might obtain rest, he must be without rest upon the earth. Our abundance today is obtained by the poverty of the Son of God. Now he hath entered into the glory which he had before the world was; now he has gone to the place where he can lay his head on the bosom of the Father, and has re-

ceived "all power in heaven and on earth;" now he has done for us more than we can "ask or think," and prepared for us the joy which we this day experience.

A few months ago, the gift which is our portion to day, was wholly unknown to us. We only felt our pressing want of it. We turned to the Lord, and said, "Lord, where shall we go?" Just as his disciples once went to him, and said, (Mark xiv. 12, "Where wilt thou that we go and prepare, that thou mayest eat the passover?" Still his disciples wish to wait upon him, still they have a strong desire to prepare for him and themselves sweet communion in the proclamation of his name, and the spread of his kingdom. But the world seems no place for that. The world hated the Lord and crucified him. It hates the word of Life and the cross of Christ; therefore those who spread his gospel, cry,—"Where shall we go? how shall we scale the wall with which our enemies surround us?" And the Lord answers from heaven, not by feeble words, but by powerful deeds, of which this day is a witness. And the Lord answered his disciples with the charge, "Go ye into the city," ver. 13, 14, 15. He had already prepared a place for them; and he also knew before the foundation of the world, the place he had prepared for us in this city. He has made all things, and he upholds them by the word of his power. His eye watches the sparrows on the roof, and he counts the hairs on the heads of his elect. All the hearts and houses of men are in his hand. Whatever he sees necessary, he arranges and does. At his command storms and waves must cease from their fierce agitation. At his command the fish must rise from the bottom of the sea, with the money of which his disciples had need to pay the tribute. He provided the furnished room, and he has now prepared this room at the hour when he sees it necessary.

The disciples relied upon their master, went out at his command, came into the town, as he had said unto them, ver. 16. And is not his word still always a firm ground for every hope which rests upon it? Do we require any other surety for the future than the promise of the Lord? Do we require any other wisdom than an implicit, child-like obedience to the commands of the Lord?—whoever now, and to the end of time, does what he has commanded, will not he, like those disciples and this happy church, find it all as he has said in his word? Can he who trusts in the Lord and relies upon his word, ever become a disgrace? May that be always answered in thy heart, my brother, who hast to-day removed to this place with joy and happiness—that is, with Jesus,—and already hast had in this place, blissful communion with him.

Yes, the Lord has entered with us to-day, as of old, in the unchanging love of his heart, "and in the evening (says Mark) he cometh with the twelve." We can also say, "it is good for us to be here:" for we have whereon to lay our heads—on the breast of our Lord. His coming to his own is always the greatest event in their eyes. May his coming to-day be a great event in the history of this church. Once, as Solomon's temple was finished, he came and filled it so that the priests could not stand for the cloud. Tremblings of the deepest awe, before Jehovah, filled their hearts, and repelled them from the holy place. But it was not so when the Paschal Lamb awaited him, and he came with the twelve; for then there was nothing terrible in his person. He who had taken our nature upon him, looked upon them, with an eye which said, I will refresh you; and they sat down around him with confidence, though they were still very weak in faith, and ignorant. But he came again, after his ascension, and filled with his spirit the whole house where they were sitting. And now did they feel for the first time, both the power and the goodness of God. The deepest, holiest awe, and the highest joy pervaded them. With great power and joy they stood up whilst the Holy Spirit flowed into the hearts of three thousand. So may the Lord have come to us to-day. May we never be able to stand in this place with our own thoughts and words. May self be banished, and may we be enabled to witness, with great power and blessedness, to the death and resurrection of the Lord Jesus. To such witness is this place henceforth consecrated, and also in that respect has a resemblance with the furnished room of which we have spoken. The most glorious event that occurred in that room, was the institution of the Lord's supper. Here was the Lord's death for the first time remembered, and the broken body represented and partaken of, as the bread of eternal life. So may it be also ever henceforth here; and when we open our mouth, may Jesus' death, and the fruit of Jesus' death, be our only theme, and "Christ, and him crucified" be our only knowledge. We will preach the power of the blood of Christ to our stubborn hearts; and then, knowing in whom we believe, show to the world, death, curses, and blessings, hell and heaven, that the Spirit of God may choose here the good part, for dead, lost sinners, and reveal to them the Saviour.

May the Lord fulfil this to the praise of his eternal grace. Amen.

Brother Lehmann's Address.

Quite unprepared as I am, I shall not detain you long, at this late hour. Yesterday, at about this time, I had no idea of being here, and now, thanks to the wonderful progress of inventions and industry, I am amongst

you on this delightful occasion, so that it is almost a dream to me. Now I am amongst you, and share your joy, and join in your praises, and thanksgivings, and prayers, for this new house. One thing especially strikes me here; it is the declaration of our Saviour: "The glory which thou has given me, I have given them." I will, however, first speak of the beautiful arrangements made here, which, indeed, surpass by far my anticipations. The beautiful trees [before the windows,] the serenity and simplicity of the place. O yes, in this we rejoice; but by far more in the inward glory of which our Redeemer speaks. But have you only *now* received this? Did you not possess it before! Even at the time when you met in rooms, and poor huts, in darkness and seclusion, under the reproach and contempt of the multitude? Oh, certainly, *then* the glory was resting on you. In your present position of peace and blessedness, the Lord shows what he can and what he will do; for this is a trifling beginning of future glory which awaits you, when you shall enter the splendid mansions in the skies, and when that shall be revealed, which "eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive, what God hath prepared for them that love him."

There is another thought which impresses itself upon my mind, and that is one of the names of our adored Redeemer: "The Branch;" for he must increase. Do you still remember in its infancy the work commenced here? Some of you do. I full well remember when in the year 1835, for the first time I came amongst you, having on a sabbath morning tried to get nourishment for my soul in splendid large churches, but, alas, found it not, having heard there only of spring, and flowers, and fruits. I came unsatisfied into yonder little room, where the band of perhaps fifteen or seventeen were united, and where it pleased the Lord to give me some idea of the true character of a Christian church, which I had not before. Oh, what joy, and peace, and love was then felt in my poor heart.

Then, do you remember how, even in this street, at another time I addressed you, then already one of yourselves, and how soon after you were violently dispersed, and your dear pastor imprisoned? Do you remember again, the many small meetings we then held; how, on the same sabbath I conducted four, and other brethren did likewise. *Now* the Lord has given you rest from your enemies, guided you to this agreeable place of peace, and increased your number so much. Oh what glorious things the Lord has done, fully justifying his name and title—"The Branch;" he must increase.

But it is the increase and growth of a mustard seed; *slowly* but *surely* it waxes. Since the time of the beginning of the work here, mighty movements have taken place in the political and religious world; individuals* arose on whom all looked, and said—this is the power of God, which is great. A mighty stir was made, as though the world would be changed; but what has become of it? The enterprise has failed, the great expectations are frustrated, and the whole will soon be rolled away by the tide of time. During all this, you, unseen, in lowliness and humility, have believed, endured, testified, laboured, and hoped for the Lord,—and, oh, think what he has done; increased our number, strengthened our knowledge, extended our influence, and given us this day this building; besides this, there is now another building in our capital, Berlin. The day before yesterday we raised the roof of it, and much will it promote our cause and interest. This is the Lord's doing, and marvellous in our eyes.

You, indeed, have the advantage of us. Two years ago it seemed as if we should be the first to have a meeting-house; now you are already in possession of one. This is quite as it should be. Hamburg led the way in the work, and therefore the Lord has dealt with equity in giving to Hamburg the first house. You may in this see, at the same time, a reward of your love. For when two years ago I first applied for your assistance, you at once were ready, and contributed according to your ability, and beyond it; so that in my travellings through England, I showed frequently the emblems of your love and sympathy. Now, the Lord has realized his word—"Cast thy bread upon the waters," &c. Nor have you needed to wait long. Quite unexpectedly the Lord has returned it. His name be blessed. Now we rejoice with you. I am come as a representative of our brethren in Berlin, and with my full heart, I say, Grace, grace, unto it. And to my greatest joy, I see also amongst us, dear brethren from across the ocean, dear English friends, whose love I experienced myself so largely, and who bring to my mind again, the multitude of believers in that blessed country, who overwhelmed me with loving-kindness and joy. Oh days of comfort and delight, of which I am reminded, and which raise in me the strongest emotions of love and gratitude, these also are come, and they say to you on this joyful occasion,—Grace, grace, unto it.

Surely our hearts shout for joy and gratitude. But if amongst us there is one whose heart more than another feels the greatness of this moment, then certainly, dear brother Oncken, it is yours. Do you remember when in Berlin ten years ago, and in yonder little room of our friend, a feeble band of trembling disciples who ventured to believe, and to hope, and to work—when you expressed the certain expectation, that you would not see

* Ronge, Czerski, &c.

death before at least one hundred Christian churches, built on the ground of prophets and apostles, should have arisen. Your hope must have been already realised; for surely not less than one hundred churches *are* already raised. Around Berlin only, there are not less than ten, which have fully the character of such, though not as yet the name. We know that at all other places the same is the case; and so the Lord has done already according to your faith. But you shall see still greater things than these; for he who taught us to give double what is asked of us, will he not come up to his own lesson? surely a thousand-fold shall the smallest branch of his plantation be multiplied.

Now, then, dear brethren, receive still one short word of exhortation. The real glory, of which the Redeemer speaks, is—"That they all may be one." This building is a memorial of that oneness, not raised by orders and exactions of police, or tithes, but by free-will offerings, contributed from all quarters,—nor can we forget the liberal aid of our British brethren. Now this work can only go on and increase, if the same love and concord are continued and increased. Children, then, love each other, and let this day be a feast of love.

ANNUAL MEETINGS.

BAPTIST UNION.

The thirty-fifth annual session of the Baptist Union of Great Britain and Ireland was held at Norwich, June 29th and 30th, 1847, and was attended by about fifty ministers and delegates from churches and associations in the Union. The session opened on Monday evening, June 29, at five o'clock, at the Norfolk Hotel; in the absence of the chairman, James Low, Esq., treasurer, occupied the chair. Thomas Bignold, Esq., was appointed recording secretary. The Rev. J. H. Hinton, one of the secretaries, laid before the session the business prepared by the committee, and presented two communications, one from Mr. W. Bowser, and one from Mr. H. Rutt. A notice of motion was given. The chairman appointed a committee of nomination, to prepare a list of officers and committee for the year ensuing.

At seven o'clock public service was held at the baptist chapel, St. Mary's, when the service was commenced by the Rev. I. Lord, of Ipswich, and a discourse was delivered by the Rev. C. E. Birt, of Wantage, from John xiv. 26.

On Wednesday, June 30, at ten o'clock, the session assembled at the baptist chapel, Orford Hill, the treasurer in the chair. A letter was read from the Rev. Dr. Murch, who had been expected to take the chair, stating that he was detained by domestic affliction. It was moved by the Rev. J. H. Hinton, seconded by the Rev. R. Roff, of Cambridge, and resolved unanimously,—

"That such Christian friends, not members of the Union, as desire to be present, be requested to take their seats in the gallery."

The Rev. J. H. Hinton read the report of the committee and the treasurer's account, and laid on the table the materials prepared for the Manual.

"Resolved,—That the report of the committee be received, and printed under the direction of the committee."

The committee of nomination then brought up their report, which was read and agreed to.

The state of the denomination, as exhibited in the Association returns, was then taken into consideration, and it was moved by the Rev. E. Griffiths of Necton, seconded by the Rev. J. P. Lewis of Diss, and, after observations by many brethren, resolved unanimously,—

"That the Union ascertain, with sincere affliction, that the returns of the respective associations do not indicate the existence of that revived condition which has been the object of so much prayer and hope. Not without thankfulness that there has been mercifully granted to the churches, whose condition is reported, an average clear increase of between two and three members,—a fact which may warrant a belief that more than 4,000 members have been added to the entire denomination,—they cannot be unobservant of the following points: First, that this is the smallest rate of increase ever recorded by the Union, that is, since the year 1834; and, secondly, that it is a further descent in that constantly diminishing ratio which the increase of the churches has manifested now for six years.

"That the Union are far from being the more reconciled to this state of things by its longer continuance; and that they would charge it upon themselves and their brethren to give the Holy One of Israel no rest until he revive his work."

The Rev. J. H. Hinton next presented the foreign correspondence for the year, some portions of which were read.

The measure of the government in relation to popular education having been considered, it was moved by the Rev. C. Stovel of London, seconded by the Rev. T. A. Wheeler of Norwich, and resolved unanimously,—

"That the Union regard the measure adopted by the government in relation to popular education, developed in the Minutes of the Committee of Council on Education of August and December last, as containing a new and most dangerous element, since it for the first time brings into avowed and systematic action the principle of making schoolmasters pensioners of the state.

"That since the declared design of the government, in the intended grants of public money, is to promote an education strictly religious; and since there seems to be no possibility of satisfactorily separating the religious element from education properly so called, the application of public money to the support of schoolmasters is nothing short of its application to religious instruction; and that, consequently, the government measure involves, and is based upon the essential principle of national religious establishments.

"That the Union contemplate the government measure with unqualified disapprobation and great anxiety; that they take the occasion of re-affirming

the principle avowed by them in the year 1843, viz., that 'the education of the community is not the proper business of the state;' and that they now claim for this great work an absolute exemption from government interference of every kind.

"That the Union rejoice to know that of the four thousand petitions, with upwards of five hundred thousand signatures, presented to the Commons House of Parliament on this occasion, a large proportion emanated from churches of the baptist denomination; and they earnestly hope that no grant of public money will be solicited or accepted by the conductors of any school connected with that body.

"That the Union cannot but deem the disregard shown upon this occasion by a large majority of the House of Commons to the clearly expressed wishes of the people, as deserving of severe reprehension; and that they will look with satisfaction on any effort which may be judiciously made to place in that house men by whom the principles of Nonconformists shall be better understood, and their sentiments more fairly represented."

The recent proceedings of the British and Foreign School Society, in relation to the acceptance of government grants, was then adverted to; and on the motion of the Rev. W. Brock of Norwich, seconded by Thomas Bignold, Esq., of Norwich, it was resolved unanimously,—

"That whereas the Union, in its session of 1844, adopted a resolution recommending the British and Foreign School Society to the liberal pecuniary support of the churches, at the same time apprising that Society, that abstinence from government aid would be essential to the cordial concurrence of the churches in this recommendation, they deem it their duty to notice the fact, that that Society is now in the receipt of £750 a-year from the government for the support of its Normal School, and that the conduct of the committee herein has been sanctioned by a special meeting of the subscribers, held on the 1st inst.; and that, under these circumstances, the Union are constrained to revoke their resolution recommending to the churches the support of the British and Foreign School Society."

The communication from Mr. Rutt was then read. It announced a projected movement on behalf of popular education exclusively on the voluntary principle, and solicited the co-operation of the Union; after consideration, it was moved by the Rev. J. Venimore of Ingham, seconded by the Rev. S. B. Gooch of Fakenham, and resolved unanimously,—

"That the Union hear, with much pleasure, of the intended movement on behalf of popular education exclusively on the voluntary principle; and express their confident expectation that, in its further progress, it will receive the general concurrence and support of their brethren."

The communication from Mr. Bowser was then read and taken into consideration. It solicited the Union to consider the merits of a plan for lending money on chapel cases. It was referred to the committee.

In pursuance of notice, the Rev. C. Stovel moved, the Rev. F. Clowes of Bradford seconded, and it was resolved unanimously,—

'That it be an instruction to the committee to take measures for holding the next annual session of the Union in London."

It was moved by the Rev. J. T. Wigner of Lynn, seconded by the Rev. J. H. Millard of Huntingdon, and resolved unanimously,—

"That the Union express their sincere sympathy with Dr. Murch in the domestic affliction which has prevented his attendance on this occasion, and their hope that it will be speedily removed."

On the motion of the Rev. C. E. Birt of Wantage, seconded by the Rev. J. Bane of Downham, it was resolved unanimously,—

"That the fervent thanks of the Union be presented to the several ministers and Christian friends at Norwich, for the great cordiality with which they have been received."

On the motion of Mr. Cozens of Norwich, seconded by the Rev. J. Lord of Ipswich, it was resolved unanimously,—

"That the cordial thanks of the meeting be presented to the Rev. C. E. Birt, for his excellent discourse delivered yesterday evening."

On the motion of the Rev. J. H. Hinton, seconded by the Rev. J. Dawson of Buxton, it was resolved unanimously,—

"That the cordial thanks of the Union be given to Mr. Low, the treasurer, for the attention he has paid to the business of the session."

At seven o'clock a public meeting was held at the baptist chapel, St. Clement's. It was opened with prayer by the Rev. J. P. Lewis of Diss; and addresses were delivered by the Rev. R. Roff of Cambridge, C. Stovel of London, N. Haycroft, M.A. of Saffron Walden, J. H. Hinton of London, and C. E. Birt of Wantage. A collection was made, amounting to £6 6s. 7d.

TRUSTEES OF THE SELECTION.

The annual meeting of this body was held on the twenty-fifth of June, when grants were made, from the profits of this hymn book to forty-eight widows of baptist ministers.

	Recommended by	
Mrs. G	W. Colcroft, J. Foster	£7
P	W. Yates, J. Eyres	7
C	J. Sprigg, Dr. Steane	7
N	Dr. Steane, S. Green	7
G	J. Preese, Shem Evans	7
A	J. H. Hinton, Dr. Murch	7
J.	James Edwards, J. Wilde	7
S.	J. Haigh, J. H. Brooks	7
H	M. Kent, W. Keay	7
K	T. Carter, R. Adey	7
C	Dr. Murch, W. Groser	7
F	W. C. Worley, Dr. Murch	7
H	J. Green, R. Roff	7
A		7
M	B. Evans, W. Groser	7
H	R. Adey, Thomas Carter	7
H	D. Rees, Dr. Murch	7
G	W. Brock, T. Wheeler	7
F	H. W. Stembridge, S. Hallett	3
G	S. Nicholson, D. Trotman	3
C	S. Green, J. S. Wigner	3
G	W. Groser, Dr. Murch	3
M	John Webb, Thomas Clarke	3
H	Dr. Steane, J. H. Hinton	3
D	Thomas Wheeler, W. Brock	3
E	Thomas Morgan, Thomas Swan	3
W	W. Upton, Henry Burgess	3
W	I. M. Soule, A. Wayland	3
E	S. Kent, J. Haigh	3
H	C. Elven, J. H. Hinton	3
V	J. Haigh, J. Simmons	3
S.	B. Hall, R. Breeze	3

P.....D. Katterns, S. Green.....£3
T.....J. Foster, W. Colcroft.....3
T.....S. Kent, E. Manning.....3
P.....J. T. Brown, T. Phillips.....3
M.....W. Roberts, John Webb.....3
W.....J. H. May, R. Serle.....3
S.....B. Evans, W. J. Stuart.....3
R.....B. Evans, W. J. Stuart.....3
H.....R. White, W. Perrott.....3
A.....W. Kitchen, B. C. Young.....3
J.....D. Evans, John Hughes.....2
R.....W. Jones, T. Davies.....2
D.....W. Jones, J. Davies.....2
E.....J. W. Evans.....2
L.....H. Davies, R. Owen.....2
E.....E. Williams, D. Jones.....2
D.....J. L. Hall, T. Swan.....3

The number of widows of ministers whose congregations were accustomed in their lifetime to use the hymn book, and thus to contribute to the fund whence the profits have accrued, is rapidly increasing. It has always been felt that the widows of such ministers had a preferable claim to aid from this source to any other widows; though, when the number of such applicants was small, it was thought right to render assistance to the relicts of other faithful pastors. It is not now proposed to withhold relief from any who have been accustomed to receive it, and who are still needy, but it is thought that the time is come when new applications should be received from those widows alone whose husbands co-operated in raising the fund from which the aid is derived. The trustees, therefore, have resolved,—

"That in future, as it regards *new applicants*, grants shall be made, except in extraordinary circumstances, only to the widows of those ministers whose congregations used the hymn book at the conclusion of their pastorate."

The widows to whom the recent grants have been made are requested to send their addresses to the Rev. Dr. Murch, Rickmansworth, Herts, on the receipt of which he will transmit to them the sums voted.

ASSOCIATIONS.

NORTHERN.

Eleven churches in Durham, four in Northumberland, and one in Cumberland, constitute this body.

Bedlington.....W. Dickenson, R. Reay.
Broomley & Broomhaugh . Daniel Kirkbride.
Darlington.....D. Adam.
Hamsterley.....David Douglas.
Hartlepool.....
Middleton in Teesdale.....
Monkwearmouth.....
South Shields.....James Sneath.
Stockton.....William Long.
Sunderland.....J. Kneebon.
Wolsingham.....Edward Lewis.
Newcastle: Tuthill Stairs . George Sample.
Newcastle: New Court....Henry Christopherson.
North Shields.....J. D. Carrick.
Rowley & Shotley Field...James Fyfe.
Brough.....

The annual session was held at Shotley Bridge, May 24th and 25th. Mr. Sample was appointed moderator, and Mr. James Potts of Newcastle-upon-Tyne, secretary. Among a great number of resolutions passed at the meetings for business were the following:—

"That this Association recommends the committee of the 'Baptist Union' to prepare, under competent legal authority, a form of Trust Deed, for publication in the 'Manual,' suitable for adoption by baptist churches, and sufficiently comprehensive and definite, so as to secure in perpetuity the property of the denomination from being alienated to purposes other than those intended by its founders. That particulars be appended thereto, as to the mode and expense of enrolment in the Court of Chancery, with any other information on the subject, that the committee of the Union may deem useful to the churches."

"That this association recommends to the committee of the 'Baptist Union,' that the additions, *by baptism*, be shown in the 'Manual,' as being essential to a record of our denominational increase."

"That the ministers and messengers impress upon the members of our churches the vast importance of our periodical literature, and their duty increasingly to support the same, and thus make themselves acquainted with the movements of the denomination."

"That the *Church* (Baptist Penny Magazine), published monthly at Leeds, is entitled to our support and confidence, and we therefore recommend its enlarged circulation among the members of our churches."

"That the Association sympathises deeply with the sufferings of our brethren in France and other countries, who are being persecuted for conscience' sake, and that the executive committee be empowered, by memorial or otherwise, to aid in rescuing them from the hands of their oppressors, and in securing for them that perfect religious liberty which British Christians never deny to foreigners coming to this country."

"That the best thanks of the association be given to John Bright, Esq., M.P., for his admirable defence and exposition of our views as nonconformists, in the recent debate in the House of Commons, on the Educational Minutes."

"That at this crisis it is more especially the bounden duty of every elector to exercise the franchise as a solemn, sacred trust reposed in him for the glory of God and the good of his country. That the more mature devolopment of the designs of Government to endow various forms of religious teaching, as exemplified in the Education Minutes, renders it imperative on nonconformists to return those to parliament who will oppose additional inroads being made on our religious freedom, and who will support the dissolution of the legislative union of church and state; and we accordingly agree to carry out the spirit of this resolution in our several localities in the fullest manner possible, by testing candidates soliciting our suffrages on our distinguishing principles as nonconformists, and in any other way deemed advisable to promote the cause of complete religious liberty."

Statistics.

Number of churches		16
Baptized	43	
Received by letter, &c.	30	
Restored	1	
		74
Removed by death	17	
Dismissed	12	
Withdrawn	4	
Excluded	2	
		35

Clear increase	39
Total number of members	1261
Villages supplied	43
Sunday Schools	22
Children in ditto	1650
Teachers in ditto	239

The next meeting of the association is to be held at Hamsterley, Durham, on the Whit-monday and Tuesday in 1848.

BERKS AND WEST MIDDLESEX.

Ten of the churches are in Berkshire, four in Middlesex, two in Surrey, and one in Buckinghamshire.

Addlestone	W. C. Worley.
Ashampstead	H. Fuller.
Beech Hill	H. Young.
Brimpton	C. Rixon.
Datchet	John Tester.
Harlington	
Horshill	B. Davis.
Newbury	Joseph Drew.
Reading	
Staines	G. Hawson.
Sunninghill Dale	G. Chew.
Uxbridge	J. Y. Holloway.
Wallingford	J. Tyso.
Wantage	C. E. Birt.
West Drayton	John Faulkner.
Windsor	S. Lillycrop.
Wokingham	C. H. Harcourt.

The meeting was held at Newbury, May 25 and 26, when Mr. Drew was chosen moderator, and Mr. Harcourt secretary. A circular letter, written by Mr. Birt, entitled, "The Sins of the World the Grief of the Church" was adopted. Mr. Tyso preached.

Statistics.

Number of churches		17
Baptized	67	
Received by letter	25	
Restored	3	
		95
Removed by death	17	
Dismissed	26	
Withdrawn	9	
Excluded	11	
		63
Clear increase		32
Number of members		1412
Village stations		31
Sunday scholars		1218
Teachers		191

The next annual meeting is to be held at Reading on the Tuesday and Wednesday in the Whitsun week.

BRISTOL.

In the following list, the first seven churches are in Gloucestershire, the last fourteen in Wiltshire, and the intervening twenty-one in Somersetshire.

Avening	S. Webley.
Minchinhampton	R. G. Lemaire.
Fishponds	G. B. Thomas.
Shortwood	T. F. Newman.
Sodbury	T. How.
Westbury-on-Trym	
Wotton-under-Edge	J. Watts.
Bath, Somerset-street	D. Wassell.
" York street	
Beckington	
Bourton	J. Hannam.
Bristol, Broadmead	T. S. Crisp.
" Counterslip	T. Winter.
" King-street	G. H. Davis.
" Maudlin-street	T. Jenkins.
" Pithay	P. Probert.
" Thrissell-street	W. H. Fuller.
Cheddar	E. Webb.
Dunkerton	J. Ricketts.
Frome, Badcox-lane	C. J. Middleditch.
" Sheppard's Barton	W. Jones.
Hanham & Keynsham	T. Ayres.
Laverton	
Paulton	J. Fox.
Philip's Norton	
Pill	W. Croggan.
Twerton	J. Daniel.
Wells	J. Spasshatt.
Bradford	H. Webley.
Bratton	T. Griffin.
Corsham	J. P. Siliphant.
Corton	T. Hardick.
Crockerton	Z. Clift.
Devizes	C. Stanford.
Grittleton	
Melksham	C. Daniel.
Penknap	S. Evans.
Sheraton	S. Stubbins.
Shrewton	J. Mather, C. Light.
Trowbridge, Back-street	W. Barnes.
" Bethesda	J. Guinnell.
Warminster	G. How.

At Shortwood, on the 25th, 26th, and 27th of May, this association held its annual assembly. Mr. Newman of Shortwood was moderator, and Mr. Middleditch of Frome was re-appointed secretary. The sermons were by Messrs. Webb, Daniel, and Probert. A circular letter on "The Scriptural Rule with reference to Offences between Christians," which had been prepared by Mr. Fishbourne, was adopted. Among the resolutions passed were the following:—

"That this association views with considerable alarm, the recent Minutes of the Council on Education, as a still further intrusion of Government into matters beyond its legitimate control; and most earnestly presses on the churches it represents, the imperative duty of refusing to participate in any grant of public money for educational purposes; yet, while it would most firmly reject all assistance from the funds raised by national taxation, urges on the churches the important duty of renewed and most determined efforts to promote the education of the people, and particularly of the young connected with their own congregations."

"That this association, believing most fully that the voluntary principle contains in itself a vitality and power sufficient to meet every claim upon it, and fearing that the late minutes are intended to be followed by a course of measures still further extending the power of the national church, would impress on their Christian brethren the importance of carefully watching the proceedings both of the Privy Council and the Legislature, and of resisting, by all just means, every encroachment on their civil and religious rights.

"That this association, believing that at the present time no question exists at all comparable in importance to the liberation of religion from all state interference, and, deeply impressed with the injury to spiritual and vital godliness inflicted by the assumption of any other authority in the church than that of Christ himself, recommends to those members of the churches who are in possession of

the franchise, the propriety of declining to vote at the coming election for any candidate who is not prepared to vote against all grants from the public funds for religious or educational purposes."

Statistics.

Number of churches making returns		40
Baptized	341	
Received by letter	99	
Restored	18	
		458
Removed by death	126	
Dismissed	139	
Excluded	36	
		301
Clear increase		157
Number of members		6803
Sunday scholars		6165
Teachers		990

The association is to meet next year at Back Street, Trowbridge.

GLOUCESTERSHIRE.

This association comprises twenty-three churches.

Gloucester.....G. Woodrow.
Cheltenham .....J. Statham.
Tewkesbury .....J. Berg.
Naunton and Guiting.....E. Neale.
Cubberley.....
Winchcomb .....S. Dunn.
Stow-on-the-Wold .....J. Acock.
Ledbury.....
Stroud .....W. Yates.
Chalford.....R. White.
Hillsley .....G. Smith.
Tetbury.....J. O. Mitchell.
Uley .....C. T. Crate.
Kingstanley .....J. C. Butterworth.
Nuppend .....W. Hill.
Slimsbridge.....W. Rose.
Thornbury.....J. Eyres.
Woodchester .....F. M. Hood.
Eastcombe.....
Chepstow .....T. Jones.
Coleford.....J. Penny.
Woodside .....
Lydney .....E. E. Elliott.

At the annual meeting held at Coleford, on the 26th and 27th of May, Mr. Penny was chosen moderator, and the secretary (we believe Mr. Woodrow of Gloucester) requested to continue in office. The circular letter, drawn up by Mr. Butterworth is on "The Diffusion of Divine Truth by the Press." The following resolutions were unanimously adopted :—

"That this meeting recommends to the members of churches the importance of connecting themselves with some Christian Provident Society, not meeting at a public house, as an especial means of promoting their temporal comfort and counteracting many evils to which other societies are exposed."

"That this meeting recognising the spirituality of the religion of Christ, and convinced of the anti-scriptural character of the union of the church with the state, earnestly recommends the members of churches to unite with the Anti-state Church Association, as a society worthy of their support, and calculated to promote the principles of the kingdom of Christ."

"That we desire to record our confirmed disapprobation of the Government education scheme, as alike unsound in principle and mischievous in operation, and to express our earnest hope that no dissenters who have objected to this scheme will allow their opposition to be neutralized by the adoption of any partial modifications, accommodating the system to their own particular views in special cases, believing as we do that any such compromise will serve to extend, and strengthen, and perpetuate the evils of the general scheme; and we earnestly recommend the churches of this association to admit of no government interference with their educational efforts."

Statistics.

Number of churches		2
Baptized	87	
Received by letter	39	
Restored	4	
		130
Removed by death	22	
Dismissed	37	
Excluded	18	
		77
Clear increase		53
Number of members		2089
Sunday scholars		2094
Teachers		328
Village stations		41

The next annual meeting is to be at Kingstanley, on the Wednesday and Thursday of Whitsun week.

LANCASHIRE AND CHESHIRE.

Of the churches comprised in this body, thirty-four are in Lancashire, three in Cheshire, and one in Staffordshire.

Accrington.....
Ashton-under-Lyne .....
Bacup, Ebenezer .....
" Irwell Terrace.....T. Dawson.
Blackburn .....R. Cameron.
Bolton.....B. Etheridge.
Burnley.....R. Evans.
Burslem .....J. Palsford.
Bury (branch of Rochdale) .... J. Harvey.
Chowbent .....
Cloughfold .....W. R. Jackson.
Colne .....
Conistone .....J. Holding.
Goodshaw.....A. Nichols.
Haslingden, Pleasant-street ..J. Blakey.
" Ebenezer.....
Heywood .....P. Prout.
Hill Cliffe .....A. Kenworthy.
Inskip.....B. Evans.
Little Moor-End .....J. Bamber.
Liverpool, Myrtle-street.....
" Soho-street.....R. B. Lancaster.
" Pembroke-place ....C. M. Birrell.
Lumb .....J. Driver.
Manchester, York-street .....R. Morris.
" Oxford-road .....F. Tucker.
" Grosvenor-st.....D. R. Stephen.
" Wilmot-st. Hulme . J. Kay.
Northwich .....T. Swinton.
Ogden .....J. Garside.
Oldham .....J. Birt.
Pendle Hill .....C. Kirtland.
Preston.....
Rochdale .....W. F. Burchell.
Salford .....
Stalybridge.....J. Ash.
Stockport .....J. Russell.
Tottlebank.....T. Taylor.
Wigan, Lord-street.....W. Ellison.

The annual meeting was at Cloughfold, May 26th and 27th. Mr. Lister was chosen moderator, and Mr. Burchell re-elected secretary. Sermons were delivered by Messrs. Dawson, Aldis, and Harbottle. The circular letter, by Mr. Nichols, is on "The Best Means of Reviving the Piety of our Churches, with a view to the greater extension of True Religion in their respective neigbourhoods." Numerous changes in the ministry during the past year were reported, viz.—the resignation of the Revs. J. Harbottle and G. Marshall at Accrington, and of the Rev. J. Lister at Myrtle Street, Liverpool; the removal of the Rev. S. Todd from Bacup to Rochdale; and the election to the pastorate of the Revs. B. Etheridge at Bolton, and J. Ash at Stalybridge. The friends at Irwell Terrace, Bacup, announce their having commenced the erection of a new place of worship at Waterbarn; and a similar movement has been undertaken by the church at Ashton-under-Lyne. The clear increase of members in the associated churches considerably exceeds that of last year; and, while all have felt the pressure of the times, in a greater or less degree, most have had to "sing of mercy." It was resolved:—

"That this association would express their decided disapproval of the late parliamentary vote, under the Minutes of Council concerning Education; and would earnestly recommend to the churches uniformly to decline all pecuniary help under its authority; and would further urge on them the duty of voluntarily extending the means of education."

Statistics.

Number of churches		39
Baptized	239	
Received by letter, &c.	139	
Restored	14	
		392
Removed by death	100	
Dismissed	70	
Withdrawn	25	
Excluded	62	
		257
Clear increase		135
Total number of members		4367
Sunday scholars		10,388
Teachers		1211
Day and evening scholars		686
Preaching stations		68

The next annual meeting is to be held at Irwell Terrace, Bacup, on the 14th and 15th of June, 1848.

KENT AND SUSSEX NEW ASSOCIATION.

The following is a list of the churches and pastors in this association, of which the first twelve are in Kent, and the remaining three in Sussex.

Bexley Heath.....T. Coleman.
Borough Green .....C. Robinson.
Chatham .. ..T. Jones.
Dover .....
Hadlow .....
Maidstone, 2nd church.....
Meopham.....W. Pope.
Ramsgate.....W. Garwood.
Sheerness .....C. Slim.
St. Peter's .....J. Smeed.
Sutton-at-Hone .....J. Neville.
Tonbridge Wells.....H. Kewell.
Brighton .....W. Savory.
Rye .....A. Smith.
Wivelsfield .....T. Baldock.

The annual meeting was held at St. Peter's, Isle of Thanet, June 8th and 9th. Mr. Smith was chosen moderator, Mr. Austin treasurer, and Mr. Pope secretary for the ensuing year. Sermons were preached by Messrs. Robinson, Pope, Slim, and Neville. The circular letter on the "Christian Ministry," written by Mr. Robinson, was adopted.

Statistics.

Number of churches		15
Baptized	35	
Received by letter	16	
Restored	6	
		57
Removed by death	19	
Dismissed to other churches	16	
Excluded	11	
		46
Clear increase		11
Number of members		1274
Sunday scholars		1256
Teachers		207

MIDLAND.

The first eleven churches in the following list are in Staffordshire; the next six in Warwickshire; and the remaining eight in Worcestershire.

Brettell Lane.....
Darkhouse .....D. Wright.
Willenhall.....E. Jones.
Providence.....J. Maurice.
Wolverhampton, 2d...
Walsall .....J. Williams.
West Bromwich, Prov.
Ditto, Bethell...
Holy Cross.....
Tipton, Zion chapel...John Stent.
Wednesbury .....John Blower.
Birmingham.
Cannon Street .....T. Swan.
Bond Street.....
Mount Zion .....J. M. Daniell.
Newhall Street.....C. Stewart.
Heneage Street.....C. H. Roe.
Livery Street.....A. G. O'Neill.
Bromsgrove.....T. Davis.
Cradley .....W. Barker.
Dudley.....W. Rogers.
Kidderminster .....J. Mills.
Netherton .....E. Thomas.
Cats-hill.....M. Nokes.
Stourbridge.....
Bewdley.....G. Cousins.

The brethren having met at Walsall, May 25, Mr. Williams was chosen moderator. The circular letter, on Consistent Dissent, prepared by Mr. Blower, was adopted. Messrs. Roe, O'Neill, and Daniell preached. The Secretary, Mr. T. H. Morgan, consented to retain office one more year. The following resolutions were passed:—

"That this Association, deeply sympathizing in the great and interesting subject of popular education, and thoroughly conscious that it has not obtained from the baptist denomination that attention which it demands, and feeling, moreover, that the progress of the cause of voluntaryism is bound up with the extension of popular education, and that that progress is seriously affected and considerably retarded by the education scheme of the Committee of Council,—do, in conference assembled, urge upon the Baptist Union, at their next sessional conference, to take the subject into their calm deliberation, with the view of recommending some general denominational efforts for the promotion of this valuable object."

"That this Association, feeling that the ultimate triumph of the voluntary principle depends upon the consistent maintenance of the great truth, that the interests of religion and education are beyond the pale of legislative interference,—and feeling that the education scheme of the Committee of Council is no more nor less than one great bribe, by which to unite the masses of the people in support of the Church and State union; and feeling also that for the want of proper training in the true principles of dissent, the people are in danger of being deluded by the offers of the government,—do here, and now solemnly pledge themselves that they will in no circumstances whatever be party to the reception of government aid for the purposes of education."

"That the Association views with increasing interest sabbath schools, and considers them an all-important means of evangelizing the world, and would affectionately urge upon all the ministers, deacons, and members of our churches, to seek to promote their usefulness to a much greater degree, by encouraging the teachers by a frequently expressed affectionate solicitude for their welfare—by keeping a permanent registry of every child who enters their school—and by more frequent special addresses to the young from the pulpit."

The association withdrew from the church at Wolverhampton.

Statistics.

Number of churches		19
Baptized	288	
Received by letter	43	
Restored	13	
	— 344	
Removed by death	55	
Dismissed	55	
Withdrawn	29	
Excluded	76	
	— 215	
Clear increase		129

The next annual meeting is to be held in the Whitsun week, at Darkhouse.

SUFFOLK AND NORFOLK.

Seven churches in the former county; two in the latter.

Ipswich .....J. Webb.
Otley .....G. Isaac.
Charsfield .....J. Runnacles.
Stradbroke.....R. Bayne.
Walsham .....J. Seaman.
Wortwell .....C. Hart.
Bradfield .....
Shelfanger.....
Lowestoft .....J. E. Dovey.

The meeting was held at Stoke Green, Ipswich, June 1st and 2nd. Mr. Webb presided, and was re-appointed secretary. Messrs. Collins and Bayne preached.

Statistics.

Number of churches			9
Baptized	32		
Received by letter	57		
Restored	1		
		— 90	
Removed by death	18		
Dismissed	12		
Separated	25		
		— 55	
Clear increase			35
Number of members			996
Sabbath scholars			667
Villages preached in			25

The next annual meeting is to be held at Walsham.

NEW CHAPEL.

NOTTINGHAM.

A number of friends, some time since connected with the baptist church in George-street, Nottingham, but more recently united in church fellowship as a separate body, and meeting for worship in Clinton-street in that town, having obtained the lease of a commodious chapel in Spaniel-row, the above place was opened for public worship on Lord's day, June 20th, and on Tuesday, June 22nd, when sermons were preached by the Rev. James Acworth, LL.D., president of Horton College, Bradford, and the Rev. J. Mortlock Daniell, of Birmingham. The attendance on both occasions was highly encouraging. An expenditure of upwards of £150 had necessarily been incurred in the requisite alteration and improvement of the building, towards which the sum of £102 10s. 11½d. was contributed at the collections made at the close of the services.

ORDINATIONS.

GLADESTRY, RADNORSHIRE.

Mr. John Jones, late of Pontypool Academy, was publicly recognized as pastor of the baptist church at Gladestry, on the 29th of June. His tutor, the Rev. T. Thomas, the Rev. J. H. Evans of Brecon, and the Rev. D. Davies took the principal parts of the services, which were well attended and very pleasant.

CUDDINGTON, BUCKS.

Mr. Edward Bedding having resigned the pastoral charge of the baptist church at Speen, being unable to perform all the labour devolving on him in that connexion, has accepted the unanimous invitation of the baptist church at Cuddington, to become their pastor, entering on his labours among his old friends and former charge on the first Lord's day in July.

READING.

The Rev. John Jenkyn Brown, having resigned his charge at Islington Green, has accepted an invitation to the pastoral office from the church meeting in King's Road, Reading, late under the care of the Rev. J. Statham, now of Cheltenham.

DEVONPORT.

The Rev. C. Rogers, late of Torquay, has accepted the pastoral charge of the church meeting in Pembroke Street, Devonport.

RECENT DEATHS.

MR. T. SALE.

Died on Friday morning, June 11th, 1847, after a protracted and painful illness, Mr. Thomas Sale, aged 51 years, for twenty-three years a faithful, zealous, and devoted deacon of the baptist church, Wokingham, Berks. In all efforts calculated to promote the good of the church, he was most indefatigable and persevering. His labours in the sabbath school were continued for nearly thirty years with remarkable punctuality and efficiency. As a village preacher he was very acceptable and useful. Possessed of a sound judgment, he was the counsellor of the young and the adviser of the more matured. He had in an especial degree a sympathizing heart, always ready to soothe and comfort the afflicted, and in cases of distress cheerfully devoting his influence and personal exertions to procure that relief he was himself unable to afford. In him the church, the school, the village stations, and a large circle of friends have sustained a severe loss. His love to the house of God was a striking feature in his character. In the course of his illness he remarked to his pastor, "I say it not boastingly, but I feel great comfort from the reflection that I have not to reproach myself with ever being absent from the house of God when I could possibly attend. I can truly say, I have loved the habitations of Thy house, and the place where thine honour dwelleth." This delight in the sanctuary of God he was accustomed to attribute to the conduct and example of his venerable parents, (one of whom still survives him) who from his earliest years expected, nay, even compelled him to attend whenever the doors were open. His father himself, when living, never would allow either business or pleasure to keep him from the house of prayer when the people of God met for worship. The precept thus combined with example, there is no doubt, very powerfully influenced his character and conduct in after life. Thus, if parents wish their children to reverence God's sanctuary, they must not only train them in the way they should go, but themselves set the example of a regular and constant attendance upon the means of grace. A few days before his death, in reply to an inquiry as to the state of his mind, he said, "I can come with the lowest, with the thief on the cross, trusting only for acceptance through Christ." He regretted that he had not loved and served God more, saying, "Enter not into judgment with thy servant, for in thy sight shall no flesh living be justified," and repeated a verse of Dr. Watts:—

"Amongst thy saints will I appear,
With hands well washed in innocence;
But when I stand before thy bar,
The blood of Christ is my defence."

The rupture of a vessel during a fit of coughing suddenly released him from the pains and weariness of body he had endured with much patience and submission. May all that knew him follow him as far as he followed Christ.

MR. W. ASPLAN.

Died, at Bluntisham, Hunts, the 11th of June, Mr. William Asplan, sen., aged 83 years, upwards of sixty years deacon of the baptist church in that place.

MISCELLANEA.

PROFITS OF THE BAPTIST MAGAZINE.

In addition to the distribution made at the beginning of the year, the particulars of which were published in our number for February, the proprietors have had the pleasure of making the following grants, at their half-yearly meeting on the 25th of June:—

M. V.	Rev. James Simmons	£4
H. B.	Cornelius Elvan	4
E. H.	Robert White	3
J. C.	J. T. Wigner	3
J. A.	William Kitchen	4
E. G.	Joseph Preece	3
P. T.	Samuel Kent	3
E. A.	John Trimming	4
J. F.	Ellis Evans	3
M. E.	Timothy Thomas	3
A. D.	Timothy Thomas	3
M. D.	Thomas Thomas	3

The increasing number of widows of baptist ministers who need assistance, render it important that their friends should exert themselves to promote their interests by promoting the sale of this magazine, the only magazine from which baptist widows derive any pecuniary advantage.

BAPTIST COLLEGE, BRISTOL.

On Wednesday, June 30th, the annual meeting of the friends and subscribers to the Baptist College, Bristol, was held in Broadmead chapel.

Essays were read by two of the senior students. One by Mr. Young, "On the evils to be guarded against in associations formed for religious and benevolent purposes;" another by Mr. Collier, "On the restoration of the Jews to their own land."

They were followed by a powerful address to the students by the Rev. H. Trend, of Bridgewater, which, in compliance with the request of the friends assembled at the public meeting, he has consented to publish.

At the meeting for business, held in the vestry, it was stated in the report that a debt of £300, at the close of the last session, had, by great exertions on the part of the finance committee, been swept off. At the same time it appeared that the receipts of the past year had not been sufficient to meet the expenditure. A deficiency remains against the society of about £180.

The reports of the examiners were satisfactory.

SHOULDHAM STREET CHAPEL, NEAR PADDINGTON.

A view of this chapel, as it will appear when improvements now in hand are completed, will doubtless gratify many of our readers, who know that in the part of the town in which it stands baptist places of worship are comparatively few, and need to be brought into notice. A portion of the brickwork having given way, it has become necessary that the front should be rebuilt; and as it adjoins dwelling-houses on either side, this design has been adopted to prevent its being mistaken for a common habitation. The present pastor, Mr. Blake, deserves encouragement, and we hope he will receive it. The congregation, we are informed, is increasing; nineteen were added to the church last year, and eighteen more during the last six months.

KENT UNION.

This society, instituted in the year 1802, for the benefit of aged and infirm ministers of the gospel, and the orphans of ministers, held its annual meeting at Greenwich on the 6th ultimo. The dividends arising out of its funded property are equally divided every year among claimants, who are legally entitled to their proportion, and the number of these this year is nineteen; six aged ministers, twelve widows, and one orphan family. The amount to each of these "annuitants" this year is eighteen pounds. The congregational collections and donations made specifically for the purpose are applicable to needy cases at the discretion of the committee; who vote according to circumstances, either to annuitants who require additional help, or to others who were not entitled to it by membership, but who have ministered in Kent, sums of various amounts. To widows, orphans, and infirm ministers, eleven gratuities were voted this year, amounting to about £125. The treasurer of this excellent society is Mr. Parnell of Kingsland, and the secretary the Rev. B. Slight of Tunbridge Wells, by either of whom information respecting its affairs will be readily afforded. Though the assistance it yields is far less than is adequate to the necessities of many of those whom it is intended to aid, yet it is highly valuable; and as there are many districts in the kingdom in which there are no such institutions, it would be a happy thing if benevolent Christians at a distance would make themselves acquainted with its plans, with a view of originating something of the same kind for the advantage of those who sustain the pastoral office among them.

RYDE, ISLE OF WIGHT.

In this town, which contains about seven thousand inhabitants, we are informed that a few baptists meet for worship in a large commodious room, and are hoping to form a baptist church. To any of our friends who may be about to visit the island, it may be pleasant to know that there is an opportunity to afford countenance to so laudable an effort, and that they may obtain further information by calling on Mr. Anthony Young, 50, Union-street, Ryde.

HISTORY OF THE ORISSA MISSION.

Mr. Peggs informs us that, through the kindness of a few friends, he hopes to circulate three or four hundred copies of this work in India gratuitously. He is about to send one to every missionary in India; and, if he can obtain the co-operation of friends of India, he is anxious that a plan he has devised should be adopted for circulating that and other valuable works among the readers of the English language in the east, at very low prices.

EDITORIAL POSTSCRIPT.

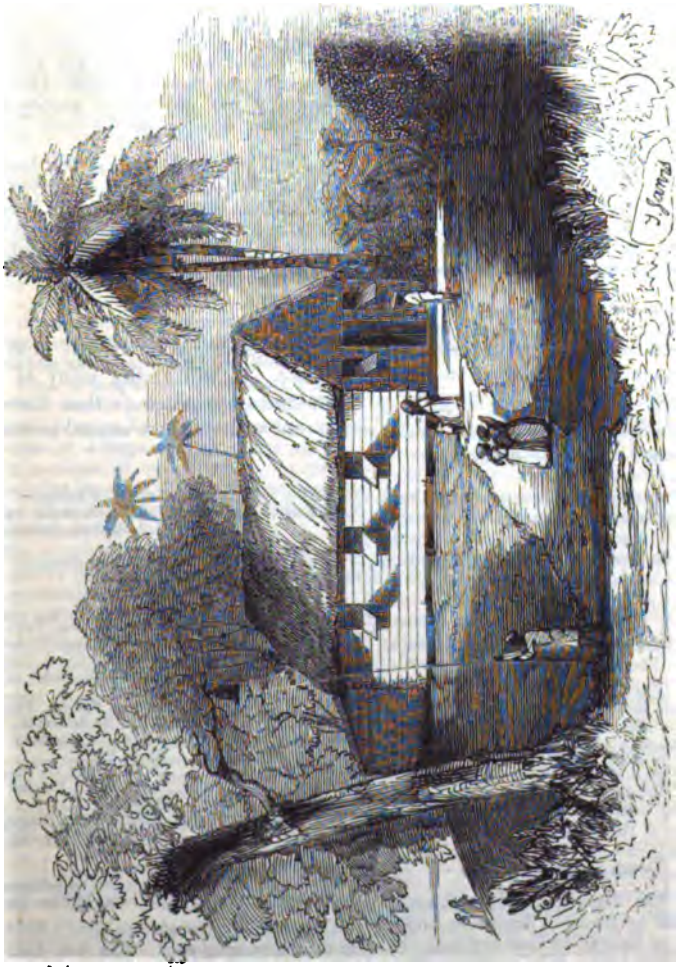
Our friends Dr. Cox and Mr. Hinton have taken a trip to the south of France, in consequence of information communicated to the committee of the Baptist Missionary Society a few months ago, respecting some protestants who, with their ministers, have recently embraced our sentiments on baptism, to whom there was reason to believe that a visit from one or two accredited English baptist ministers would be in several respects beneficial.

The Rev. C. H. Hosken, after labouring some years at Troy, in the state of New York, and Patterson in New Jersey, finding the climate there uncongenial with his constitution and that of Mrs. Hosken, has returned to his native land. He brings with him letters from well-known American ministers, attesting the esteem in which he was held, and their regret at his departure; and he will be glad to enter upon some sphere of usefulness in this country.

By a letter which we have received from Fernando Po, of a more recent date than any which had arrived at the Mission House when the Herald was prepared for press, we learn that Mr. Fuller, whose dying state is there announced, expired on the 23d of April, and that Mr. Clarke, and several of the natives of Jamaica, were on board the Dove, about to sail for that island.

As a general election is commencing, it is probable that many of our friends, who are not much accustomed to the perusal of newspapers, will desire information respecting passing events, such as no monthly publication can afford. On this subject we are anxious to offer a few words to those who are not acquainted with the general character of the newspaper press. The observation of many years, as well as that of the last few months, compels us to say, which we do with great regret, that it is vain to expect from papers that are not avowedly dissenting, anything like impartiality or candour on questions relating to the interests of evangelical nonconformists. The daily papers are accustomed to preserve a studied silence respecting the movements of dissenters or to misrepresent them; so that no one who sees a daily paper only, or a weekly paper not conducted by dissenters, however talented, liberal, or respectable in other matters, has the slightest chance of obtaining correct views of passing occurrences which in a religious point of view are of the utmost moment. If there be any exception among the daily papers it is the Morning Advertiser. We think it right, therefore, to take this opportunity to say, that there are papers conducted by dissenters, which we can with a good conscience recommend. At the low price of one penny per week, the Penny Christian Record gives an excellent epitome of general intelligence. Being published in Jersey, to which island our stamp duties do not extend, it can be sent free of charge by post to any town in Great Britain; and as it has reached its sixty-sixth number, we can speak with confidence both of the principles and the skill of its conductors. Before this meets the reader's eye, they will have commenced also a larger work, price two pence, entitled The Christian Record, which will include The Christian Penny Record, with other matter. For those who are willing to go to a higher price, there is an English weekly newspaper, The Nonconformist, conducted with great ability and steady adherence to its principles, which are those of the British Anti-State Church Association. Twice a week The Patriot appears, which has been known as the chief organ for the diffusion of dissenting information on political and semi-political affairs too long to need that we should now speak of its merits. There are two or three other dissenting papers, we believe, of small circulation, which we cannot characterize, having never seen them. Thus, however, it will appear, that for one penny, two pence, sixpence, or ten pence per week, according to their taste or means, dissenters can supply themselves with political information on which they may rely; and we do beseech them not to take their opinions of public men or measures from either aristocratic or democratic journals that are not cordially with them on great religious and ecclesiastical principles; as, if they do, they will find that the light that is in them is darkness.

THE MISSIONARY HERALD.



MISSION PREMISES MONTSERRAT, TRINIDAD.

ASIA.

CALCUTTA.

Mr. and Mrs. Lewis, whose transference from Ceylon to the continent of India has been already announced, arrived in Calcutta safely on the sixth of May, where they received a cordial welcome. Mr. Thomas says:—

You will be pleased to hear that our dear friends Mr. and Mrs. Lewis, and their little one, arrived on the evening of the 6th. They came by the "Bentinck," and took us rather by surprise, as we hardly thought they would venture to come so soon after Mrs. Lewis's confinement, and especially on account of the advanced period of the season. But here they are, and I hope will not suffer from the exposure to which they have been subjected. We have not yet had time to consult respecting the sphere of labour our new brother should occupy; I hope we shall be all guided for the best. Where so many urgent claims press on our attention, it is not easy to determine which has the greatest weight attached to it. When will you be able to send out more, and support them? I fear the heavy afflictions with which God has been pleased to visit Ireland and Scotland will very seriously affect the Society's income, and that consequently you will find it necessary to curtail rather than extend the Society's expenditure.

You will be pleased to hear that brother Smylie, at Dinajpore, baptized one convert last month, and also that brother Parry, of Jessore, admitted seven by the same ordinance into the churches under his care. Brother Leslie is rather ailing; the rest are in usual health.

The Association of Baptist Churches in the Presidency of Bengal held its annual meeting for the year 1846 at Serampore. It will gratify many of our readers, probably, if we lay before them the minutes appended to their Circular Letter, which the press of other matter connected with our own annual meetings has precluded our doing till now:—

On the evening of the preceding Lord's day, a preparatory sermon was preached in the Mission Chapel, by the Rev. J. Macdonald of the Free Church of Scotland, from Acts xx. 35.

Monday, November 30th.

The introductory prayer-meeting in Bengali was held at Jannagar, at which brother J. C. Fink of Chittagong presided.

At 7 P.M. the ministers and delegates assembled in the Mission Chapel: brother Wenger presided, and brother Phillips of Balasore prayed. The Circular Letter, prepared by brother Robinson of Dacca, "On Spiritual-mindedness," was read and adopted. Brother Williamson of Birbhum concluded.

Tuesday, December 1st.

10 A.M. The Sessions of the Association were opened by prayer in English by brother Leslie, and in Bengali by brother Carey. The roll of delegates was then called, and was found to be as follows:—

SERAMPORE	W. H. Denham, Pastor.
	John Robinson.
	Bhagwan, } Deacons.
	Ram Sundar, } Deacons.
JESSORE	No delegates, no letter.
CUTWA	W. Carey, Pastor.
DINAJPUR	Letter, no delegates.
LAL BAZAR, Calcutta	J. Thomas, acting Pastor.
	J. L. Carran, Deacon.
	R. Chill.
DACCA	Letter, no delegates.
CHITTAGONG	J. C. Fink.
	Ram Jiban.
	Nabakumar.
CIRCULAR ROAD, Calcutta	Andrew Leslie, Pastor.
BIRBHUM	J. Williamson, Pastor.
	Sanatan.
COLLINGAH, Calcutta	J. Wenger, Pastor.
	Lalchand.
HAURAH	Thomas Morgan, Pastor.
CUTTACK	Letter, no delegates.
BARISAL	Letter, no delegates.
KHARI	Sheik Panjay.
LAKHYANTIPUR	F. De Monte, Co-Pastor.
INTALLY	Geo. Pearce, Pastor.
	Balaram.
NARSINGAR CHOK	John C. Page, Pastor.
	Lakshminarayan Ray.
	Pitamber.
MALAVAPUR	Khasi.
BALASORE	No letter, no delegate.
JELLASORE	Jeremiah Phillips, Pastor.

The meeting proceeded to elect a Moderator for the ensuing year. This was done by ballot: the majority of votes being found in favour of brother Leslie of Calcutta, he was requested to preside over the ensuing meetings.

The whole of the letters from the churches were then read, in the order they occur in the Table, and the substance of each given in

Bengali. The Moderator concluded the meeting with prayer.

The Sub-Committees met in the afternoon.

In the evening a Conference was held at the College House, in lieu of the mixed service of former years; several matters of great interest to the churches were introduced and successively discussed.

It was announced to the meeting by the Convener of the Sub-Committee on Books:

1. That brother Pearce had carried through the press a translation of the Tract Society's "Companion to the Bible," in the Bengali language—the joint labours of brethren Pearce and Ramkrishna; it was a neat 12mo., pp. 398, with copious tables.

2. That brother Wenger begged to submit to the meeting the first sheet of a new magazine in Bengali, bearing the title of the "UPADESHAK." It met with cordial approbation. The publication to be issued monthly, the price not to exceed *two annas*. It was farther suggested, in case of a deficiency at the end of the year, that the Association meet the deficiency from its funds. The meeting unanimously concurred with the suggestion, and also authorized brother John Robinson to close the remaining expenses of the EVANGELIST, and to communicate with the Standing Committee at his earliest convenience.

3. That a lengthened conversation had been held on the propriety and practicability of establishing an English Magazine to meet the wants of a large and increasing number of the members of our churches, especially the younger branches of the various congregations. It was cordially commended to the consideration of the meeting.

After a spirited discussion, in which all took part, it was proposed by brother Denham and seconded by brother Morgan, and unanimously agreed to—

"That a magazine advocating the principles of the denomination be established, similar to the *Baptist Magazine, Reporter*, and *Record* in England, to consist of original articles, general missionary and educational intelligence, as well as occasional selections, translations, and illustrations of the Holy Scriptures, manners, customs, and superstitions of the natives; notices of the spread of Christianity, and eminent men, European and native, who have laboured among the people—in a word, everything calculated to subserve the interests of 'pure and undefiled religion' in India.

"THE ORIENTAL BAPTIST to be, as its title announces, a denominational work, and published under the auspices of the Association. Though denominational it should practically disavow sectarianism, its columns should be open to free, fair, and manly discussion on all questions pertaining to civil and religious liberty of Christians in India.

"The *Home Record* to comprise intelligence from all parts of India, Ceylon, and the Tenasserim provinces; its *Foreign Record*, Europe, Africa, America, West Indies, China, and the South Seas: like its English predecessors, it should incorporate the '*Missionary Herald*.'

"The *Editor's Table* to furnish notices of books, &c., &c.; a column to be reserved for *Gems of Divinity* and *Poetry*.

"In conclusion, European brethren should be solicited to contribute well written and well digested materials, others skilled in the native languages* may render these materials further available by translation and adaptation to the instruction of the members of our mission churches."

Resolutions were read expressive of the wish of the meeting that brother Leslie undertake the editorial superintendence. Brother Leslie declined on the ground of having pledged himself to several important duties during the year, especially to the superintendence of a new edition of the Hindi New Testament, in addition to other claims. It was proposed by brother Williamson, and seconded by brother Page:—

"That for the present a Sub-committee be appointed consisting of the Calcutta brethren; that they meet and consult on the preliminary and necessary arrangements.

"The magazine to be printed at the Baptist Mission Press, each number to consist of thirty-two pages stitched, with wraper for advertisements and correspondence; price not to exceed *four annas*, to be paid half yearly in advance."

This was passed unanimously.

The meeting then proceeded to consider the seventh minute of the Standing Committee (September 23rd), concerning the propriety of the *Society* bearing the expenses of the delegates of distant mission churches to the Association.

After discussing the question at some length, it was proposed by brother Morgan and seconded by brother Robinson, "That each church bear the expenses of its delegates appointed to attend the meetings of the Association." Brother Morgan pointed out the inconsistency of the principle on which the Society had, to some extent, proceeded in former years. This was generally felt, and the ministers pledged themselves to meet the future travelling expenses of their delegates from the funds of the respective churches.

Proposed by brother Denham and seconded by brother Morgan:—

"That the Standing Committee meet for prayer and association business on the *second Monday* of the months of *March, June*, and *September* successively at Calcutta, Haurah, and Serampore; and that the secretaries be requested to give notice of the *time* and *place* of meeting one week previous to its being held, to avoid inconvenience. Each meeting shall be named at the close of the usual business."

Brother Wenger suggested to the members of the Standing Committee for consideration, "the desirableness and practicability of a 'Baptist Building Fund' in India, and to report at the next Association."

The Conference was closed with prayer by the Moderator.

Wednesday, December 2nd.

10 A.M. Brother Wenger read John xv. and prayed in Bengali, and brother William-

* Bengali, Hindi, Urdu, Singhalese, Burmese, &c.

son of Birbhum preached an impressive sermon from John xiii. 34. After the service the meeting proceeded to business. Brother Thomas intimated his readiness to undertake the risk of printing the new magazine for one year. He trusted the brethren would afford him prompt and energetic assistance in their respective circles, both by communications and personal subscriptions, and thus extend its usefulness. Brother Morgan seconded the proposal, and suggested that it be acted upon forthwith.

The meeting then proceeded with the matter of Finance. Brother Pearce proposed and brother Williamson seconded:—

"That in addition to the publication of books, &c., useful for native Christians, as determined at the Association meetings of 1844, the funds of this union be available also for small grants of money in aid of needy churches in the mufassal, particularly towards the erection of places of worship and the ministration of the gospel, especially where there may be in the providence of God new and urgent calls for labour and assistance. Such grants to be made by the vote of the Association at its annual meeting."

Evening, 7 P.M. Brother Leslie introduced the service by reading and prayer. The Association sermon in English was preached by brother Morgan from Ephes. iv. 13. The meeting was detained for a short time after the service, to receive the report of the Finance Committee.

Mr. Carrau informed the meeting that he had been appointed to examine the accounts; he found them to be correct, and that a balance remained in the hands of the Treasurer.

The Moderator inquired of the Secretaries if an answer had been received to their letter from the Secretaries of the English Union, with regard to the subscription made on behalf of the brethren in Denmark. The Secretaries regretted to state that no communication whatever had been received from England during the year, not even the usual "Annual Report of the Union." They were requested to mention this in their letter to the secretaries of the Baptist Union.

The report of the Sub-Committee was adopted. Fraternal communications from brethren stationed in Upper India and Burmah were introduced to the meeting; the intelligence was highly gratifying, and a hope was expressed that other brethren might be induced to follow their example, and occasionally correspond with the Association.

Brother Williamson of Birbhum was appointed to write the next Circular Letter, and brethren Pearce and Denham were re-elected secretaries.

Number of Churches			20
Received by baptism or profession	249		
By letter	20		
By restoration	27		
		296	
Decrease by death	21		
By dismission	16		
By withdrawal	2		
By suspension or exclusion	52		
		91	
Clear increase			205
Members in communion			1207
Preachers			61

JESSORE.

Mr. Parry having visited Badpukhariya in February last, and spent about nine days with the two Christian families residing in that village, writes thus on the 9th of March:—

I am very happy to say that the Lord has graciously added two members to the little church of Badpukhariya. They received the rite of baptism a short time ago, and we have every reason to hope that they will, by the aid of the grace of our Lord Jesus Christ, honour the profession they have made. They appear to be very sincere, and earnestly desirous of walking in the fear of God. They came from Kapasdanga about two years ago, where I believe they were nominally Christians. For a long time they appeared to feel no concern about the salvation of their souls. They used to attend divine service on the Lord's day, but never prayed in secret, and were in a state of great ignorance about the gospel plan of salvation. The work of grace I believe commenced in their souls about a year ago; and they have since been gradually growing in the knowledge of the Saviour, and praying in secret. About six months ago a decided change of seriousness was visible in their deportment. At the church-meeting convened by me to take into consideration the case of

the late candidates for baptism, I entered into a particular examination of them by proposing various questions on points of Christian doctrines and duties, in order to ascertain if they had a clear view of the scriptural doctrine of salvation by grace, through faith in the Lord Jesus Christ, and of the necessity of good works as an evidence of a sincere and living faith. I was quite delighted to find, from the answers given to my questions, that they possessed that essential knowledge of the gospel which would authorize us to conclude that they were true believers, in connexion with the favourable testimony borne by every member of the church respecting their pious conduct, and diligence in attending upon the public means of grace.

MONGHIR.

Mr. Parsons, some time ago, made a tour among the hill people living north of Monghir, on the borders of a part of the Himalya mountains. He found there among a people that no European had previously visited, apparently, much to interest him, and show that there are extensive fields for labour open in India, if there were labourers to till them. He writes to his brethren in Calcutta thus:—

Our little party, consisting of brother Hurter and myself, a native Christian as cook, and another man, as coolie and chokedar, set out from Monghir, on January 7th, and reached Bhagulpore on the third day. At Bhagulpore we staid till noon of the 13th, having been detained somewhat longer than we would by the difficulty of obtaining the single garrie we required for the conveyance of our goods. We embraced opportunities of preaching in the bazars and to such individuals as came to our tent. The man who had come with us as chokedar left us here, but we found our Maisa, the hill-man who had taught us the language, but had been absent on leave, and he readily consented to accompany us. About ten or twelve kros from Bhagulpore, part of which road lies through a wide grass jungle, which is overflowed in the rains, we began to meet with the villages of the Sontars, in which we feel a deeper interest from the circumstance that our dear brother Hurter, aided by the labours of brother Phillips, of Jellasore, has acquired a little knowledge of their language, and is still pursuing his acquisition. You are, no doubt, somewhat familiar with the features and habits of this people. Brother Hurter had several opportunities of comparing the language of the Sontars here with brother Phillips's tract, and he found it to correspond with very few exceptions. There must be a large population of them round the hill. Mr. Pontet, the deputy collector, in charge of the "Daman-i-koh," has over a thousand villages in his district, by far the greater part of which are Sontars. Their villages exhibit a great deal of cleanliness and industry. Unlike the hill-men, they have many trades among themselves, by which means they render themselves nearly independent of the Hindus of the plains. It is rather a singular distinction that while the hill-men obstinately decline, in most instances, to descend from their rude hill fields and colonize the plains, they will go in great numbers to Bhagulpore, and other places, to take service as soldiers and chokedars; whereas the Sontars, whose colonies creep about the skirts of the hills to so very great a distance, are yet extremely unwilling to leave the vicinity of their villages as servants.

The worship of the Sontars appears to be simple, but I could not learn many particulars. Their only temples are pretty round clumps of trees, which are left standing out of the old jungle near every village, and in which they worship the god of forests. This is their principal festival, and takes place twice a year, I was informed. I searched in some of the clumps, but could find no trace of any sculptured idol. All I could see was a small stone smeared with a little vermilion. The Sontars are fond of music and dancing, and often keep up these amusements till a late hour at night. Almost every man or boy who may be tending his cattle in the fields, has his flute with him, the soft sounds of which in the distance have a very pleasing effect. As we had no adequate knowledge of their language, and their knowledge of Hindi does not extend to more than the common business of life, we could make but little missionary effort among them. Some few individuals we found capable of being interested in a conversation, and brother Hurtur read the "Religious Instruction" from brother Phillips's tract to many groups, who were highly amused at finding him able to speak their "farsi."

On January 18th we reached Rajapokar, a village of hill-men, near the foot of the hills, where brother Hurter had erected a small house in the hope of being able to reside among them. He has, however, been disappointed in this, for he found the house, having been built of smaller dimensions than had been contracted for, and also the prevail-

ing temper of the people unfavourable. He has therefore relinquished the house. We stayed there until the 28th, preaching in Rajapokar, and in several adjacent villages, in all of which our message had been previously proclaimed. We were usually heard with attention, and in many places a little borá was offered us as a token of respect and welcome. Hill-men are very different from many Hindus. While these dispute our assertions inch by inch, those quietly acquiesce in our exhortations, not having the frightful phantom of caste to scare their minds. It is, nevertheless, with unfeigned humiliation and sorrow I would say that I cannot speak of any instance in which I could discover any genuine contrition for sin, or concern for salvation. On the 28th we removed to Kusumgati, a small village, entirely peopled by the family of Dule, the hill-man who accompanied brother Leslie in his tour. This village also stands on the plain, and a wide jungle separates it from the nearest village, which actually stands on the hills. This and other villages around we visited. Near to this village is a small bazar, established by Mr. Pontet, and the country around has a sandy soil, is very clear of jungle, and is elevated into a number of low downs, having narrow valleys between, in which the Sontars cultivate rice. On the 1st of February we removed from this village, having been kindly treated by Dule and his brothers, and pleased with their attention to the word, and at length helped to move comfortably on through their influence with the Sontars. We came to the village of Karmatan, and put up in Mr. Pontet's cutcherry, and the next day, dear brother Hurter being a little indisposed, myself and Maisa ascended the hills, which are about two kros from Karmatan, in order to find a village where a young man was resident, who was with us for some time at Monghir, and from whom we hoped for some assistance in our tours on the hills. In this we were not disappointed. We found the village, and the individual, and, the Lord graciously so inclining him, he came down the next day, bringing three companions, and conveyed our goods to his village, at the entrance to which, as well as subsequently in other villages, we saw reason for thankfulness to our ever-faithful Captain, who had provided us this help. The people of the first division of the village were so fearful of our residing among them that they refused us a place, and when the young man and his elder cousin, who was even more zealous in our cause than himself, took us to their own neighbourhood, they had great difficulty in persuading the elders of the village that it was at all safe for our tent to be litched among them. The same was experienced in most villages, and had not Surja (the elder cousin) accompanied us, we should sometimes have been unable to get a hearing. We remained eight days on the hills, at the village of Basgi, which stands on one of the highest of the hills, during which time we visited about ten villages, lying from one to three kros off, besides the seven separate tolas of Basgi. It was well for brother Hurter and myself that we are fond of hills, for the roads to these villages were often very steep and precipitous, our progress being often little more than climbing up and down rough confused heaps of rocks, which compose the hills, as one would ascend or descend a long flight of rude, irregular steps. We had generally an attentive hearing, but could not discern that our hearers were much impressed by the new and important message, which had been for the first time conveyed to them by the direct instrumentality of the preachers of the gospel. We were, so far as we could learn, the first Europeans who had ever set foot in these villages. They lie to the south of Rajapokar, &c., with which brother Leslie is familiar. Basgi is about six kros nearly east from Dhamsai, and Dhamsai is about sixteen kros south-east from Bhagulpore. The most distant, and most beautiful village we visited was named Chaperi, lying on the top of the next range east from Basgi, surrounded by some extent of table-land and particularly fine forests, and commanding a view to the east of a fine extensive vale between the hills, of which the Sontars have taken possession, and beyond that of successive ranges of hills until the last towards Rajmahal. Through mercy, besides the interruption I have mentioned, we enjoyed good health during our whole tour. The great difficulty is the water. In one or two places we found it very bad, but happily it was where we had not long to stay. In those places where we tarried longer, we were favoured to get better, and at Basgi, on the hills, we had delightfully clear, pure spring water. I regret to say that on the very evening that Maisa accompanied me to the hills, he took offence at reproofs occasioned by his conduct, and which were sincerely meant for his good, and determined to leave us, and return to Bhagulpore. We grieved more for him than for ourselves, for his spirit and temper almost preclude the hope that he has, as yet, received any decisive benefit from the many privileges he has enjoyed.

We descended from the hills on Wednesday the 10th inst. to Dhamsai, where I left dear brother Hurter to stay over the approaching mela, and returned home. I suppose that brother Hurter will also leave Dhamsai about this day (19th), and after tarrying some days in Bhagulpore, return hither. We rejoice in the opportunities we have had, but feel that the greatest work has yet to be done in watering the seed by prayer and future effort.

During our absence, viz., January 11th, two persons, our English chapel chokidar, Hingan Misr's son, and the wife of Anthony,

whom you know as brother Shujaatali's servant, who had been received by the church previously to our departure, were baptized.

Brethren Nainsukh and Sudin arrived yesterday evening from a long tour, including a visit to the mela at Baijnath.

CHUNAR.

Mr. Heinig gives the following account of two young men whom he has recently received into fellowship:—

I have much pleasure in informing you that the Lord has been pleased to add two young men to our number, who we trust will be ornaments of the church and useful members of society. On Saturday, the 20th of Feb., being the day in which one of them first saw the light of this world, they were both baptized. It was a very interesting and solemn occasion. Our chapel was crowded to excess, and many were present to witness the ordinance who had known one of the candidates from early childhood. This young man is the son of one of our deacons. He had long given satisfactory evidence to the members of the church and his own family, that he was the subject of divine grace, but through timidity was prevented from making a public profession of his faith. We trust that he may long be spared to follow in the footsteps of his devoted parents, and that the promise may be fulfilled in his happy experience—"Instead of thy fathers shall be thy children to show forth the Lord's praise in the earth."

The other candidate's is a very interesting case; he is also the son of pious parents of our denomination. The work of grace appears to have commenced some considerable time; and the society of godly people has been his delight. He was in the last engagements with the Siekhs, and received two serious wounds, I believe, in the battle of Sobraon, of which he gave us a most fearful description. In consequence of the injuries he had received he was invalided and ordered to Chunar; he is residing with one of our members, and expresses much gratitude that his life has been spared in the field of battle, and also that the Lord has cast his lot amongst us, as he always wished to be united to the people with whom his parents are connected. The circumstance of his conversion will undoubtedly give great joy to his parents, particularly his mother, who, it appears, has watched over him with earnest prayer and anxious solicitude.

I preached a sermon on the subject of baptism, and as there were so many witnesses to this transaction, we sincerely trust that many others may come forward, who will give a decided evidence that they are born of God.

But amidst our rejoicing we have been under the painful necessity of excluding one of our members, who has fallen into awful habits of intemperance. We earnestly trust he may be reclaimed, but at present he is awfully sunk in the depths of iniquity, and we fear his sinful course, as it regards this world, will soon be closed.

CEYLON.

Our friends in this island are impeded in their efforts by the same classes of opponents as are actively engaged in counteracting scriptural Christianity in other parts of the world. Mr. Davies writes thus:—

Popery is rapidly increasing in Ceylon. The greatest efforts are being made to proselyte English, Burghers, and natives. A company of nuns are daily expected, to commence a convent in Colombo. One of the bishops is now at Rome making preparations for still more extensive operations. It seems inevitable that ultimately we must come into some kind of conflict with this system, or abandon our stations.

We have here English, French, Italian, and Goa priests; some of them of the school of Dr. Wiseman, others more allied to the dark ages.

Puseyism is almost universal among the Colonial chaplains and their catechists. Since the arrival of the bishop last year we have had more hindrance from these men than from any other cause.

Heathen converts generally, as might be expected, are unprepared to withstand errors propagated by men sustained by the government of the country. But I fear our converts in Ceylon are more than usually unprepared for this. Special attention has not been paid to instruct them in the doctrines, &c., of the bible, and the consequence is that they are almost in total ignorance of them.

AFRICA.

FERNANDO PO.

The health of both Dr. and Mrs. Prince has been for some time in a state that indicated the necessity of at least temporary relaxation and change. An opportunity for this having been afforded unexpectedly by the touching of a French vessel at Clarence, they embraced it, and Dr. Prince wrote a short note, during the brief interval before his embarkation, saying, "A French vessel going hence to St. Thomas, Prince's, and Gaboon, I have taken a passage, with Mrs. Prince, on account of our impaired state of health. I hope thus to be spared the necessity of the dernier resort to England before you can supply either missionary or schoolmaster for this place. I hope to return by a French war steamer." At the request of Dr. Prince, Mr. Newbegin will for the present supply the vacancy at Clarence.

BIMBIA.

At the time of our last advices, Mr. Fuller, who will be remembered as having sojourned some time in England, on his way from Jamaica to Africa, was lying in a state which left no hope of his recovery. Mr. Merrick, in a letter dated Jubilee, Bimbia, April 20th, after giving some details respecting maladies under which Mr. Fuller had recently been suffering, arising in part from an injury received many years ago by a fall, proceeds to say:—

He is now daily sinking under a low typhoid fever similar to that which carried off our brother Thompson. He was very low last night, revived a little this morning, but has subsequently sunk again. From the beginning of his sickness he has been able to look forward to death with calmness and composure of mind. Like David, he says, "Yea, though I walk through the dark valley," &c. He wishes his two sons to remain in Africa, and has left them under the care of brother Clarke and myself. May our deep and heavy afflictions be sanctified to us all!

Brother Newbegin, as you have perhaps already heard, has engaged to supply Dr. Prince's lack of service at Clarence during the doctor's absence at Prince's, St. Thomas, and the Gaboon, whither he is gone with Mrs. Prince in pursuit of health. Brother Newbegin came over a few weeks ago in Mr. Matthew's schooner to arrange some business here, and to remove to Clarence, but has been detained by brother Fuller's illness. This we have subsequently discovered was a most merciful interposition of providence in behalf of brother Newbegin, for Mr. Matthew's schooner, in returning to Clarence, lost both her masts, and was drifting about the coast of Fernando Po when we last heard from Clarence. Mr. Matthews left his vessel in a canoe for Clarence, and as soon as he arrived, requested the assistance of the Dove, which he most readily obtained. Thus our good God sets one thing against another, and provides for the safety of his people even while they are unconscious of it. May we continue to trust Him.

I have sent you, at different times, six copies of the first three sheets of my Isubu Dictionary, and two copies of the fourth sheet. I now send four copies of the fourth sheet to complete the half dozen, and six copies each of the following four sheets. You will perceive that our A's have run sixty-three pages. The appendix to A will make about three more pages; in all, sixty-seven pages of A's. I don't know where Z will carry us, but if spared and strengthened, I hope soon to complete the work. Little printing work has been done for the last ten days in consequence of brother Fuller's illness, his sons, our chief compositors, being engaged night and day attending on their father. I had hoped to get out the whole of Matthew's Gospel to send to Jamaica by brother Clarke, but fear I shall not be able to accomplish it. The whole is transcribed for the press but the last three chapters.

We are getting quite short-handed. May the Lord of the harvest thrust forth a few devoted labourers into his vineyard. Brother Clarke has been at Clarence for several weeks with the Dove, making necessary preparations for the voyage to Jamaica. He will, we expect, leave in about three weeks.

Mrs. Merrick and myself are generally well. We have during the last twelve months enjoyed better health than ever since our arrival in Africa. Our little daughter is also well. Brother Newbegin is often troubled with fever and indications of dropsy, which make him fear that he will soon have to leave us to recruit in England. We shall soon, I fear, be left almost alone, but God, I hope, is with us. The signs of the times among the Isubus are more cheering than ever.

WEST INDIES.

JAMAICA.

Among the resolutions, published last month, to which a general meeting of missionaries and pastors in Jamaica had requested the Committee to accede, and to which the Committee had assented on the 16th of June, it will be remembered that the following article was included:—"That the Committee be respectfully requested to give their aid and sanction in re-conveying, as far as it may be found convenient, all chapel property in Jamaica connected with the Society, on such trusts as are expressed in the Model Deed now laid by the Deputation before the brethren." As a sight of the provisions of this Model Deed will doubtless gratify many members of the Society, we subjoin it, only remarking that some phrases in the preamble will of course be modified in correspondence with the varying circumstances attending the original acquisition of the property to be put in trust.

This Indenture, made the day of , in the year of our Lord 18 , between [the vendor], of the first part, [the missionary], of the 2nd part, and [the trustees] being persons nominated and approved by the Baptist missionary as trustees for the purposes hereinafter mentioned, of the 3rd part. Whereas on the 2nd day of October, 1792, certain ministers of the gospel of the denomination of Particular Baptists (that is to say, the Rev. John Ryland, Reynolds Hogg, John Sutcliff, Andrew Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Pearce, Thomas Blundel, William Heighton, John Eayres, Joseph Tims being then assembled at Kettering in the county of Northampton, by certain resolutions, under their respective hands, did agree to act in society for the propagation of the gospel among the heathen, and did further agree that such society should be called "The Particular Baptist Society for propagating the Gospel among the Heathen;" And whereas the said society have ever since continued in existence and operation, and whereas at a general meeting of the members of the said society held at Exeter Hall, in the county of Middlesex, on the 27th day of April, 1843, a certain plan of regulations was duly adopted and established as the plan and regulations of the said society, and in particular it was thereby declared and resolved that the name by which the said society had been and still was designated, was "The Particular Baptist Missionary Society for Propagating the Gospel among the Heathen," or "The Baptist Missionary Society;" And whereas the said [missionary] hath for some time past acted as one of the missionaries of the said society at [name the place where the proposed chapel will be situated], or in the neighbourhood thereof, and hath in the course of his duties as such missionary become possessed of certain sums of money intended to be laid out in providing a chapel or place of worship, with such appurtenances as might be thought proper, to be settled in manner hereinafter expressed, for the use of the Baptist church now or lately under the pastoral care of the said [missionary] at aforesaid; And the said [missionary], in pursuance of such intention, and with the concurrence of the parties hereto, of the 3rd part, has contracted and agreed with the said [vendor] for the absolute purchase of the piece of ground and hereditaments hereinafter described and released, at or for the price or sum of [state the price in the proper currency]; Now this indenture witnesseth that in pursuance of the said agreement, and in consideration of the said sum of [state the price in the proper currency] to the said [vendor], in hand, paid by the said [missionary] out of the moneys in his hands, as aforesaid, at or before the sealing and delivery of these presents, the receipt whereof he the said [vendor] doth hereby acknowledge, and doth hereby admit the same sum to be the full and bona fide value of and in full for the purchase of the ground and hereditaments hereinafter particularly described; And also,

in consideration of the sum of [nominal consideration], by the said parties hereto of the 3rd part, in hand, at the same time paid to the said [vendor], the receipt whereof is hereby also acknowledged, He the said [vendor], at the request and by the direction of the said [missionary], testified by his being a party to and executing these presents, doth grant, bargain, sell, alien, release, and confirm unto the said parties hereto of the 3rd part (in their actual possession now being by virtue of a bargain and sale for a year to them thereof, made by the said [vendor]), and to their heirs and assigns, all, &c., [describe fully and accurately the property intended to be conveyed] together with all houses, outhouses, buildings, trees, fences, hedges, drains, paths, waters, water-courses, lights, casements, and appurtenances whatsoever to the said piece or parcel of ground, messuage, or tenement, and hereditaments hereby conveyed and assured, or intended so to be, belonging or in any wise appertaining, or with the same or any part thereof, used, occupied, or enjoyed as part, parcel, or member thereof, or any part thereof, to have and to hold, all and singular the said ground, hereditaments, and premises, unto and to the use of the said parties hereto of the 3rd part, their heirs and assigns for ever; but nevertheless upon the trusts, and to and for the intents and purposes hereinafter expressed, declared, and contained of and concerning the same, that is to say, upon trust that they the said parties hereto of the 3rd part, or other the trustees or trustee for the time being acting in the trusts of these presents, with and out of the moneys which are now, or which hereafter may be possessed by them or him for that purpose, and as soon after the execution of these presents as conveniently may be, shall and do erect and build upon the said piece of ground, or convert the buildings now standing thereon, into a chapel or place of religious worship, without a dwelling-house, vestry-room, and school, and other offices, conveniences, and appurtenances, or with or without any of them respectively as and in such manner as the said trustees or trustee for the time being of these presents shall from time to time deem necessary or expedient; And upon further trust, from time to time and at all times, after the erection or completion thereof respectively, to permit the said chapel to be used, occupied, and enjoyed solely as a place for the religious worship and service of God, and for preaching the gospel and expounding the holy scriptures according to the doctrines and usages professed and observed by the body of Christians known in England as "Particular Baptists," and to permit the said dwelling-house to be used and occupied as a residence for the minister of the said chapel for the time being, or otherwise to be let, as the major part of the members of the church assembling in the said chapel shall at any church-meeting, duly convened, from time to time direct. And also to permit such person, or persons, as shall be nominated by the said church assembling in the said chapel, or by the major part of the members of such church at any church-meeting for that purpose duly assembled, to receive and take all such voluntary subscriptions and other sums of money as shall from time to time be paid or subscribed by any person or persons whomsoever, towards the support of the worship of God in the said chapel, and for defraying the expenses and charges attending the same, or the schools from time to time connected therewith. And also, to permit to officiate in the said chapel such person or persons, of the denomination of Christians known in England as "Particular Baptists," as the major part of the members for the time being of the said church assembling in the said chapel, at a meeting duly convened for that purpose, shall from time to time elect to officiate as their minister or pastor in the said chapel, according to the usual order and customs of churches of the denomination aforesaid in England. Provided always, that in case any dispute or question shall at any time arise whether the doctrines and usages, or any of them, from time to time taught, maintained, or practised in the said chapel, or in any part of the said trust premises or their appurtenances, are or is in conformity with the doctrines or usages respectively of the said denomination of Particular Baptists in England or not, it shall be lawful for the Committee of the said Baptist Missionary Society, if they think fit, from time to time to decide such question, and their decision thereon signified in writing, under the hand of their secretary or secretaries for the time being, shall be binding and conclusive on such dispute or question. Provided also, that until a school room, or school rooms, shall be erected or provided on the said piece of ground, or some part thereof, it shall be lawful for the said trustees or trustee to permit a Sunday or other school, or schools, to be conducted in the said chapel, but at such hours and times only as shall not interfere with the religious services to be held therein. Provided further, that of every meeting of the members of the said church for the purposes aforesaid, there shall be public notice given in the said chapel on the Sunday preceding such meeting, during the time of divine service, and that no such meeting shall be held earlier than the Wednesday succeeding such Sunday, and that all the members of the said church, both male and female, shall be entitled to vote at every such meeting; and upon this further trust, that the said trustees, or trustee, for the time being, shall at any time when thereunto requested by the Committee for the time being of the said Baptist Missionary Society, such request to be signified in writing, under the hand of their secretary or secretaries for the time being, convey and assure the said trust

estate, freed and discharged of and from all the trusts and powers expressed and declared in and by these presents, unto such person or persons, body or bodies corporate, and upon and for such trusts, intents, and with, under, and subject to such powers, provisoes, conditions, and agreement as shall be nominated and approved by the major part of the members for the time being of the church assembled at the said chapel, testified by some deed or instrument in writing, signed, sealed, and delivered by the pastor of the said church, which deed or instrument in writing so signed, sealed, and delivered, it is hereby declared and agreed, shall be conclusive evidence of such nomination and approval as aforesaid, to all intents and purposes. And upon this further trust, that the said trustees, or trustee, for the time being, shall at any time or times, when thereunto requested by the Committee for the time being of the said Baptist Missionary Society, such request to be signified in writing under the hand of their secretary or secretaries for the time being, absolutely make sale of the said trust estates, or of such part or parts thereof respecting which such request in writing as aforesaid shall have been made, by public auction or by private contract, and in such manner as the Committee for the time being of the said Baptist Missionary Society shall deem most expedient, and convey the same trust estates, when sold, to the person or persons who shall agree to become the purchaser or purchasers thereof, freed and discharged from the trusts hereby declared. And also, at any time or times, at such request as aforesaid, convey the said trust estates, or any part thereof, to any person or persons in exchange for or in lieu of other hereditaments, to be situate within miles of aforesaid. And upon this further trust, that the said trustees or trustee for the time being, should be taken in exchange as aforesaid, upon the same or the like trusts, and to and for the same and the like ends, intents, and purposes as are hereinbefore expressed and declared concerning the hereditaments hereby conveyed, or as near thereto as may be, and the nature of the hereditaments to be so taken in exchange, and the purposes for which they shall be taken in exchange, will admit. And upon this further trust, that the said trustees or trustee for the time being shall stand possessed of the money which from time to time shall be received on any sale or exchange which shall be made under the trusts hereinbefore mentioned. Upon trust, in the first place, to retain to and reimburse himself and themselves respectively all costs, charges, and expenses lawfully incurred by him or them in or about the execution of the trusts of these presents, or any of them, and in the next place to dispose of the surplus, if any, in such manner and for such purpose as the Committee for the time being of the said Baptist Missionary Society, by any writing under the hand of their secretary for the time being shall direct. And the said parties to these presents do hereby respectively agree that the person or persons who shall become the purchaser or purchasers of all or any part of the said trust estates, his, her, or their heirs, executors, administrators, and assigns, shall not be obliged to inquire into the authority of the trustees or trustee for the time being to proceed to any sale or sales, or to execute any conveyance or conveyances of the said trust premises, to see to the application of the money paid by him, her, or them respectively, as the consideration of such purchase or purchases, nor be answerable or accountable for the misapplication or non-application of the same money, or any part thereof, after the same shall have been paid to or to the order of the said trustee or trustees for the time being, under these presents. And that every receipt which shall be given by the said trustee or trustees for the time being of such purchase money, or any part thereof, shall be a good, valid, and sufficient acquittance and discharge for the sum or sums of money which therein or thereby respectively shall be acknowledged or expressed to have been received. And that every sale which shall be entered into, and conveyance which shall be executed by the said trustee or trustees for the time being pursuant to the trust hereinbefore declared, shall be binding and conclusive on all persons claiming any benefit or interest under the trusts hereinbefore contained. Provided further, and it is hereby directed that when and so often as it shall seem expedient to the Committee of the said Baptist Missionary Society to appoint any new trustees of these presents, either for the purpose of filling up any vacancy or vacancies occasioned by the death, incapacity, or refusal to act, of any of the trustees for the time being of these presents, or for the purpose of increasing the number of trustees for the time being of these presents to any greater number (whether more or less than the number of original trustees), or for any other reason, it shall be lawful for the Committee of the said Baptist Missionary Society for the time being, by any writing signed by the secretary of the said society, to nominate one or more person or persons, body corporate or bodies corporate, to be trustees or a trustee of the said piece of ground, chapel, hereditaments, and premises, and thereupon the said piece of ground, chapel, hereditaments, and premises shall forthwith be legally and effectually conveyed and assured to and vested in such new and such surviving and continuing trustees jointly or to and in such new trustee wholly, as the case may be, upon such and the same trusts and to and for such and the same ends, intents, and purposes, and with, under, and subject to such and the same powers, provisoes, declarations, and agreements as are contained in

these presents, or such of them as shall be then subsisting or capable of taking effect, and to, for, and upon no other use, trust, and intent, or purpose whatsoever. Provided further, and the said parties to these presents do hereby agree that in case the said Baptist Missionary Society shall at any time hereafter be incorporated, the several rights, powers, duties, and privileges hereinbefore granted or reserved to the Committee of the said Baptist Missionary Society respectively, or their secretary, shall be enjoyed and exercised by the governing or directing body of such incorporated society, or their secretary respectively. And the said [vendor], for himself, his heirs, executors, and administrators, doth hereby covenant with the said parties hereto of the 3rd part, their heirs and assigns, that notwithstanding any act, deed, or thing by him the said [vendor], made, done, or committed to the contrary, he the said [vendor] now hath in himself good right to convey and assure the said hereditaments expressed to be hereby conveyed, upon the trusts and for the ends, intents, and purposes hereinbefore expressed concerning the same, and according to the true intent and meaning of these presents. And also, that he the said [vendor], and his heirs and all and every persons and person now or at any time hereafter rightfully claiming or possessing any estate, right, title, or interest into, upon, or respecting the hereditaments and premises hereinbefore mentioned to be conveyed from, through, under, or in trust for him or them will at all times hereafter, at the request and expense of the said parties hereto of the 3rd part, or any of them, their or any of their heirs or assigns, make, do, acknowledge, execute, and perfect all such further and other acts, deeds, conveyances, matters, and things whatsoever, as shall be necessary or expedient for the more effectually or satisfactorily conveying and assuring the said hereditaments and premises, or any part thereof, to the said parties hereto of the 3rd part, their heirs and assigns, upon and for the trusts and purposes aforesaid, or for conveying and assuring the same premises, or any part thereof, to any purchaser, or other persons to whom they or he shall convey, or assure, or contract for the conveyance or assurance of the same, in pursuance and by virtue of these presents in writing, &c.

GURNEY'S MOUNT.

The following paragraph is taken from a letter from Mr. Armstrong, dated Gurney's Mount, June 11, 1847.

I sincerely rejoice that yourself and esteemed fellow-traveller have arrived in safety at your homes, and the scenes of your labour. Since you left we have enjoyed tolerable health, although the past and present months have been unusually hot and sultry. The musquitoes are luxuriating on our blood much against our will. I never have experienced them so troublesome as now. We often speak of you, and rejoice that we had the privilege of your company, though but for one night. A few weeks ago I had the happiness to baptize and receive into the church here thirty-three men and women, and at Fletcher's Grove thirteen. The services were deeply interesting, crowds attending, collected together from different parts and belonging to different societies.

Our chapel at this place is in the same condition as when you were here—the walls too long for the roof or the roof too short for the walls! We have paid off about £30 of debt, and by the sale of the truck, which was useless to us, have paid £20 to Fletcher's Grove church, which this was indebted to it.

TRINIDAD.

The cut at the commencement of this sheet gives a view of the building mentioned in our number for February as having been erected at Montserrat, about twelve miles from San Fernando. It is of cedar, and comprises chapel and missionary's residence. Mr. Law writes thus from Port of Spain, June 5th :—

About a fortnight ago I paid a visit to our stations at "The Mission." At Indian Walk we had a very good meeting. Mr. Hamilton continues to teach the school, and preaches the gospel on the sabbath and on other occasions. The mule is of great service. At New Grant we had a "time of refreshing from the presence of the Lord." At Montserrat there was a large attendance; the members of the church seemed devout and earnest. In the congregation there are some who appear to be under serious impressions. May their grief lead to repentance and faith in Jesus Christ. This is a most interesting

station, but indeed all our stations in this district are so. I need not say how much a missionary is needed on the spot. An intelligent Christian man, whom brother Cowen baptized some time before leaving, preaches at one or other of our stations here. He has the cause of Christ very much at heart. In due time an ample harvest will be reaped in this field of labour, only let labourers be sent forth to gather in the precious grain.

There was an arrival here the other day of 134 captured Africans; about 150 more of the same capture are daily expected. They are chiefly boys and girls, and are of a lively disposition. If these youths were collected into one community, placed under religious instruction, and trained to industrious habits, they might be blessed and made a blessing to the community, but as the case is at present they will be dispersed through the island, and speedily become drunken and more degraded than they are at present. These people come from the neighbourhood of our missionary stations in Western Africa. One young man bore the sign of a cross on his left breast, which had been evidently burned into his flesh. This is a sign of his being the slave of a Romish priest. When a slave-ship arrives in Cuba, among the first persons who go on board of the vessel is the priest, for the purpose of claiming, as his portion of the plunder, all who have the mark of the cross.

HAITI.

Mr. Webley writes as follows from Jacmel under date of June 21st:—

I now commence another letter to you respecting the state of your mission here, and should have done so before had not my increasingly numerous engagements hindered me, for since I last wrote to you I have visited Marigau, Aux Cayes, and Mont Plaisir; and taken in hand various other duties which have wholely absorbed my time. Marigau is a place distant from Jacmel about twenty-three miles, and contains a population of more than two hundred persons. Here I visited the people, conversed with them, distributed tracts amongst them, and preached in the evening to nearly one hundred and fifty persons, who received me gladly.

Aux Cayes is a much smaller village than Marigau in itself, but densely populated in the adjacent mountains, and distant about fourteen miles from town. Here I should have preached had not a fall from my horse frustrated my purpose. I however visited the people, read and talked with them, and distributed my tracts. Here, too, I met with an aged woman who had never heard of a bible, a Saviour, or her state as a sinner before God. I cannot tell you with what joy I opened up to her view the way of life by a crucified Redeemer.

Mont Plaisir is another small village, about fifteen miles from Jacmel, containing from fifty to seventy inhabitants, and beautifully situated upon a high mountain. Here, as I did not set out till the afternoon, I could only preach on my arrival. This I did to perhaps thirty persons. They received me very thankfully, as well as my tracts, and begged me to come again at an early opportunity. These poor creatures had never before heard of "the glorious gospel of the blessed God;" which was also the case at Marigau and Aux Cayes till Mr. Francies preached amongst them. When, therefore, I had announced it to them, and read and prayed with them in the morning, they gave vent to their joy by saying, "Monsieur et trop bon, il est trop bon." Each of these places I have promised to visit once a month. I also hope, as soon as the weather is a little cooler, to visit Petit Goave, Grand Goave, and Leogane, places considerably distant from Mont Plaisir, as well as Baynette, which is a large town twenty-seven miles from Jacmel, and Sale Frou. At present, however, the heat is so great that my life would be endangered by venturing such long journeys.

But to return home. Our day-school has now increased to sixty-six children. Our sabbath-school does not much increase, nor do we expect it will till the accursed system of Sunday trading is abolished.

Our congregations are considerably augmented, especially those of the Wednesday and sabbath evenings, when we have sometimes considerably more than two hundred and fifty persons within and without the chapel.

But I have more pleasing intelligence yet to communicate to you respecting our inquirers. We have amongst these a Mrs. D., who ought to have been baptized before the death of Mr. Francies, as she then gave decided evidence of conversion. I should have administered this ordinance to her, with the two I last baptized, had not her husband so violently opposed it, that it was deemed advisable to defer it. Mr. Birrell conversed with her when here, and was much pleased with her views of the way of salvation, and convinced of her conversion to God. She still remains steadfast, and is one of the brightest specimens of a true Christian I ever saw. She had, long before the coming of Mr. Francies, been seeking rest and finding none. She was satisfied that the religion of Rome was not that of the bible, and in vain sought peace till Mr. Francies showed her

the way of salvation, when she found that "peace which passeth all understanding."

Then there is a Mr. J. de C. and his son, who have not given such decided proof of conversion, but who are nevertheless seeking after God. They have attended regularly our services and bible class, except when illness prevented, and from their numerous inquiries, their anxiety to know and do the will of God, and their highly consistent deportment, it is manifest that the work of grace is begun in their hearts.

Then we have a Mr. and Mrs. R., of whom our hopes are very sanguine. Oh that they may not be blasted! The former a short time ago was an avowed infidel. He has recently, however, attended our services, has become convinced of his error, has purchased a bible, is almost incessantly reading it, and evinces an ardent desire to become a disciple of the Lord Jesus.

But besides these, we have two other equally interesting inquirers, besides a little girl of about twelve years of age, who has been committed to the care of perhaps the vilest prostitute in the town, but who has at last consented to give her up to the care of Miss Harris, who will appropriate the money given by the president to her support. This dear child is seeking after God herself, and is often found reading and conversing with young and old about the things which make for their peace. Here, therefore, are eight persons who appear to be "inquiring the way to Zion with their faces thitherward." A proof indeed that God is not permitting us to toil on in our own weakness. To him, therefore, be all the glory.

We have, however, painful intelligence also to communicate. Three of those who have been mentioned to you as inquirers appear to have returned to the beggarly elements of sin and death. The young men, too, in the congregation, of whom we have often said we hoped they were not far from the kingdom of God, seem yet as far off as ever. They frequent our services, often weep under the preaching of the truth, and seem, for the moment, concerned about their eternal welfare; but when they mingle again with their old associates, their impressions vanish like the midnight darkness before the light of day.

But, besides this, the protracted illness of Miss Clark is a great trial to us, as her highly valuable assistance is so much missed in the school. Miss Clark is much beloved amongst the people generally, has acquired considerable knowledge of their language, and has been accustomed to tuition upon a large scale; whilst Miss Harris and Mrs. Webley have only educated children in private families, and are, therefore, not so capable of managing a large school as Miss Clark. Indeed, Miss Harris has often said she knew not what she should do without her. On this account, therefore, I was sorry to see that her name in the report was not associated with the number of your agents here.

Miss Harris, too, has been unwell, though not seriously ill, and I sometimes fear that, without timely assistance in the person of a male teacher, we must inevitably lose her; and her loss would not be easily compensated for in her connexion with your mission.

For my own part I am tolerably well, and have not yet had fever. I am still progressing with French so as to be able to speak it considerably, and occasionally preach and pray without the aid of books.

HOLLAND.

About twenty-five years ago, some friends in the Netherlands, principally belonging to the Mennonite, or Dutch Baptist churches, kindly formed among themselves an Auxiliary to the Baptist Missionary Society. For some years this Auxiliary remitted regularly £200 per annum; but for some time past the amount of its contribution has declined. This has been accounted for by friends on the spot, as arising partly from the decease of subscribers whose places had not been filled up by juniors, partly from the enlarged number of benevolent institutions claiming support, and partly from an increasing persuasion that though it might be laudable to lend assistance to Foreign Missionary Societies, it was the first duty of Christians in the Netherlands to make exertions to evangelize the Mahommedans and pagans of their own colonies. With a view, therefore, to the formation of a Netherland Baptist Missionary Society, the Committee of the Auxiliary have determined to dissolve it, after having corresponded with us courteously on the subject; and it only remains for us, in apprising our friends of the fact, to express our earnest desire that this new arrangement may conduce to the salvation of multitudes among the heathen, and to the glory of Him the interests of whose kingdom all missionary societies are intended to promote.

HOME PROCEEDINGS.

It affords us pleasure to give publicity to the following handsome communication from the Board of Missions of the United Presbyterian Church, which has been followed by a remittance of the sum mentioned in the document :—

Edinburgh, 9th July, 1847.

My dear Sir,

I beg to communicate, through you, to the Directors of your Missionary Society, the following resolution of the Board of Missions of the United Presbyterian Church, passed at their meeting here on the 7th current.

"Resolved, that the sum of £70, which the Baptist missionaries at Fernando Po gave in October last to the Rev. Mr. Waddell for conveying in the ship Maria ten of their assistants from that island to the West Indies, be repaid to the Baptist Missionary Society in London: direct the treasurer to do this, and instruct the secretary to intimate to the Directors of the said Society the high gratification which the accounts of the very friendly intercourse subsisting between the agents of the two Societies labouring in Western Central Africa, have given to this Board, and the gratitude which the Board feel to Dr. Prince for the medical services which he kindly and gratuitously rendered to our agents during their temporary residence in Fernando Po, especially to Edward Millon, the negro assistant, during the illness which preceded his death, and to the Rev. Mr. Clarke for the offer which he made of the ship Dove to carry our agents and their goods from Fernando Po to Duke Town in February, 1847."

That you may fully understand the references in the above resolution, I send you copies of the "Record" for May and July, where the things are stated. All the communications which we receive from our agents are of a character similar to those there given; and it is delightful to see the servants of Jesus, who have the same benevolent object in view, cherishing mutual regard in a foreign land. No blame is to be attached to Mr. Waddell for accepting the money, as he had no instructions upon the point, and as he did what seemed to him to be duty; but though the circumstances of the transaction have not been minutely detailed to us, yet we feel that a missionary ship should, when it can be done, be at the service of missionaries; and therefore we have to request that your Society will do us the favour of accepting the money which we have desired the treasurer to transmit.

I am, my dear Sir,

Yours very sincerely,

Andrew Somerville, *Sec.*

Rev. Joseph Angus.

FOREIGN LETTERS RECEIVED.

Africa	Bimbia	Merrick, J.	Feb. 15.
		Newbegin, W.	Feb. 17.
	Cameroons	Clarke, J.	Jan. 6.
	Clarence	Clarke, J.	Jan. 26, Feb. 20 & 24.
Asia	Calcutta	Thomas, J.	May 3.
	Kandy	Allen, J.	May 8.
Haiti	Jacmel	Webley, W. H.	May 26.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Messrs. W. L. Smith and Co., for twenty reams of printing paper, for *Trinidad*;
Mr. J. R. Rogers, for twenty copies of his "Chapters on Country Banking," to be sold for the benefit of the Mission;
Mr. J. Rogers, Wotton under Edge, for a parcel of magazines, &c.;
Mr. Emery, Chelsea, for a parcel of magazines, for *Rev. C. C. Dawson*;
Friends at Amersham, by Rev. W. A. Salter, for a chest of clothing, for *Africa*;
Religious Tract Society, for a parcel of tracts, for *Rev. T. C. Page, Madras.*

The bale of clothing acknowledged last month as received from Mr. Merrick, was from the ladies of Henrietta Street Chapel.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of June, 1847.

Annual Subscription.

	£	s.	d.
Wheeler, Mr. D. D.	0	10	0

Donations.

	£	s.	d.
Boyce, Mr., Executors of the late, for *Mr. Beckford, Jamaica*	10	0	0
British and Foreign Bible Society, for *Breton Translations*	60	0	0
Friend, by C. M.	5	5	0
Friend to Missions	3	0	0
Gurney, Jos., Esq.	100	0	0
Kawa	1	0	0

LONDON AND MIDDLESEX AUXILIARIES.

	£	s.	d.
Bow—			
Sunday School, for *Dove*	0	12	10
Chelsea—			
Box, by Mr. Emery	0	12	9
Greenwich, Lewisham Road—			
Contributions, by a Friend	9	10	0
Do., Sunday School	1	5	0
Do., Juvenile Missionary Box	0	19	1
Spencer Place—			
Collection	4	0	0
Walworth, Horsley Street—			
Sunday School	3	0	3

BUCKINGHAMSHIRE.

	£	s.	d.
Olney—			
Collections	9	4	4
Contributions	7	19	6
Do., Sunday School	0	12	0
Do., Ravenstone	1	0	0
Do., Weston	0	5	0
Stony Stratford—			
Contributions, for *Dove*	1	0	0

CAMBRIDGESHIRE.

	£	s.	d.
Cambridge, on account, by G. E. Foster, Esq.	20	17	10
Foster, G. E., Esq., by Rev. Joseph Angus	10	10	0

CORNWALL.

	£	s.	d.
Helston—			
Sunday School, for *Dove*	0	6	0

HAMPSHIRE.

	£	s.	d.
Long Parish—			
Contributions, by Mr. Futcher, for *Dove*	0	10	0

HERTFORDSHIRE.

	£	s.	d.
St. Albans, on account	15	0	0
Contributions, Juvenile, for *School at Matura*	8	0	0

KENT.

	£	s.	d.
Deal	1	5	0
Faversham—			
Cowell, Mr. M. H., Profit of sale of botanical collection, for *Rev. W. H. Denham, Serampore*	5	5	0

LANCASHIRE.

	£	s.	d.
Cloughfold—			
Contributions, for *Dove*	1	0	0
Preston—			
Contributions, by Mr. Walters	0	7	6

NORFOLK.

	£	s.	d.
Norwich, on account, by Mr. J. D. Smith	130	0	0

NORTHAMPTONSHIRE.

	£	s.	d.
Towcester—			
Collection	5	7	4
Proceeds of Tea Meeting	3	9	10
Contributions	15	11	11
Do., for *Dove*	0	13	0

SOMERSETSHIRE.

	£	s.	d.
Bristol—			
Balance of account, 1846-7	158	11	0
On account of current year	400	0	1
Cheddar—			
Proceeds of Flower Garden, by Mr. Webb, for *Dove*	0	10	0

STAFFORDSHIRE.

	£	s.	d.
Burton on Trent—			
Contributions, by Mrs. Redfern, for *Dove*	3	0	0
Do., Sunday School, for *do.*	2	0	0

YORKSHIRE.

	£	s.	d.
Rotherham—			
Sunday School, for *Dove*	1	0	0

SOUTH WALES.

GLAMORGANSHIRE.

	£	s.	d.
Dinas—			
Collections	2	3	4
Contributions	0	17	6

SCOTLAND.

	£	s.	d.
Westray, Skaill—			
Friend, by Mr. John Reid, for *Debt*	1	0	0

FOREIGN.

	£	s.	d.
Clarence, Fernando Po, by Dr. Prince, for *Haiti*	32	0	0
Jericho, Jamaica, for *Minister*	60	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

JOY AND SORROW.

How often these are mingled in the cup of life. Perhaps Christians know more of this than any other class. They find the language of the apostle Paul, in his striking description of the state of things in his time, often appropriate to the present day, though some of the severer features may be wanting, *Persecuted, but not forsaken; cast down, but not destroyed.*

What numerous and affecting examples are seen in the history of all our missionary institutions! Those who have been placed, by the Divine hand, in the most honourable but perilous positions, and who had passed safely through the fiercest trials, and seemed ripened into exalted holiness, and whose preparation for enlarged success appeared complete, and whose future career was expected to be an almost continued triumph, in nearly every instance have been smitten down by death, just at the moment when their removal looked like a *fatal* disaster!

Is our proneness to trust in man so constant and inveterate, that only these sharp remedies can correct it? Without doubt. But a higher lesson is taught at the same time. If such dispensations warn us not to put our trust in man, they tell us, in a manner more emphatic than any form of words, to put our trust in God. If this were always done we should be calm and tranquil, though storms and tempests raged.

The Irish Society has had its trials; and recently they have been great. Mr. Hardcastle has followed his lamented wife to the grave. His career terminated as did hers. Both have fallen in their unceasing toil to alleviate the deep and heart-rending distress of the masses around them.

Mr. Hardcastle was a man of no common Christian excellence. Mild and gentle in spirit, he was strong in principle. Quiet and unassuming in his deportment, he was zealously persevering. He was frank, yet prudent; very discriminating, yet warm and generous. Firmly attached to the body of Christians with whom he was united, he was eminently distinguished for deep sympathy with the apostolic benediction, *Grace be with all those who love our Lord Jesus Christ.* He was free from bigotry and sectarianism. In so great esteem was he held in the city where he had spent nearly all his ministerial life, that prayers were offered up to God for his recovery in every place of worship, not even excepting the Romanist. His life and death were in harmony with each other. May the great Head of the church speedily supply his place!

The community of Cork has lost one of its most active and devoted members by the death of Mr. Woodford; and the Relief Committee there, in connexion with us, one who was instant in season and out of season, in carrying out their plans. That he fell a victim to fever when attacked by it is not surprising, when a naturally weak frame was exhausted by anxiety and labour. But his end was peace, and his Christian career, though brief, was eminently useful and honourable. Universal regret at his decease, and respect for his memory, show that he had won the regard of all who knew him.

But we sorrow not as those without hope. *Those who sleep in Jesus God will bring with him.* And that divine Lord, who is head over all things to the church, and who is the same yesterday, to-day, and for ever, and who holds the stars in his right hand, and walks amidst the golden candlesticks, will not leave his people to desolation and despair. Let us rejoice, even in sorrow, that he can and will raise up the fit instrument at the proper time. Let the experience of ages serve to inspire us with a livelier faith, and a more childlike trust in His power and grace; then calamity will bring blessings in its train, and our joy will exceed our sorrow.

Mr. Eccles having removed to Belfast, and entered on his labours there, has sent, July 1st, an account of his proceedings and prospects. Those friends who have given special donations towards this new interest, in so populous and important a town, will read what follows with peculiar pleasure.

THE NEW CHAPEL

Is spacious and comfortable. It will accommodate fully six hundred persons. It is situated in a populous but godless part of the town, where we trust the preaching of the word will be a cause of lasting benefit. It is still subject to a considerable debt, owing to the nature of the past season. When thousands were dying of hunger, money could not be expected for chapel purposes. Applications for assistance were stayed until the appearance of better times.

PROSPECTS.

The door appears to be evidently opened by the hand of God. Many facilities on which I had not calculated have been afforded me since my arrival. Obstacles, too, which I dreaded, have been taken out of the way. "The breaker is come up before them."

Our beginning was small. On the first day of our meeting as a church our number was but fifteen. Since then we have received six; and I expect next week to baptize two candidates for fellowship. The congregation is encouraging, and the attendance increasing every Lord's day. The members are joined together in one heart and mind, and exhibit a warm and lively interest in the cause.

Mr. Hamilton is greatly encouraged in his work. In Ballina his hearers and inquirers have increased so rapidly, that he finds himself unable to visit his outstations as often as usual. Hence it follows, that his hands must be strengthened by an addition of labourers. Another missionary ought at once to be sent. But a want of means forbids the committee taking such a step.

GOOD NEWS.

I wrote some time ago to say we had sixty inquirers,—then, afterwards, that the number was increased to eighty, and of sixty of these I had good hopes of their being the subject of true repentance. Now I have *one hundred*; and though divided into three classes, each class is too large.

A READER'S VISIT TO BALLINA.

In a letter, dated June 21, Pat. Brennan says, I am sure from what I see, that the present calamity will do much to break the yoke of popery, and bring the poor people under the sound of the gospel of Christ.

I saw good proof of this when I was at Ballina, in the crowds of poor creatures, who, though half naked, were crowding into the chapel. I visited some of them the day following in their cabins, and was much delighted with their knowledge of the word of God, and the spirituality of their conversation.

INCREASING USEFULNESS OF THE SCHOOLS.

I also met some of the elder children of the Sunday school, who also attend the conversation meeting. If some of our English friends, who are teachers, and whose scholars have had opportunities of hearing the word of God from them, and their parents too, could have heard the answers of these poor, half-starved creatures, who had no opportunities at all, until the Lord was pleased to put into the hearts of our brethren in England to send the means of education both for the week days and Lord's days, they would be glad that so much good has been done.

A RIGHT GOOD SUNDAY SCHOOL.

I was truly thankful the last time I visited Clogher school, to find one hundred and forty children present. The teacher told me she had a similar number the previous Lord's day. How delightful to see so many poor Romanist children under the instruction of a truly devoted Christian as Miss H—.

CONVERSATION WITH A SCHOLAR.

The day following I met a poor girl on the road. She asked me if I was in the Clogher school. I told her I was. "That school, sir, is a great blessing to this part of the country." I asked her what reason she had for saying so. "I am one who has reason to bless God for it; for I would be ignorant of all that is good if I had not been in that school." I then asked her several questions from scripture, and was much pleased with her answers. She told me she had committed to memory sixty chapters of the New Testament, and thirty Psalms.

SCRIPTURAL KNOWLEDGE, AND INDEPENDENCE OF MIND.

I asked this poor girl, did the priest forbid her to read the scriptures? "Yes," said she, "but all the priests in Ireland would not keep me from it; and my father and mother have been as much inclined to read it as I am, for the last two years; and since then we have not been to the priest, and never will." This will show, dear sir, *what good we may expect from the children that have been educated in our schools.*

Our brethren find some alleviation of the distress they feel in seeing so much want and misery around them, in the increasing proofs of the decline of priestly influence and power, as one of the results of the calamitous visitation which has fallen on Ireland. And this is a somewhat striking illustration of the topic of the present Chronicle.

A STRANGE DELUSION DESTROYED.

I hope, says one, in a late report, that priestly influence is weakened by the Lord's visitation. About this time last year the poor infatuated people were going to the north of Ireland for holy water to stop the rot in the potatoes. But now they see that priestly power could not stay the Lord's hand. This they often confess to me when I show them the folly of such pretensions. I met a man the other day, who had travelled 150 miles to get the water, and said to him, "Mark, do you now think of your folly for going for what you thought would stop the potato rot?" "I do," said he, "and it is no use for the priests to depend on this power again, for the people will never believe them any more." I trust, therefore, that the Lord will turn, what may be viewed as a dreadful scourge, to the furtherance of his own cause.

A DELIGHTFUL CHANGE.

It is a great cause for thankfulness, says JOHN MONAGHAN, that as cripture reader can hardly draw a line of distinction between Romanists and Protestants, in their desire to hear the scriptures read and explained. Wherever he goes, there they gather around him without regard to sect or party. As we can hold out no temporal inducement to them, I hope we are right in supposing their motives are good, and our prayer is that the Lord will bless the means to the accomplishing of the end.

Many requests have come to me, during the past month, from Romanists to visit their sick and dying friends. On two occasions, particularly, I was delighted to witness the trust which those dying penitents reposed in Christ as their only Saviour.

THE SCRIPTURES SOUGHT AFTER.

I have given bibles to four Romanist families this month, and distributed a large number of tracts, which have been eagerly accepted and read. "The Sinner stript of his own Righteousness," is a tract in great request. I have not been able to supply but comparatively a small number out of the many applicants.

The previous extracts are from reports from readers who are stationed in the west of Ireland. Those which follow are from agents in a different district. This shows how general the improvement is, and that the spirit of inquiry is spreading rapidly.

OPPOSITION FAST DYING AWAY.

My visits, says E. M'D—, have been repeated with more success than formerly. The people are not so opposed to the gospel as they were before. I now meet with no opposition from any person to whom I read, or with whom I converse. They all tell me that when they have no money their priests neglect them. If they have no means of paying, there is no mass, no consecrated clay, or holy water! One man told me, that when his father was dying he requested three soul masses to be said for him, to release his soul out of purgatory; "but," said he, "when I saw the number of people who died without being anointed, they being poor, I thought it was of no consequence, and kept my money to myself."

A NEW REASON FOR PRAYING TO SAINTS.

A man in my district, whom I visit, and who is considered by the Romanists an intelligent person, was much interested in the reading of the 15th of Luke. He said he fully believed that God would pardon the true penitent, though a prodigal; but at the same time it was necessary, he said, to have recourse to the saints to convey our prayers and tears before the throne, *just the same as an attorney or counsellor was needed by a prisoner to plead his cause before the sitting judge.* I then quoted many passages of scripture, showing that Christ was the true and only mediator between God and man. In answer to these passages he told me he had read them often, but he was not convinced of their true meaning, and that he would make further inquiries of his priest.

SOME BONDS BROKEN.

There are two families who have come out of popery altogether. I introduced them to brother M—, and the interview was satisfactory. He appointed to hold a meeting with them in the school-room on the following Lord's day, which took place, and the room was thronged nearly to suffocation. May the Lord revive his work among us.

MORE BIBLES WANTED.

Within these two months, says PAT. GUNNING (who has, however, been cut off by fever since the letter was written) I have distributed *seven bibles and sixteen testaments.* The desire to have them increases. For the last batch I distributed, the people *subscribed for them according to their means.* By this distribution, and my frequently speaking to the parents of children who have got them, I find the wish to have them grows, and a wider field is opening every day.

POSTSCRIPT.

The prospects of an abundant harvest in Ireland are most cheering. Mr. BERRY says, "I travelled, this week, about thirty miles in the country, and I have never seen such signs of plenty. The potatoes look healthy, and no appearance of blight. May our God be praised, and may his wrath be turned away. May abundance succeed to famine, and industry and enterprise take the place of indolence and sloth."

Mr. BATES bears a similar testimony, and speaks of the great fall in the price of provisions. He has seen no instance of blight in the crops. During the winter Indian meal was 21s. per cwt., at present it is only 12s. Vegetables are plentiful, and all produce reducing in cost.

The fever, however, appears to be raging with great violence. There are 200 cases in Banbridge; in Newtonards upwards of 600; and in Belfast one person in forty of the whole population ill of fever or some other disorder.

How consoling, amidst such scenes, to find a more general tendency to attend to divine things! Surely our friends will exert themselves more and more to strengthen the mission, and increase its agency. The time is come when we may hope to reap more abundant fruits of evangelical labour.

CONTRIBUTIONS SINCE OUR LAST.

GENERAL PURPOSES.

	£	s.	d.
London—Templeton, Mr.	1	0	0
Friend, by Rev. S. J. Davis	1	10	0
Burls, Mrs.	10	0	0
S. M.	85	0	0
Newbury—Collection and Subscriptions	6	18	4
Whitchurch and Long Parish—Ditto	2	15	6
Broughton and Wallop—On account	4	18	0
Portsea—Collection and Subscriptions	19	5	0
Lymington—Subscriptions	3	13	0
Banbridge—The Church	4	0	0
Scarborough—Collection and Subscriptions	11	5	0
Bridlington—Ditto ditto	2	3	1
Driffield—Friends	0	11	0
Grimsby—Collection	0	15	0
Lincoln—Collection and Subscriptions	8	18	0
Romsey—Collection and Subscriptions	2	13	0
Beaulieu Rails—Ditto	6	10	0
Southampton—Ditto	4	11	10
Newport, Isle of Wight—Ditto	9	16	10
Saffron Walden—Ditto	8	0	0
Wokingham—Ditto	5	6	9
Milton—Weekly Contributions, by Miss Dent	2	0	0
Newport, Essex—Mrs. Hopkins	1	0	0
Pembrokeshire Association	7	3	8
Hull—Collection and Subscriptions	11	7	1
Beverley—Ditto	1	4	7
Bishop Burton—Ditto	0	5	0
Horncastle—Collection	0	15	0

RELIEF FUND.

	£	s.	d.
Astwood—James Smith and Sons, omitted in March Chronicle	10	0	0
Andover—A Friend	0	2	6
Romsey—Friend, by Mrs. George	0	10	0
Lymington—Furner, Mr	0	10	0
London—Messrs. Millard, for Letterkenny	8	0	0
Calcutta—by Rev. J. Thomas	50	0	0
Jamaica, Falmouth—by Rev. T. Abbott	18	0	0
Rio Bueno, by Rev. J. Tinson	15	0	0

				£	s.	d.
Edinburgh—per Rev. S. Davis,						
Mr. J. Duncan	2	2	0			
By Miss Haldane	1	0	0			
Corrsadon, F. M., Missionary Society, by Mrs. Duncan	0	10	0			
Mr. Wilson, Jun	0	5	0			
				3	17	0
Lincoln—Collection (2nd)				3	12	8
America—by Wm. Colgate, Esq., of New York (3rd remittance)				234	15	3

Thanks for two boxes of clothing from the Misses Purday and Friends at Sandgate; Mr. and Mrs. Scroxton, of Bromsgrove; Friends at Tottenham, by Rev. R. Wallace; and to Ladies at Canterbury, by Mrs. M. A. Flint.

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq. 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FREDERICK TRESTRAIL, at the Mission House, Moorgate Street, London: and by the pastors of the churches throughout the Kingdom.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

SEPTEMBER, 1847.

MARIOLATRY IN ROME.

BY EDWARD BEAN UNDERHILL, ESQ.

Among the sixty-seven churches in Rome dedicated to the Virgin Mary, there is one of superior pretensions to sanctity known by the name of St. Mary Major. It is situated on the Esquiline Hill, and is said to have been consecrated by Pope Liberius in the year 367. The building is not far from the ancient temple of Juno Lucina, from whence several noble granite pillars have been taken, to adorn the interior of the temple dedicated to her successor in divine worship. The origin of the erection is a curious specimen of one of the "salubrious miracles" so rife among the Romanists. It was under the pontificate of Liberius, and in the reign of the emperor Constantine, that a patrician of noble and ancient ancestry, more illustrious, however, for his piety than his birth, wished to mark in some public manner his devotion towards the holy Virgin, to whom he was singularly attached. Having no children, with his wife's consent he resolved to make Mary his heiress. Prayers and alms were lavished to obtain from her an expression of her wishes as to the disposal of the property. The Mother of Mercy heard their vows and prayers, and on the 5th of August, A.D. 352, she appeared in the silent watches of the night to the pious couple, to each apart, expressed her gratification at their resolution, and intimated her will that a church should be erected on Mount Esquiline to her honour. The place and plan they should find marked out by a miraculous descent of snow. They immediately hastened to Pope Liberius. He too had had the like vision. Who could doubt the will of the Virgin? The clergy were assembled, a procession formed, and the patrician and his wife accompanied them to the place indicated by Mary. Sultry as was the weather, nevertheless the snow lay thick on Mount Esquiline, the place and plan of the fabric were designated by the divine grace of the Virgin, and the cry of "a miracle!" ascended from the lips of the

attending multitude. Public devotion was accordingly excited, and this holy spot, so singularly privileged, became a special theatre of the Virgin's glory. And even now, on the anniversary of its foundation, white flowers like flakes of snow fall from the fretted roof of the church, in memory of the edifying legend. It were easy to show that the whole story is a fabrication, from the fact that the worship of the Virgin had not, at the period referred to, reached the point implied in the narrative.

The church thus founded—the first ever dedicated to the mother of God—has since added much to its treasures to attract the devout attendance of the faithful, as for instance, the crib or cradle of our Saviour; but most of all by the possession of a miraculous portrait of the Virgin, painted by the evangelist Luke. It is to this wonderful painting, and to the honours paid it on a recent occasion, that we desire to call the attention of our readers. It will afford an affecting illustration of the superstitious practices and lying stories of the votaries of Rome.

It must, however, be premised, that our authority for the subsequent statements is a pamphlet published at Rome in the year 1835, on the occasion of a procession in which this portrait bore the prominent part. The book is dedicated to the Cardinal Odescalchi, the vicar-general of the late pope, by the author, Abbé Menghi D'Arville, and authenticated by the imprimatur of the usual authorities.

The portrait is painted on wood. The size four feet and a half by three. The features are strongly marked, the forehead is open, the eyes large, the nose long, the lips and chin in perfect harmony with the rest of the countenance, the colour of which is vivid and excellent. After the eastern usage, the head and body are veiled. The right-hand is crossed upon the left. On her left arm the infant Jesus sits, looking at his mother, and having under his arm a book. A star is placed on her right shoulder, and on her head a cross. Often had it been the consolation of our author to see this wonderful portrait, and it is, he says, with the most religious sincerity that he avers, that the impression produced by every view of it is most delicious; that it is indeed extremely difficult to maintain prayer in its presence, for the soul is ravished by sweet meditation instead, and penetrated with a love for every virtue, and especially for that of purity; a virtue possessed in so sublime a degree by that incomparable virgin. To confirm his assertions, he produces the following spurious letter, purporting to be written by Dionysius the Areopagite to the apostle Paul, after having seen the mother of God. We give a literal version of it, as an example of the unblushing frauds exercised to this day by the church of the apostacy.

"I have been presented to the incomparable virgin. Her aspect, all divine, has environed me with a celestial splendour, and has thrown into my soul a light so pure, filling it with such an odour of all the virtues, that neither my weak body, nor my broken spirit, can sustain the immense weight of that felicity. The use of my senses has forsaken me, the powers of my soul have succumbed, at the sight of the glory of that sublime majesty. God, who dwelt in that august virgin, is my witness, that if I had not been instructed by your divine precepts, I had believed her to be the Divinity itself; being unable to conceive of a greater happiness, even among the blest, than that with which I was intoxicated, all unworthy as I am, in that fortunate moment." After these sublime words, adds our author, one may conceive, although feebly, how great must have been the beauty of the Holy Virgin,

and how happy we should be to possess her august features!

It may be asked, Whence and how came this remarkable portrait to Rome? We will endeavour to satisfy this reasonable curiosity. But we are met at once by the difficulty which arises from the number of these authentic portraits. In Calvin's time, Rome possessed at least four, one of which had been especially dear to Luke himself, since he carried it about with him, and even wished it to be put into his coffin when he died. Besides these, a multitude of other places claim to possess similar precious relics. All these pretensions are, however, at once set aside by our author, who avers that all are but copies of a copy, made by St. Francis Borgia with the special permission of Pope Pius V. from that of St. Mary Major; and that from authentic documents in the library of the Vatican, it appears to be not only probable, but certain, that St. Luke did paint *a* portrait of the Virgin, and that this is *the* portrait. To be sure the pedigree of it is not quite complete; nevertheless, it is more than likely, indeed it may be said to be quite certain, from certain monuments consulted by our informant, that the mother of Constantine, St. Helena, after having most zealously sought, and happily found the true cross, neglected nothing to bring together every thing that had once belonged to Mary, and in particular the likeness of her august features. Grave authors, men most worthy of belief, *say* that this same empress carried it from Jerusalem to Rome. Other no less grave authors, however, report that after the destruction of Jerusalem, the emperors Titus and Vespasian brought this portrait in triumph to the seat of empire. Some attribute the transport to the emperor Constantine. Be this as it may, it *was* brought, and positively placed by Liberius in the church of St. Mary Major. If any doubt remains as to its evangelic origin, that must vanish when it is considered that not only many peoples, but even kings, and the most august personages, have paid their respects to this original. Even the most illustrious pontiffs have rivalled each other in zealous attachment, and have rendered to this precious portrait a particular worship (culte).

Miracles, moreover, confirm the tradition. "For the entire universe, which God has created only for his glory, seems to have become one vast temple, where he has taken pleasure to manifest the power of his divine mother, in favour of all those who have recourse to her by means of this venerable portrait!" The most illustrious of these events is that which happened under the pontificate of Gregory the Great. Plague desolated the city of Rome. Millions of persons fell before the scourge. The pontiff preached, vowed, ordered public prayers; but in vain. The pest ceased not to strike down its victims. Then he turned to the mother of God. In procession the priests carried the portrait from its usual resting place to St. Peter's, attended by the dying myriads. As it passed along, the angel of death fled before it, forsaking every house, every alley, and every street, till on the terrace of Adrian, thenceforward called the Castle of St. Angelo in honour of the event, a human form was seen returning to the scabbard his bloody sword. Celestial spirits were heard to chant the anthem, *Regina Coeli, lætare, alleluia, quia quem meruisti portare*, &c., to which the pontiff added his *Ora pro nobis Deum*. Thus the most ancient monuments attest the venerable antiquity and wondrous powers of this marvellous portrait! Are our readers now satisfied? Let them, nevertheless, be assured that such puerile yet profane tales are the religious food of the multitudes under papal sway.

It remained, however, for the name-take of the great Gregory, the late pope, to illustrate the unchanging powers of the miraculous portrait. Gregory XVI. was a special favourite of the Virgin. On the day of her annunciation in 1829, he obtained many votes in the conclave, then met to choose an occupant for the papal throne. On the feast of her purification in the following year, he was elected pope in the room of Pius VIII., whose reign was of ten months' duration only. On the day of the assumption of the mother of God, 1832, he issued his "immortal" encyclical letter, condemning bible societies; and on the 8th Sept. 1835, the day of the Virgin's nativity, he commenced the grand procession of her portrait to her honour, which averted the direful cholera from the eternal city, and caused its ravages to cease.

The faithful were prepared for this great act of piety by a rescript of Cardinal Odescalchi, detailing the progress of the dreadful scourge. Even Rome had not escaped. She had betrayed, he said, the sacred cause committed to her; the holy name of God was blasphemed; the solemnities profaned; and vice marched with raised head in the very streets of the holy city. Yes; Rome had betrayed the cause of God and holiness. She had, therefore, been chastised. But Rome yet possessed a barrier to the plague, to which seas and mountains could not be compared. It was Mary. Let us have recourse to her aid. She opens to us the arms of mercy.

Six of the principal churches dedicated to the Virgin, were opened for the devotions of the people. The numbers resorting thither to participate in the treasures of the church, the indulgences, of which the pontiff is the sovereign dispenser, soon necessitated the use of eight other temples dedicated to her honour The gates were besieged by the pious multitude; fervour confounded all ranks and conditions; you might have thought the days of primitive zeal were returned, when the disciples met with one accord, and were one in heart and soul.

The 8th of September was the day appointed for the procession to be formed, to carry the sacred portrait from its magnificent resting place to the church of St. Peter. Crowds of religious filled the basilica, where already was exposed, upon a litter in the form of a portable altar, the miraculous painting. The anthem, *Holy Mary, succour the miserable*, was chanted, prayer offered, and the procession began its march. Cardinals, bishops, soldiers, monks of innumerable orders, white and grey, cowled, barefooted, sleek, and holy, accompanied the virgin in her beneficent progress. Every street was crammed with numberless crowds, mingling with their recitations of the rosary hymns and prayers in honour of the mother of God. A tempestuous wind and a drenching rain, were unable to cool the ardour of the people. The Mother of Mercy, on this day of holy jubilation, received from her children striking proofs of their devotion; praises, blessings, and acts of thanksgiving, were laid in profusion at her feet.

The procession at last reached the new church of St. Mary in Vallicella, and by a species of inspiration the holy portrait entered it. "In short, the litter, which served for the throne of Mary, entered this church triumphantly; as in ancient times the ark of the covenant entered into the house of Obed-edom. It was placed under the cupola. In an instant the altars were illuminated; the acclamations of the people and the sound of the organ rent the air; and the litanies of the holy Virgin were chanted."

For eight days the sacred deposit

rested there, each day being occupied in offering masses, prayers, and sermons, to satisfy the "pious avidity" of the multitude who thronged the church. Plenary indulgences were granted by the sovereign pontiff to all who visited the shrine: and he himself came to render his respect to Mary, and to edify the people by his presence. Images of wax and bouquets of choicest flowers were profusely offered, and Mary received the homage of the people in the midst of lighted torches and garlands of flowers.

On the 15th of September, the procession was re-formed, and attended by the pope and his cardinals the sacred painting was brought to St. Peter's. During the ten days it reposed in the church of the prince of the apostles, similar services were kept on foot. The zeal of the faithful knew no bounds, and three confraternities each day proceeded to lay their homage before the virgin. At last, on the 24th of September, after invocations, veiled with clouds of incense, the sacred portrait proceeded on its return to its ancient abode, with similar acclamations and attendants. For seven days it rested in the superb Church of Jesus, illuminated and splendidly decorated. On the 30th it reached St. Mary Major, amid the enthusiastic shouts of the people. The ceremonies closed on the day of the solemnity of the rosary, when, after the chanting of the litanies, the intonation of the Te Deum, and prayer for the pope, the officiating cardinal gave the benediction with a relic of the holy Virgin.

Such is an authentic narrative of the idolatries of Rome,—not written by the pen of an enemy, but by a loving and admiring child; showing that, whatever may be her theoretic denial of participating in the abominations of the heathen hero-worship, the honouring, serving, or bowing down before other gods than Jehovah is the unquestionable practice of her highest dignitaries, yea, of the pretended vicar of Christ himself. Nor less dreadful are the lying legends by which the people are led astray; nor less illustrative of the blasphemous and antichristian character of popery the ascriptions of divine majesty and power given to the virgin, as the following prayer to be "recited before the miraculous portrait" will show. "August Queen of Peace; I salute you, most holy mother of God. By the sacred heart of Jesus, your Son, the Prince of Peace, appease his anger, that he may still reign over us in peace. Remember, O most pious Virgin Mary, that it has never been said that you have abandoned whosoever has sought your protection. I come to you, animated by a like confidence. Be pleased, O mother of the Word, not to reject my prayer; but show yourself propitious, and hear me, O pious, O clement, O tender Virgin Mary."

Popery is truly unchanged. Rome is still the parent of superstition. And if such scenes of fraud, such lying legends, such blasphemous prayers, are not prominent features of her presence here, it is only because she fears and flees the light of truth—the knowledge and presence of the word of God.

CHRIST PURIFYING THE TEMPLE.

A SERMON DELIVERED AT MAZE POND, SEPT. 12, 1802, BY THE LATE REV. JAMES DORE.

"And his disciples remembered that it was written, The zeal of thine house hath eaten me up."
—GOSPEL BY JOHN ii. 17.

MEMORY, like every other power of the mind, has been injured by the fall. Its exercise is intimately connected with that of all the others; and in conse-

quence of the depraved state of our hearts we have cause to lament the imperfection of its exercise, peculiarly with reference to religious concerns, that while other things are retained those are very easily lost.

God has graciously furnished us with various means whereby to stir up our pure minds by way of remembrance. The Holy Spirit is given to bring to our remembrance the things of Christ, and we see this exemplified in the experience of the disciples, for they remembered that it was written, "The zeal of thine house hath eaten me up." So John, no doubt, called to mind all the prophecies respecting Jesus Christ when he received the message, "Go and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached," he would immediately compare the account which his disciples brought him with the prophecies, and no more doubt that he was the Christ than if he had in word declared at once, "I am he."

Four things will engage our attention:—the action of our Saviour,—the prophecy of this action,—the remembrance of this prophecy,—and the occasion of its remembrance.

The circumstances are themselves remarkably interesting. We cannot pass by the fact that the Saviour taught us by his example the importance of attending the public services of religion. We are told that the Jewish passover was at hand, and he went up to Jerusalem. The first place in which we find him is the temple. "He found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting: and when he had made a scourge of small cords he drove them all out of the temple, and the sheep and the oxen, and poured out the changers' money and overthrew the tables, and said unto them that sold doves, Take these things hence, make not my Father's house a house of merchandise." The Saviour never drove any into the temple, but we find him driving these individuals out; and he did it by means of the very cords they had themselves provided for fastening the cattle. Thus, as Matthew Henry remarks, the sinner prepares the scourges with which divine justice will visit him. Oh that sinners would reflect upon this before it is too late to seek for mercy!

It is surely a remarkable circumstance that the Saviour, unassisted, should engage in such a work, and that no one should offer the least resistance. Does not this show that the sinner's own conscience is the reformer's best friend? "The word of the Lord is a hammer and a file." "The wicked flee when no man pursueth." The wicked man is always in fear; but why should that man be afraid who is conscious of the goodness of his cause, and who feels himself to be a worker together with God? There is, however, something peculiar in this instance, for it displays the power and the majesty of our Lord Jesus Christ. We cannot help calling to mind that which we read in the close of this gospel. The Saviour was in the garden when the soldiers entered to seize him: he was poor and defenceless; but when he came forward and announced, "I am he," they went back and fell to the ground. Here we see him expelling those who were polluting the temple without the assistance of a single friend, or the resistance of a single enemy, though those whom he expelled had a common interest in opposing him; for their property was in danger, though they must have had the connivance of the Jewish rulers, without which they could not have been permitted to profane the temple: though he had no acknowledged authority or office among them he drove these men before him,

and they yielded without the slightest resistance. Surely we cannot explain these circumstances without believing that a commanding dignity and an overwhelming glory must have appeared in the character and the person of the Saviour, such as to confound his adversaries. And, my dear hearers, if such was his power and his glory in the days of his humiliation, what will they be when he comes in the clouds of heaven? If his anger was so tremendous when furnished only with a scourge of small cords, what will it be when he is revealed from heaven in flaming fire, with all his mighty angels, taking vengeance on those who know not God and obey not the gospel of his Son?

The action appears to be marked with great severity. We are ready to ask, Is this the Prince of peace? Is this he who said, "Learn of me, for I am meek and lowly in heart?" Is this he of whom it was prophesied that he should come down like the rain on mown grass? Yes; it is he who gave his back to the smiters, and his cheek to him that plucked off the hairs. It is he who went about doing good; who forbade his disciples commanding fire to come down from heaven to consume the Samaritans. But there are times when it becomes the Saviour to display his anger, and the most dreadful expectation we can form as to future punishment is conveyed by the representation that it is "the wrath of the Lamb." What makes those eyes which have always beamed with compassion to flash upon his enemies? It is that his holy temple is profaned: the place of devotion is made a place of infamous merchandise; the house of his Father is polluted.

But let us ask, Has this never been the case since that period? Yes; this crime is repeated when the offices of religion are performed, or attendance is given in the house of God merely for worldly advantage or profit. Secondly, when worshippers appear in the sanctuary with their minds filled with worldly cares and business, of which they have taken little or no pains to divest themselves. Such were the hearers of Ezekiel. "They come unto me," saith God by the prophet, "as my people cometh, and they sit as my people sit, but their hearts go after their covetousness." Such were the worshippers in the days of Amos, who said, "When will the new moon be gone that we may sell corn, and the sabbath that we may set forth wheat, making the ephah small and the shekel large, and falsifying the balances by deceit." My dear friends, remember that He who purified the temple of old is here; he discriminates the heart of each; he knows all our principles; he weighs all our motives; and if he was so offended when he found buyers and sellers in his Father's temple, what must he think of those who, living under the clear light of the gospel, profane the house of God by bringing into it, if I may so say, their oxen and their sheep?

Secondly, this action of the Saviour was the subject of prophecy. The prophecy is contained in the sixty-ninth Psalm, at the ninth verse:—"The zeal of thine house hath eaten me up, and the reproach of them that reproached thee are fallen upon me." The apostle, in the fifteenth chapter of the Epistle to the Romans, at the third verse, applies the latter part of the verse to the Saviour as the disciples here apply the former. "Then the disciples remembered that it was written, The zeal of thine house hath eaten me up." My brethren, all the excellences and all the graces found in the Old Testament saints are to be found also in their Lord. In them they were separate; in Him they were united. In them they were imperfect; in Him they were complete. Various were the characters

raised up in succession in the Jewish church to typify the Messiah. Perhaps there was no type so full as that of David. Now, there was nothing more remarkable in David than his warm attachment to the house of God. Witness his resolution to build a house for God. Witness his earnest concern to enjoy the privilege of attending the sanctuary. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord for ever." Witness his regret when he was deprived of the privilege. "When I remember these things I pour out my soul in me, for I had gone with the multitude: I went with them to the house of God with the voice of joy and praise, with a multitude that kept holy day." But all this was more than realized and surpassed in the Messiah; and the words have far superior glory when applied to the Son of David, David's Lord, "The zeal of thine house hath eaten me up."

Let us inquire, Do we resemble our Saviour in this? Are we like-minded with him? Can we say, "I have loved the habitation of thy house and the place where thine honour dwelleth?" Can we say, "A day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness?" Do we avail ourselves of all opportunities of appearing there, not merely on the sabbath, when a sense of decency prevents our attending to the common business of life, but at other seasons also? Is our loss of those opportunities, when it occurs, a source of distress to us? Are we willing to deny ourselves in order to maintain the house of our God? Do we deplore the little efficacy of the gospel as dispensed there, and rejoice when it is increased? Are we warmly attached to the saints of God who assemble there, and the Saviour whose presence is enjoyed there? Does our zeal for the house of God consume our other desires, or, on the contrary, do not a thousand other things eat up our zeal for the house of God and the service of God? Let us propose these questions to our own hearts, and endeavour, as in the presence of God, to ascertain how matters stand in these respects.

Thirdly, the disciples remembered this language of David and applied it to the Messiah. From this we learn the advantage of being, like the disciples, well versed in scripture, so that it may easily recur to the mind as we require it for use. Joshua, in the name of the Lord, gave an injunction to the Israelites:—"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that I have written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success;" and the apostle, in addressing the Colossians, says, "Let the word of God dwell in you richly in all wisdom, teaching one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." How many instances are there in which the importance of our being well versed in the scriptures is seen! If we are Christians we shall say with David, "I hate vain thoughts." Where is there any method of excluding them to be compared with this? for this will furnish us with a succession and variety of subjects of reflection and meditation. Our minds being pre-occupied, no room will be left for the intrusion of other subjects, which would be injurious.

Acquaintance with the scriptures will also tend to preserve from temptations. They arise from various causes, and continually present themselves. They arise in relation to our trials as well as our mercies, and unless we are watchful we shall be overcome by them. How im-

portant is it, considering the vigilance of our great adversary and his access to our spirits, that we should not have to seek the sword of the Spirit when the enemy is making his attack; that we should have it, if I may so express myself, ready drawn in order immediately to defend ourselves. If our memory then places before us a text suited to our circumstances, how beneficial it may be to us. Let us at all times have on our minds some truth suited to our circumstances, whatever they may be. The omniscience of God and his displeasure against sin! What a preservative to the young, so that they may exclaim with one of old, "How can I do this great wickedness and sin against God?" "Thy word," says David, "have I hid in my heart that I might not sin against thee." And in regard to the young he asks, "How shall a young man cleanse his way?" He at once answers the inquiry, "By taking heed thereto according to thy word." Memory will furnish you with helps when other means and ordinances are unattainable. If your minds are well stored with scripture, you will be able, as it were, to read in the dark; you may hear the gospel and be comforted by its truths, in the field, or the shop, or on a journey, or when engaged in the various duties of life; when you have no Christian near you, no bible, no preacher, you can draw forth by recollection something to instruct you, something to refresh you, something to edify you. In this instance, as in many others, "the good man shall be satisfied from himself."

Further, an acquaintance with scripture will furnish you with arguments in prayer, with motives in prayer, with promises to encourage you, with certain rules to regulate you. Of what importance it is, under trials and afflictions, to be acquainted with the word of God! "Ye have forgotten," says the apostle, "the exhortation which speaketh unto you as unto children, My son, despise not the chastening of the Lord, nor faint when thou art rebuked of him." He intimates that these extremes arise from their forgetfulness of the scriptures; from their inattention to the word of God. There is something in the scriptures suited to all our circumstances; and if we have a full acquaintance with the promises of God which they contain, they will promote our consolation. A full acquaintance with the scriptures will also prepare us for religious conversation. We can communicate only what we possess. Take a worldly man and press him as you will: he can talk only on those subjects which are interesting to his mind. Take a Christian, whose speech is seasoned with grace: it ministers to the use of edifying. Our Lord says, "A good man out of the good treasure of his heart bringeth forth that which is good." "Out of the abundance of the heart the mouth speaketh." Let me earnestly entreat the young to avail themselves of the opportunity, which they may not hereafter possess, of acquainting themselves with the word of God. Treasure up, my dear young friends, every chapter you read and every sermon you hear; have them ready for use. Timothy was commended for that from a child he had known the holy scriptures, which were able to make him wise unto salvation. Let it be the concern of all of us to acquaint ourselves with the blessed word of God. Let it be your guide in life, and then it will be your support in trouble and in death.

Fourthly, the disciples remembered this passage of scripture in consequence of their seeing the action our Lord performed. There we see how desirable and how necessary it is for us to compare the word of God and the works of God together, and how much an attention to the providence of God will aid us in our contemplation of the scriptures.

The various works of God are continually bringing the scriptures to our remembrance; they tend to illustrate the various parts of scripture; they tend to render them more impressive and powerful; they are perpetually accomplishing the scriptures. How many instances are there in which this is exemplified! The word of God tells us that it is our wisdom and our happiness to devote ourselves to the service of God; to live in his fear. Observe the order of his providence; look to the dealings of God with yourselves; look to it in the case of others: those, for instance, who are living in open transgression of the law of God. Ask whether they have not found the way of transgressors to be hard? Whether their sin has not been their folly? Have we not seen many instances of this? God has told us that all our departures from his ways to accomplish our ends by carnal policy shall fail. Compare this with the lives and actions of men around you, and you will derive valuable instruction. God has told you that men shall not sin with impunity. "If his children transgress my law and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes: nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.' Have we not seen men thus chastened, and led to inquire why God is offended with them, and thus brought back into the path of peace? His word tells you that the best way to obtain relief in sorrow and difficulty is to pour out your hearts before him in prayer. Have we not found this to be so? Have we not gone from our closets refreshed, and our countenance no more sad? Yes; the providence and the grace God have been often verified in our experience. Fellow Christians, let us be concerned more diligently to examine the scriptures by the aid of providence! There are many occasions when we can do it to advantage, if we seek the opportunity. It will promote our thankfulness to our heavenly Father, and it will promote our confidence in the truth of God's word.

How delightful it is that the Saviour, in condescension to our infirmities, has instituted an ordinance in order to lead us to remember him! The Christian, in his best moments, will be ready to say, "I can never forget thee." But alas! present objects intrude upon his mind, and steal away his thoughts, and engross the affections of his heart. It is wonderful that after such love we can ever forget our Lord; but so it is. Our Lord knows us better than we know ourselves; he knew how necessary such a memento would be even of love like his, and he has mercifully instituted this ordinance to revive the feeling in our breasts while we remember him. He has not driven us from his temple, though we have too often profaned it; but is continually drawing us by the cords of love.

A period is approaching when we shall be able with greater advantage to call to remembrance the works of the Lord and compare them with his word. In eternity we shall perceive the harmony of the whole. There, we shall see that every dispensation was illustrative of the character of God, and the scriptures of truth, and we shall exclaim, "Just and right are thy ways, O Lord." There, our powers will be strengthened and perfected. There is not a sentence we have uttered, or a circumstance in our lives, which will not be present to our minds. The various dispensations of Providence will throw light one upon another, and the reasons for that which while on earth we could not understand will appear; and if every sentence the believer has uttered, and every circumstance in his life, will

then be present to his mind: so will it be also to the condemned spirit. Memory will then be perfect. Sins long forgotten, motives carefully concealed, will all flash upon the memory, which will then be awfully perfect. Oh, that the sinner would reflect upon this before it is too late, and turn unto God, that he may live!

DUTIES INCUMBENT UPON CHRISTIANS IN RELATION TO THE PRESENT TIMES.

BY THE REV. SAMUEL WALKER.

THE great characteristic of all earthly things is *change*. We live in the midst of a world perpetually varying in its aspects. And it is necessary for us, in all our affairs, to shape our course of action and adapt our measures to meet the peculiarities of the times and circumstances in which we may be placed, in order to improve them to the best purpose.

To the honour of David it is recorded that he "served his generation according to the will of God:" in this respect his example ought to be imitated by all Christians. Not that all possess equal capabilities and opportunities for rendering service to their generation; but each one, in his own particular sphere and according to the extent of his influence, should endeavour to promote the temporal and spiritual interests of those by whom he is surrounded. Disinterestedness in doing good is an important feature of the Christian character. The true disciple of Christ lives not to himself; seeks not exclusively his own happiness, but the happiness of others; and to accomplish this object his energies are expended. Self is not the great or even the principal object of attention; his heart is dilated with love to the Saviour and with benevolence towards his fellow men, and by this powerful principle he is prompted actively to engage in the various duties of Christian philanthropy.

It is the great duty of all those who have after mature reflection with sincerity and cordiality embraced the religion of Christ, to maintain and advance the interests of that glorious cause which they have espoused: it is incumbent upon them to do this, whatever may be the peculiar aspect of the times in which they may happen to live. But certain seasons occur when they are more especially called to set themselves for the defence of the gospel from every kind of attack with which it may be assailed by its enemies of various kinds and of different degrees of intellectual stature; and they are required heartily and actively to put forth their energies in aggressive movements upon the territories of error and sin, and to storm the strongholds of wickedness.

We greatly fear that many professing Christians do not feel sensible of that amount of responsibility which attaches to the character they have assumed. Too many, alas! who are fully awake to their secular interests, are lamentably apathetic to the spiritual claims of mankind; and even those who are aware of the duties that are incumbent upon them are too prone to slumber on the lap of indolence and neglect to perform them. This tendency should be carefully guarded against, and every individual professor of the religion of Jesus Christ should reflect upon the great responsibility that devolves upon him; and he

established church, he occupies a position which renders it impossible for him practically to unite, at least to any considerable extent, with his brethren of other denominations; and in attempting it does he not act inconsistently with the exclusive system with which he officially stands connected? On this ground, then, if there were no other, it would be the duty of Christians,—not only those who are connected with dissenting communities, but also those who are connected with the episcopal form of church government,—to seek the severance of church and state. And this remark leads us to another important duty, arising from the peculiar aspect of the present times in relation to ecclesiastial affairs. There are many weighty considerations which render the duty binding upon all genuine Christians at the present important juncture to contend by the use of all Christian and constitutional means to liberate religion from its present injurious connexion with the state. This is a duty which is now prominently and urgently forced upon our attention. The crisis has arrived; the subject *must* be entertained by dissenting Christians at least. They cannot, if they would, put it away from them. Many persons connected with our churches may wish to avoid the tug of war. They may sigh for peace and be satisfied with toleration; but this inglorious ease would be suicidal to the interests they profess to hold most sacred. As religious men, dissenters must fully and decidedly carry out their principles, and in their electoral policy be guided by their religious convictions, without reference to any political party; for the emancipation of Christ's religion from state patronage and control is an object beside which every merely political question dwindles into insignificance. The infatuation of our statesmen have brought the matter to a crisis. If they had not been busying themselves with fresh endowments, the great body of dissenters would not probably have been aroused; but our legislators have been attempting, on a more extended scale, to blend religion and the world, and thus to weaken its strength and to rob it of its glory.

The advocate of the establishment principle says that "Christian statesmen are bound to legislate for the glory of God and the maintenance of his truth amongst us." If we were to admit that our legislators are all Christian men, and we were to give them credit for being concerned to promote the glory of God, we should say that it is their duty to do all they can for the promotion of God's glory in their individual capacities; and that in their own respective spheres of action they may find abundant scope for the exercise of their Christian zeal and effort; but we do not conceive it to be their duty to legislate for the church of Christ. And before we can admit their right to enact measures for the maintenance of God's truth, we must consider them to be invested with infallibility in order that we may have a sufficient guarantee that they will maintain truth and not error; but we know perfectly well that they are not infallible, and, moreover, that they are quite willing to endow error as well as truth; and we are certain that the truth does not require the support of Acts of Parliament. We can trust it to make its own way in the world, without human might or power to sustain it. It made the most rapid progress in the apostolic age, not only without the assistance of earthly governors, but in the face of their bitterest opposition; and though the truth of Christ has become venerable with years, yet it has not become enfeebled. Its power is neither exhausted, nor even weakened; it needs not now an arm of flesh to support it. We are persuaded that it possesses sufficient vitality to

maintain itself, and that it will triumph in opposition to the most violent assaults of its bitterest foes, and that "the gates of hell shall not prevail against it."

Our efforts must be concentrated for the destruction of the *establishment principle*, if we would secure ourselves against popery. We have heard great boasting about the church of England's being the bulwark of protestantism—a mighty barrier against the incursions of popery; and yet popery nestles in the very bosom of the establishment itself, and there the monster is nourished, and there its strength and dimensions are continually increasing; and there are at the present time in the church of England the same elements of mischief as there were in the church of Rome in persecuting times; for many of its clergy and laymen have imbibed a persecuting spirit. We believe and hope that the smouldering embers of persecution will never again be kindled into a *flame*, but the only course we can adopt to secure ourselves from the fangs of persecution is to pursue that line of electoral policy which aims at the complete dissociation of religion from state patronage and control, so that no sect can ever again gain sufficient ascendency and power in the state so as to visit with pains, penalties, and death those persons who dare to obey God rather than man.

We remark, in the last place, that the present times require Christians to do all that possibly can be accomplished for the education of the people. It is true that government have undertaken this important work; but in doing so we think they are stepping beyond the precincts of their own legitimate province, and that they will do the work not at all satisfactorily. We conceive that the work is not taken out of the hands of Christians—that they are not relieved from their responsibility. It will still be their bounden duty to exert themselves to accomplish this object by voluntary contributions. If those who have denounced the measure of national education accept money from government, they will forfeit all title to consistency of character. We admit that the temptation to which dissenters are now exposed is one which will severely test principle. A writer in the Eclectic Review for May, referring to this subject, remarks, "In many instances it will press most heavily, and test principle to the utmost. This will be felt in the agricultural districts especially, and our brethren inhabiting such parts of the kingdom must have our sympathy and aid. The wondrous elasticity and manifold powers of the voluntary principle must instantly be evolved. The rich must help the poor, and the whole strength of dissent be concentrated on the point of attack."

CAUSES IN CONNEXION WITH THE MINISTRY WHICH TEND TO HINDER THE SUCCESS OF THE GOSPEL.

PART II.

In our endeavour to trace out these obstructive and blighting causes, we do not know that we can follow anything like a strictly logical and natural order; although here, perhaps, as well as in many other cases, one evil originates another, and that again gives rise to a third. But still this chain of cause and effect appears to be too subtile and latent to be distinctly apprehended, and drawn out, link by link. Nor is it, indeed, of much consequence for us to

do so. The great thing will be, if we can, to detect the evils themselves, in however detached a form, and correct, or avoid them, as the case may be.

Let us, then, seriously and dispassionately consider if the following be not some of the main evils in question.

I. The introduction to the ministry of the gospel of young men who are really, and in many respects, disqualified for that important work. We do not here allude to that greatest of all disqualifications, the want of personal religion; but to those which are rather *physical* and *mental*. Some, it must be obvious to every one, are brought into this work who are *physically* disqualified for it. They have not the power of *a free utterance;* but are constantly forced by this natural defect to hesitate and boggle, and to recall their words and phrases. The consequence is, that their own thoughts become confused and their feelings marred, and the chief impression made on the ears and feelings of their auditors is that of uneasiness and pain. They do not, they cannot, wax warm; their souls cannot kindle with energy and zeal as they advance with their theme; nor are they capable of gaining the fixed attention, of exciting the affections, or of leading captive, by their argumentation or declamation, the souls of their hearers. The writer was long and well acquainted with a minister who laboured under this natural and painful defect. Few men stood higher in moral worth, in intellectual endowments, and in literary attainments, than he did; but he had no power of free utterance in the pulpit. He would hesitate, stammer, and change his words half-a-dozen times in a sentence; and an occasional hearer would be in the utmost pain and alarm lest he should not be able to proceed. We need hardly say, that notwithstanding all his other varied and high attainments, this one defect as a public speaker almost entirely defeated the success of his pulpit efforts, and greatly disturbed the peace of his own mind. He has been known to say, "I never entered the pulpit with any pleasurable feelings in my life; but always with the reverse." And can we have any hesitation in believing that he would have been a more happy and useful man in some other more suitable sphere of life, and that the one he occupied might have been filled to greater advantage, and more happily, by some one better fitted for it in this respect than he? Others, again, are *mentally* disqualified for this work. Their understandings, for instance, are very limited and feeble; they possess no real power of mind; they are not capable of closely and vigorously collecting, marshalling, and concentrating their thoughts on any given subject of study; and therefore their intellectual resources are of the most meagre and superficial character. And must not the results of this mental imbecility and poverty be bad and painful in all respects? Such ministers can never continue to enlighten and satisfy their people. Sooner or later they are sure to dissatisfy and disgust them with a perpetual and killing sameness of matter and illustration. After a little time their hearers will never *expect* to hear anything *new*. Or if, on hearing one of these ministers announce for his text some beautiful, full, and glorious portion of divine inspiration, their hopes should be excited, that "*now* we shall and must have something fresh and new! *Now* surely he *must* depart from the old beaten path of thought and expression!" alas! in a few moments, it is all certain and bitter disappointment. "*Semper idem*" would be the appropriate motto for the pulpit of such a one. And will not this perpetual identity of ideas and manner of illustration fatally defeat the labours of such preachers,—first, by exciting discontent, and then by diminishing the number of their hearers?

And should a minister of this class endeavour to supply his mental deficiency and escape these evils by adopting other men's matter and discourses, the probability, or rather certainty, is, that he will be detected in his appropriations, and sink himself still lower in the opinion and esteem of his people. And thus his whole ministerial life is one constant source of annoyance to others and of misery to himself.

We might here refer to the want of that *practical knowledge* which can only be acquired by experience, by observation, and by the careful study of the constitution and discipline of the church of Christ as laid down in the New Testament. The possession and right use of this varied kind of knowledge is of the utmost importance in securing success to the labours of a settled pastor of a Christian church. Hence, without it, all his efforts in the pulpit, however talented and evangelical, are in constant danger of being defeated. In one hour—by the wrong management and conduct of the discipline and internal affairs of the church—he may undo all he has done for months and years in the pulpit, and fearfully prejudice his subsequent ministrations. This has too often been the case. Where this kind of knowledge is lacking, ignorance, pride, and worldly policy will be almost sure to assume its place and province. And when once this is the case, then this individual must be coaxed and won by flattery and guile; that person must be put down by severity and violence, or by some artful piece of manœuvring; this object must be compassed by worldly policy; and that must be seized upon by precipitation and force! Impartiality, forbearance, meekness, simple-hearted integrity,—in a word, the spirit and precepts of Jesus Christ are forgotten and cast to the winds. And what is, or what can be, the result of all this but "the biting and devouring of one another—confusion and every evil work?" No mental or oratorical talents, no learned attainments, no personal piety and zeal, can, in a minister of the gospel, supply the place of a correct and practical acquaintance with human nature and the laws of God's house. But is it not a glaring and lamentable fact that many young men are sent to our academies, leave those seats of literature and philosophy, and enter upon the Christian pastorate almost entirely destitute of this essential qualification? And do we not too often see its sad and painful results in the gentlemanly and lordly assumings, the unchristian and galling partialities, the offences given and taken by such ministers; in the divisions, and almost ruin of some of our churches; in the reproach of dissent, and the odium cast on evangelical truth? Well will it be for the peace and prosperity of Christian churches, and for the success of the gospel, when those churches shall select for their pastors, not mere children in age and knowledge, not those of merely evangelical views and fluent tongues, not mere "novices," but men of sound practical knowledge and discretion, who well know human nature and the laws of the Saviour's kingdom, and how to rule and "to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth."

A Warwickshire Pastor.

MILTON'S ADVICE TO OLIVER CROMWELL.

The doctrine of the complete separation of church and state found other not less illustrious defenders. The protector's secretary, the great poet of the seventeenth century, was its resolute champion. Milton thought that the

state ought not to interfere in the interests of religion. In his treatise on Christian Doctrine, first published by the Rev. C. R. Sumner, now bishop of Winchester, he says:—"It is highly derogatory to the power of the church, as well as an utter want of faith, to suppose that her government cannot be properly administered without the intervention of the civil magistrate." The bard of Paradise Lost explained his views more particularly in his Treatise of Civil Power in Ecclesiastical Causes, and in his considerations on The Likeliest Means to remove Hirelings out of the Church. In his opinion, this thesis is incontrovertibly established by four arguments. The first is, that every individual has an exclusive right in determining the choice of his own convictions; the second reposes on the wholly spiritual nature of the gospel; the third is derived from the consequences which Christian liberty brings with it; and the fourth, from the uselessness or the danger of the influence of the civil power in ecclesiastical matters, even when that action is protective.

Milton was not satisfied with writing treatises; he demanded of the powerful protector the complete independence of the church. "If you leave the church to the church, and thus judiciously disburthen yourself and the civil magistracy in general of a concern forming half their incumbrance, and wholly incongruous with their appropriate functions; not permitting the two heterogeneous authorities of church and state to continue their intrigues (with an apparent, though deceitful, reciprocity of support, but to the actual enfeebling and eventual subversion of both); not allowing any constraint upon conscience, — which, however, will necessarily continue as long as gold, the poison of the church, and the very quinsy of truth, shall continue to be extorted from the laity to pay the wages of the clergy,—you will cast down the money-changers, and hucksters, not of doves, but of the Dove itself; I mean the Holy Spirit of God."—*J. H. Merle D'Aubigné.*

BIBLICAL GEOGRAPHY. II.—THE JORDAN.

None of the streams in Palestine deserve the name of *river* except the Jordan. The others do not continue to flow during the whole year; they are merely winter torrents, whose beds are generally dry in summer; they are, therefore, in scripture called *brooks*.

The Jordan is formed by the junction of two small streams; the one issues from a spacious cavern at the base of the Heish mountains, in the vicinity of the village of Paneas; the other has its source at a place called Tel-el-Kadi, about three miles to the west of the cavern at Paneas. Passing southwards, it forms the Bahr-el-Houle, or waters of Merom; leaving this lake it flows on for about thirteen miles into the Lake of Gennesareth, and passes through it without mingling its waters with those of the lake.

On leaving the Lake of Gennesareth it flows for 60 miles through a beautiful plain, and, after a course of 100 miles, empties itself into the Dead Sea. If we take into consideration the windings of the Jordan, its length may be calculated at 150 miles. It pursues a course from north to south through the whole extent of Palestine, dividing it into two unequal parts. Accounts differ as to its breadth and depth; but its average width may be estimated at 90 feet, and its depth 9 feet. The water is wholesome, and nearly tasteless; the river in the upper part of its course is clear, but as it approaches

the sea of death, its waters become of a yellow hue.

The Jordan has two banks—an inner and an outer one; the inner one confining its ordinary current, and the other bounding it at the time of overflowing. Thickets line the inner bank of the Jordan, and afford shelter to various kinds of wild animals. These are driven out by the rising of the waters; hence the beautiful simile of the prophet; "he shall come up like a lion from the swelling of Jordan," (Jer. xlix. 19.) "Jackals and gazelles," says Lord Nugent, "are the only wild animals now inhabiting these coverts, save a few wolves, which are rarely seen, but when forced out upon the plain by the swelling of the waters from the mountain torrents after the autumnal rains."—*M'Leod's Geography of Palestine.*

FAMILY BIBLE READING FOR SEPTEMBER.

Day of the Month.	Day of the Week.	PHASES OF THE MOON.	Rising of the Sun.	Setting of the Sun.
		Last quarter..... 1st day.....7h 36m morning. New moon..... 9th day..... 3h 47m afternoon. First quarter.....17th day.....7h 20m night. Full moon .....24th day.....2h 25m afternoon.		
1	W	1 Kings xii.....Mark vii. 1—23.	h m	h m
2	Th	xiii.....vii. 24—37.	5 17	6 43
3	F	2 Chron. xii., xiii.....viii. 1—26.	5 18	6 41
4	S	xiv., xv.....viii. 27—38, ix. 1.	5 19	6 39
5	LD	Psalms.	5 20	6 37
6	M	2 Chron. xvi., xvii.....Mark ix. 2—29.	5 21	6 34
7	Tu	1 Kings xvi. 23—34, xvii.....ix. 30—50.	5 23	6 32
8	W	xviii.....x. 1—31.	5 24	6 29
9	Th	xix.....x. 32—52.	5 26	6 27
10	F	xx.....xi. 1—26.	5 27	6 25
11	S	xxi.....xi. 27—33, xii. 1—17.	5 29	6 22
12	LD	Psalms.	5 31	6 20
13	M	1 Kings xxii. 1—40.....Mark xii. 18—40.	5 33	6 18
14	Tu	2 Chron. xix., xx. 1—30.....xiii. 1—23.	5 34	6 16
15	W	xx. 35—37, xxi.....xiii. 24—37.	5 36	6 14
16	Th	2 Kings i., ii.....xiv. 1—25.	5 37	6 11
17	F	iii.....xiv. 26—52.	5 39	6 9
18	S	iv.....xiv. 53—72.	5 41	6 6
19	LD	Psalms.	5 43	6 4
20	M	2 Kings v.....Mark xv. 1—20.	5 44	6 2
21	Tu	vi. 1—23.....xv. 21—47.	5 45	6 0
22	W	vi. 24—33, vii.....xvi.	5 47	5 57
23	Th	viii. ix. 1—7.....1 Pet. i. 1—21.	5 49	5 55
24	F	ix. 11—37, x. 1—11.....i. 22—25, ii. 1—12.	5 51	5 53
25	S	x. 12—36.....ii. 13—25, iii. 1—7.	5 53	5 50
26	LD	Psalms.	5 54	5 48
27	M	2 Chron. xxii., xxiii.....1 Peter iv.	5 55	5 46
28	Tu	xxiv.....v.	5 57	5 44
29	W	xxv.....2 Peter i.	5 59	5 42
30	Th	2 Kings xiv. 23—29, Jonah i.....ii.	6 0	5 39

A MISSIONARY'S APPEAL TO HIS BRITISH BRETHREN.

BY THE REV. JOHN PARSONS.

HASTE, haste to assist us, ye servants of God,
For carnage and death are prevailing abroad;
The victims of dark superstition around
Fall thick, and their blood cries for help from the ground.
As storms o'er the mariner blindly secure,
Or hair-balanced blade over banquets impure,
So broods the just vengeance of God o'er the land:
The heralds of peace why, so feeble a band?

The proud shrines of Kasee,* the Churruk's† vile throng,
The shameless Byraggee,‡ the lewd Holee§ song,
The Brahmin's imposture, the shackles of caste,
The pilgrims who crowd Juggernaut's sickly waste,—
Should these be unheeded,—sin's gloomy domain,
Where blasphemy, baseness, and cruelty reign?
Shall nations of men, for whom Jesus hath bled,
Unwarned, uninvited, go down to the dead?

O privileged brethren, awake to the sight;
Review the sad scene in eternity's light:
The balm is with you, and its sweetness you taste;
Impart the glad news with benevolent haste!
Unmerited mercy exalteth your hope,
While burdened Hindoos in obscurity grope:
O send them the gospel, their darkness relieve;
Your own kind Redeemer new praise shall receive.

Your prayers and support to His messengers give;
Sin's captives, exulting, in freedom shall live:
Or have you ability, plead for their sake;
In others the glowings of sympathy wake:
If fitted by Christ to enlist in his bands,
Where rages the contest in heathenish lands,
Obey the sure signal, your services yield,
And, clothed in love's panoply, come to the field!

Should Satan persuade to ignoble repose,
Should flesh many fears and objections propose,
Set Jesus before you, contemplate his love,
Let his self-devotion your faintness reprove!
Unshaken your faith, and undaunted your breast,
Determine to toil till in heaven you rest!
You there shall unite with Hindoos to adore
The Light of the Gentiles, the Lamb, evermore.

Monghir.

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* Kasee, another name for the city of Benares. † Churruk, the swinging festival.
‡ Byraggees, Hindoo faqirs, generally men of abandoned character.
§ Holee, a festival distinguished for obscenity.

REVIEWS.

From Oxford to Rome, and how it Fared with some who lately made the Journey. By a Companion Traveller. London: 12mo. pp. 277.

The Oxford Protestant Magazine, from March to July. No I. to V.

We have classed these two works together as, though opposite in their aims and very different in their character, relating to the same subject. But how properly to designate this subject is no easy matter. It is an ecclesiastical system which, on account of its peculiar features, was at first called *Church Principles*. But this was soon found to be, as a descriptive term, very defective and far too indefinite. It conveyed no intimation of its characteristic doctrines; and, moreover, all religious communities have their "church principles," however widely differing from each other. It has been called *Tractarianism*, on account of the manner in which it was brought before the public, till the memorable No. 90 closed the series of "Oxford Tracts." But this was a designation which its abettors neither claimed nor recognized; and by others it is but occasionally used to avoid a circumlocution, or the repetition of other terms equally deficient in appropriateness. Dr. Pusey was, though not among the first, an early and distinguished supporter of this innovation, or, what its friends would call it, this restoration of what had nearly died out in the church of England; it was, therefore, and still is, by many, called *Puseyism*. But to this honour, if honour it be, the Hebrew professor is not entitled, as he was neither its originator, nor its great leader. By its advocates it has been denominated *Anglicism*, but this is too restrictive; and *Catholicism*, but this is too extended. To avoid the inconvenience of either of these terms they have been combined, in order that each may modify the other, and *Anglo-Catholicism*, or *Anglican Catholicism*, has been by some deemed a more appropriate appellation. By this means it has been attempted to mark its distinction from protestantism on the one hand, and from popery or Romanism on the other. This system, however, whatever be its appropriate name, must not be regarded as occupying a position midway between the two; it so nearly approximates to the latter that there is but a step between them. With the Romish church it has strong sympathies, with anything protestant it disclaims all affinity, the very term is rejected as expressive of anything truly Christian and apostolic, and all that it designates is by its zealous adherents anathematized. Whatever points of difference they may have with Romanism, they are as the small dust of the balance compared with the protestant heresy. They glory in their catholicity, while they protest against "the error—of *mistaking Romanism for Catholicism*." —("From Oxford to Rome," page 109.) The catholicism of the English church, while profoundly venerating the holy see and admiring the church of St. Peter for all its "high gifts;" while longing for a nearer assimilation and a closer union to that community, the separation from which is deeply deplored, denies, and that necessarily, to avoid the deadly sin of schism, the exclusive right of Rome to the title of "the Holy and Apostolic Church;"—"the one (i. e., the Anglican) recognizing the unity of distinct, not separate, branches in one root, not by an amalgamation of parts, but by a oneness of nature; the other suffering but one stem under a visible head,"—page 226. Anglo-catholicism, we believe, generally speaking, views the catholic church as comprising the eastern and western branches, together with that of England and Ireland; repudiating, as without the pale of catholicity, all other Christian communities in every part of the world.

The outlines of the system of which we have been speaking may, we think, be stated in some such manner as this. There is and has been, ever since the apostolic age, a church of Christ on earth, as a visible and incorporated body, consisting of all who, either in infancy or at any subsequent period, have been duly received into this community, and who have not been excommunicated. Out of this church there is

no salvation; or, at farthest, all hope of any who die without its pale must be founded on "the uncovenanted mercies of God." This church, whose representatives and organs are the clergy, is the fountain of all grace, from which flow out to a sinful world the rich streams of pardoning mercy and spiritual life. This is the catholic, or universal church, because it comprises all who are entitled to the benefits of Christianity. Its chief governors are bishops, descended in official succession from the apostles of Jesus Christ, and, with the exception of miraculous gifts,* possessing the same powers, and privileges, and authority in the church; who exclusively are capable of ordaining other bishops, and of transferring to them the same high gifts, and who only can invest any with the sacred order of priesthood. Priests thus appointed, and only such, convey sacramental grace to their fellow creatures. To the exercise of their high functions as the priesthood of God, when thus regularly inducted to office, neither intellectual nor moral qualifications are indispensable; at least, the absence of these does not invalidate their powers or diminish their authority as the appointed dispensers of God's grace to man. In this catholic church preaching and teaching are very subordinate means of edification, all the treasures of divine mercy being conveyed by means of the sacraments, baptism effecting a plenary remission of all sin, and imparting the Holy Ghost; and the Eucharist becoming in priestly hands, by "a mighty miracle," the actual body and blood of Christ, thus giving life to both body and soul. The clergy, who in such cases are called the church, are to determine, to the exclusion of all private judgment or individual conviction, what is, or is not, to be believed; to them confession of sin should be made, to them it belongs to pronounce the sinner absolved, to certify him of his salvation, or, if the case appears to require it, to withhold the saving grace of the sacraments, or even to cut off by excommunication, and thus to deprive the delinquent of all hope in the divine mercy. The holy scriptures are indeed acknowledged as our guide to heaven, but only as their sense is given by the clergy, according to the interpretations of the fathers, the decisions of councils, and the traditions of the church. All the ancient and catholic usages, of which unhappily the church of England has been in a great measure deprived, are to be regarded with devout and holy reverence; such as monasticism, clerical celibacy, the use of images, and pictures, and ecclesiastical symbols, as means of devotion, the varied vestments of priests, the importance of certain places, positions, and attitudes, in the several parts of divine worship, the decoration of altars, the observance of regular fasts, the infliction of penances, the repetition, as acts of penance or means of obtaining some special favour, of specified numbers of prayers and litanies, prayer for the departed, reverence paid to the relics of saints, and the strict observance of all the prescribed fasts and festivals of the church. This, we believe, is a brief, and if an imperfect not an unfaithful outline of the system which the disciples of Mr. Newman and his associates designate as Anglican catholicism. Of course, in this new development, all do not go to the same extent; some make a nearer approach to Romanism than is indicated by the above sketch, and some recede further from it.

With this church system, variously modified by times and circumstances, by which the simplicity of the religion of Christ has been corrupted, and the truth of God "made of no effect" by the traditions of men, spiritual Christianity has been in conflict from nearly its first appearance. By it many thousands of the true followers of Christ have been branded as heretics, and to its exclusive and persecuting spirit when in possession of power, the property, the liberty, and even the lives of multitudes have been sacrificed. From the time of Constantine to the Reformation it was dominant. Then a considerable portion of what was called Christendom threw off the yoke, and its power seemed broken; but it again rallied and recovered strength. In protestant and partially-reformed England, many of its forms and services were retained, and in these the spirit of the

* And even these, in the opinion of some, are still latent in the church. "That was a beautiful thought L—— expressed the other day, 'that perhaps it was rather in compassion to the weakness of men's faith than because she had lost the power, that the church refrained in these times from working miracles as of old,—her miraculous gifts' being considered as ...lied and reserved from the irreverence of the ..."—*Page* 2.

old system entrenched itself, and came out with more or less of boldness and activity, according as circumstances favoured it. Under the Stuart dynasty great were its efforts to regain its former ascendancy, and, at some times especially, its hopes of succeeding. From the expulsion of James II., who lost his crown in his unsuccessful attempt to catholicise protestant England, the genius of the system took the form of high churchism, the turbulence of which it was often necessary to check. Under the influence of that great revival of religion consequent on the labours of Whitefield and Wesley, which extended largely throughout the establishment, catholicism appeared becoming quite effete, and another and a better kind of catholicity seemed gradually to prevail, exhibiting itself in the fraternal regards of all evangelical Christians within and without the English church, which was greatly promoted by the frequent meeting of the followers of Christ of all denominations on common ground. When, most unexpectedly, and in a most singular manner, the old system was revived at the very time when it seemed on the point of extinction; and it is now the most active, and determined, and zealous of all the existing forms of Christianity, if we except Romanism, which is its cognate.

From an early period of this movement its tendencies towards Rome were seen and denounced, while by those engaged in it they were as strongly denied. In a short time, however, Anglo-catholicism brought forth its fruit. Many, with more straightforward honesty than their leaders, preceded them in the profession of Romanism. The publication of Tract 90 by Mr. Newman, with Mr. Ward's work on "the Ideal of a Christian Church," brought on a crisis, which was followed by many declared converts to the Roman church from among both clergy and laity. The anonymous author of "From Oxford to Rome," it appears, was one of these; and the object of the writer is to warn others not to follow his example.

The book is certainly a most singular production. Its publication has excited no small inquiry as to who, or what, is the author,—whether lay or clerical, male or female. We have heard it assigned to several, and various opinions have been expressed as to the sex of the writer; but still the veil has not been drawn aside, and it is of little consequence to balance the probabilities by which the several guesses are supported. It is written by a person evidently and deeply in earnest on the great subject of religion, but whose judgment does not appear to be an adequate balance to the impulses of feeling and the liveliness of imagination. The author appears to be a sincere enthusiast, with strong susceptibilities of the beautiful, the ideal, and the romantic; the subject of a longing, a restless panting after something indefinite, which the simplicity of gospel truth and scriptural Christianity does not satisfy; into whose superstitions, and they are manifold, the fervour of piety seems deeply to enter, and whose bigotry, if the tenacity with which an amiable spirit clings to mistaken and exclusive notions may be called such, seems incapable of bitterness, and disinclined to invective. In early life our author was a protestant; "from infancy accustomed to hear holy Daniel's prophecies, and St. John's divine maledictions, applied unqualifiedly to 'popery;'" but whether belonging to the established church, or to some other denomination, is not apparent. From several passages there is reason to think that he had been familiarized with evangelical dissenters, if not identified with them. Though taught to view popery with abhorrence, his religious education must have been very defective, or he must, at the time to which he refers, have already gone pretty deeply into catholicism, since at twenty years of age he knew but one thing objectionable in the church of Rome.

"Once,—somewhere about twenty years had passed over our head, and our mind had very lately received the enlightenment that Romanism was not actual heathenism,—we were ostentatiously displaying our new-born knowledge in expressions of charity and even esteem, for the faith of a thousand Fathers; qualified, however, by all righteous indignation against errors and deceits. A respected clergyman, who was talking with us, suffered us to exhaust our zeal, and then, instead of commending so wide an extension of benevolent feeling, in his calm way inquired, 'What do you object to in the church of Rome?' We were taken by surprise—we hesitated; after so much eulogy we did not like to say 'every thing,'—we had no refuge in generalities, it was a pressing moment. . . . If

memory does not deceive us, we replied, 'Oh! its prayers to saints!' It was all we knew —absolutely all."—*Page* 218.

Perhaps it was about this time, or soon after, that what is called Puseyism was embraced; and an acquaintance was then formed, as it appears, with some of its leaders. But having proceeded so far, the deficiencies in the catholicity of the church of England were deeply felt; he mourned, like Mr. Newman in Tract 90, over its desolate condition, and said, "By the waters of Babylon we sat down and wept, when we remembered thee, O Sion." At length, and it would seem, but very recently, he made his abjuration of protestant errors, and was received into the bosom of the papal church. But very speedily he found himself again from home; he experiences with increased force the same indefinite want which he expected would have been satisfied, and pours out his lamentations at having forsaken the church of his first love. It is really affecting, if it is indeed the experience of our author, to read the deep and melancholy reflections, the heart broken lamentations, with which he looks back with helpless despondency to the "glorious and beautiful" church which he has left. "Why should they," our author asks, "who are in her, leave her, and turn their hand against her? They do it in a dream, but it is the movement that throws off the nightmare; some evil spirit has power over them for a moment, they are discontented and at unrest; they struggle, half rouse, and fling themselves into some open cell of La Trappe, or Capuchin, or Franciscan; and then their first reflective consciousness is, that they are *awake for ever!* and their next, that they are desolate and solitary, and their case is irretrievable," page 217.

But still the heart of the writer is wedded to all the peculiarities of Anglican catholicism. Mr. Newman, as he was before he left the English church, seems in his eyes almost more than human; and Dr. Pusey, with all his endeavours to "unprotestantize" the church of England, is referred to with profound veneration and strong attachment. All the doctrines and practices which characterise the new movement, however anti-scriptural, are fully and cordially approved. Sacramental grace, the plenary remission of sin and the gift of the Holy Ghost in baptism, the "mighty miracle" of the eucharist, and the absolution of the priest, are held with as much tenacity as ever; the "grandeur" of those structures, to erect and adorn which whole fortunes were expended, "displaying to our wondering eyes the emphatic Beauty of Holiness," which on the day of judgment will give honour to those who thus employed their wealth, page 49. "The holy grace of chosen virginity and religious poverty," (page 63), are still the objects of devout admiration.

There are, indeed, strange discrepancies observable throughout the whole book; a singular mixture of Christian truth and antichristian error, of reality and romance, of sentiments which must command the sympathy of all who love the gospel, and opinions which must shock all who value evangelical doctrine. With much that is beautiful in description, and pathetic in narration, and accurate in statement, there is the absence of a discriminating judgment, and the logical, clearness and steady consistency of a disciplined and well-balanced mind. At one time our author speaks of the use of many prayers as a penance or punishment; again he recommends, as an effective way of bringing about the millennial grace and holiness of the church, the repetition of the Lord's prayer thrice every day, "in honour of the most Holy Trinity, with *this* intention," page 237. And, throwing into oblivion the great peculiarity of the gospel, that "being *justified by faith* we have peace with God, through Jesus Christ our Lord," by whom "*all who believe* are justified from all things," so that "there is therefore now no condemnation to them that are in Christ Jesus," he quotes with approbation the following extravagant absurdity, which contradicts the whole tenor of the New Testament. "The church has no second baptism to give, and so she cannot pronounce him who sins after baptism altogether free from his past sins. There are but two periods of absolute cleansing, baptism and the day of judgment," page 224. And in a manner equally astounding declares, when referring to the enormities connected with the popish mass, "It might be indeed *expedient* in its day that these mighty miracles should be placed in popular belief at the disposal of the priest, though they may throw into the shade

all inspired records (!), page 225. Who would expect from the same author such sentiments as these?—

"'I know that my Redeemer liveth,'—a certainty worth the purchased intercessions of the Calendar, and the accepted Aves of a thousand rosaries," page 178. "When once the full consciousness of the atonement of the Son of God, and the whole trust for pardon and justification in his death is received in the soul, however much outward appliances to another righteousness may be pressed around it, however much doctrines of another hope may be proffered and inculcated, the peace of God which passeth all understanding is within it to *keep* it for ever. . . . . In the unforgotten words of one of the English priesthood, at whose feet it has been sometimes our privilege to sit listening, He is the Rock—and they who build on Him, no wave nor storm shall ruin. He is the Way—and they who walk in Him shall never miss the narrow path that leads to heaven and glory. He is the Truth—and they who learn of Him shall never fall into grievous error. He is the Life—and they who abide in Him shall not be hurt of the second death. He is the Bright and Morning Star—and on them who love Him most, and watch him earliest and longest, shall the Sun of Eternity arise in chiefest glory."—*Pp.* 181—182.

And the following words are, by our author, put into the mouth of the dying Margaret.

"In retracing my life in these awful hours there rises sin, sin every where—mingling in all, triumphing over all—sin and imperfectness, that no penance, no fasting, no mortifications, no outward means ever could cover or atone for; and this, instead of overwhelming me with despair, creates its own hope, for then our doctrine of the Holy Catholic Faith stands forth in its great and single brightness—the vastness of the sense of want throws the soul instinctively upon the infinitely vast fountain for its supply—the death of the Son of God is seen to be a sufficient atonement, and the spotless righteousness of the Son of God *that only* which may be pleaded before the pure eye of God. He is seen to have wrought the work alone, and the bereft and weary soul remembers that it was for man, for all men, for whosoever will, and merely and confidingly it throws itself into His hands by a strong spiritual act, turning away from the dark record of its own sins, and casting away the last rag of even its own righteousness, hides itself in His mantle, and feels and knows that it is for ever *safe*, for He will never cast out one who comes to Him,"—*Page* 269.

The object of our author is, as we have already stated, to dissuade those who have already advanced to the very borders of Romanism, of whom it is well known there are numbers in the church of England, especially among the younger clergy, still to remain where they are. It is with this view that the narrative or tale before us is presented to his readers, the various incidents of which, with its accompanying comments and illustrations, are intended as a solemn warning. Eustace, the hero of the tale, affords in his experience an exemplification of that process by which so many have passed from Anglican to Roman catholicism. His life and character, till he had passed the boundary line between Oxford and Rome, is a fancy picture of Puseyism. In delineating this the author writes *con amore*, and embodies in his favourite the beau ideal, the very perfection of Anglo-catholicism. By birth, by education, by disposition, by all the gifts of nature and of grace, in body and in mind, he is all that is amiable and attractive. He is introduced to us just as he has completed his university course, in all the warmth and glow of early religious feeling, ready to follow at all hazards wherever conviction leads him. The book commences with a parting conversation between him and a senior collegian who, though not named, is without doubt Mr. Newman, in which Eustace ventures respectfully, but strongly, to remonstrate against that concealment and reserve on the higher doctrines of catholicity, which the more wary leader for a long time practised. Eustace then departs to seek retirement in Devonshire, with a view to prepare for his ordination, which takes place a few weeks after. In describing the circumstances of this scene the author gives full play to his fancy, and one is ready to exclaim, "How beautiful—if it were but true!"

From this solemnity Eustace hastens to seek another interview with his "chosen guide," the consequence of which is that a matrimonial engagement is by him abruptly broken off; for "how could he, the advocate of celibacy and poverty, conform to the course before him?" page 21. A doubt expressed by Eustace "Whether he could honourably recede

from an engagement which involved so deeply the happiness of a fellow creature," is treated by his college mentor as a temptation, as one of those "specious ideas of rectitude," by resisting and overcoming which he would gain the larger honour. Having, with a severe struggle, triumphed over the feelings of nature and the obligations of a solemn contract, the ardent youth proceeds to occupy a curacy in a large manufacturing town, which is not named, and among a people "half puritanized by spiritual indolence" (!) On his devotion, his labours, and his success in this wide sphere of action, our author enlarges with evident complacency. At home he is the monk, inflicting on himself the privations of poverty, emaciating fasts, and severe penances. Abroad he is the zealous and indefatigable parish priest. And, meeting with a rector and another assistant fully imbued with the spirit of catholicism, he goes as far, in his public services, into its forms and usages as the English rubric will admit. Here he is joined by Augusta, an elder sister, who not only sympathizes fully with his views, and cherishes every catholic tendency, but is in advance of him in his journey towards Rome, to which she finally leads him. Becoming increasingly dissatisfied, at the advice of his Oxford guide, he with another friend travels on the continent, and forms an intimate friendship with "Father Alphonse," "a young catholic priest of most fascinating address and singularly accomplished mind." This was late in the year 1844. Early in the next year we find him and his friends at Rome, delighted and edified with all they see and hear of an ecclesiastical kind. Eustace is just on the point of being baptized into the Roman church, when he and his companion are reluctantly and suddenly called home, by the approaching convocation at Oxford to pass judgment on Mr. Ward's publication, "The Ideal of a Christian Church," and on "Tract 90," in order, as his companion reasons, to "not allow protestantism the chance of victory over all our fair fields of labour." The *Ideal* was condemned, and its author was degraded. The condemnation of such flagrant dishonesty, the steps which Mr. Ward and his shield-bearer were compelled to take, together with the censure on Dr. Pusey's sermon the Eucharist, and the result of the proceedings in Mr. Macmullen's case, were, in our author's esteem, awful indications of "the hour and power of darkness." "In the middle of March, the brother and sister submitted together to the rite of baptism by a Roman catholic priest." Both subsequently entered some religious order. The first emotions of Eustace were those of rapture. They were, however, quickly followed by a deep sense of dissatisfaction, then of bitter but unavailing sorrow, which, together with his severe asceticism, soon brought him to his end. This is described in a very touching manner; and Eustace dies, apparently renouncing all mediators except the Saviour, and as a penitent sinner placing on him only his hope of salvation.

Interwoven with the latter part of this tale is an affecting episode relating to Mr. F., a clergyman who had married a younger sister of Eustace, who felt compelled, by embracing the doctrines of Rome, to separate from a most devoted wife, and his two beloved children. The various incidents attending and following this self-inflicted divorce are told with great pathos; and no character in the book excites a deeper interest than the broken-hearted Margaret, who, having been by many arts and much persuasion induced to become a nun, left the house of her noviciate just before the veil was to have been taken, and died, virtually renouncing the errors of Rome, and trusting only to the merits of the great atonement. The conversion of many others to the Romish church are also described, and their various characters and circumstances are graphically portrayed. One of these has a deep and mournful interest. The lively and ardent Ernestine, who passed from some body of dissenters, probably the Quakers, at once into Anglo-catholicism; thence by an easy transition to the Romish church; became a nun—found a bible and read it—indicated her love to its truths—died under severe discipline as a punishment, "*unabsolved and without the sacraments*," and was "buried as a dog is buried," page 265.

In going through this singular production the inquiry has often occurred, Is this truth or fiction, reality or imagination? Were there really such persons as Eustace, and Mr. F., and Margaret, and Ernestine, and others who are introduced, and did such events

happen as are here described? The whole is related with so much apparent sincerity, and earnestness, and pathos, as to render it quite different from the style and manner of those works which are said to be "founded on facts." The intention must have been to give the impression of reality. With so much solemnity and circumstantial detail are the characters portrayed and the incidents related, and with such an air of truth and fair dealing, that one can scarcely entertain the idea that they are mere sketches of fancy. One is almost compelled to conclude that the principal characters, at least, are what the title-page declares, — Companion travellers, who actually made the journey from Oxford to Rome, that is, who, in the manner related, left the English church and the Oxford teaching to join the Roman catholic community; or that the work is presented to the public otherwise than in good faith, as a veritable history with some little filling up in subordinate points, just to connect the several parts as a whole, to give to it continuity of narrative, and to render it generally pleasing as well as instructive. But then there is this difficulty, if the principal actors which appear on the scene were indeed real characters, the circumstances connected with their conversion are so remarkable, and the occurrences so recent, that it is scarcely possible that they should not have been recognized by many at the first publication of the work. And in addition to this, the author seems to luxuriate in the creations of imagination, and some of the scenes and circumstances described seem to have a strong touch of the romantic. The extraordinary combination of excellencies in the hero of the tale—his high descent, his ample wealth, the rich accomplishments of his fine intellect, his almost superhuman beauty, and his moral loveliness; — the whole affair of the ordination—the extraordinary charge, such as no member of the episcopal bench, we will venture to say, ever delivered, at least in modern times—the streaming in of the sunlight so suddenly, at just such a moment, and on such a place, with a result almost equalling the beatific vision on the mount of transfiguration—its effects on the overwhelmed spirit of Eustace, who received it as a "pledge of the grace residing in these holy things and holy persons, derived from the Sun of Righteousness, the Lord and everlasting light of the church," (page 20);—the service in the Italian monastery, so touchingly described, and so marvellously fitted to the circumstances of the five seceding clergymen from the English church, who were present as noviciates, whose sad and disappointed hearts responded to the mournful and melancholy psalm, which might well be placed as a motto to the book (pp. 154—160); the awful storm which occurred just as the profession of two of these clergymen was proceeding, the dismal gloom, the rustling vestments, the pealing thunder, "the lightning flashing around in flaming and fearful colours through the tall pointed windows, the bells in the tower vibrating with an awful sound as if the storm were practising a supernatural knell," and in the midst of these horrors, "the dark-robed priests that every now and then crossed and re-crossed the chancel, seeming to the excited and disturbed imagination like the ruling powers incarnate of all this mighty hurricane; together with the many extraordinary incidents happening so marvellously opportune, (page 181), seem more like romance than history. Indeed the suspicion would sometimes rise, as we read on, whether the whole were not a legend, made and told for the benefit of the church; a pious fraud, got up on the principle that the end sanctifies the means, in order to terrify those who were likely to follow the late secessions to Rome, and to keep them in the English church. But this would be so dishonest, so immoral, that we scarcely know any terms sufficiently strong to denounce the wickedness of such trickery; neither could we reconcile such an idea with the tone of sincerity and seriousness which pervades the whole work. It is, then, we feel persuaded, a mixture of fact and fiction; but in what proportion they are blended, where one ends and the other begins, it is impossible to discern. If this lessens the interest of the story, and diminishes its intended moral effect, it is what is inevitable on the concealment and reserve which the author has adopted.

There is one thing apparent in this work, whatever else is doubtful, that is, the monstrous inconsistency of the author, who professes to have entered the Romish church rashly,—"ignorantly—in unbelief," and to have committed

sin in so doing, to be now fully alive to many most important errors in this church, strongly to deprecate the enormity of transubstantiation, and the adoration of "the holy sacrament" by "investing the material substance of the blessed elements of the most holy communion with a Godhead, and worshipping and rendering the tribute to them; as if those tremendous denunciations had never been promulgated, which awfully charge 'to adore the Invisible, and HIM alone;' or as if the creation of a yet purer and higher form of law could abrogate, and not rather eternally establish them"—who denounces many abuses, and insinuates more, and yet remains in such a church, professing such doctrines, and complying with such practices, shamefully outraging all the dictates of reason and conscience! The excuses, assigned as reasons for such conduct, are miserable shifts; and the wonder is, how any conscientious man can yield to the delusion that, in such a case, duty commands his remaining in such a community.

Surprise has sometimes been expressed that any should leave Oxford for Rome; that any who have gone so far as Puseyism, should by another step fairly reach the Roman church; to us it seems rather a matter of surprise that the example which has been set is not followed by greater numbers. But the step involves great sacrifices, requires much self-denial, and a determination, not very common, to act out the convictions of the mind at any cost. There is much, without imputing worse motives than those to which human nature is always liable, to blind the judgment and to bias the will. In England the church of Rome is in an inferior position. It is neither the religion of the state nor of the people. There is a strong current of feeling against it. It is merely tolerated as a sect. To join this church the laity must lose caste, and the clergy forfeit all collegiate honours and ecclesiastical preferments, together with the power and influence which attach to a minister of the government church. But that Anglo-catholicism leads to Romanism, and will strongly tend to it as long as it exists in any vigour, we wonder that any should doubt. There is no form of Christianity with which it has affinities so many and so strong. [illegible] ancient usages of catholicism, in [illegible] Puseyism so much delights, and for the full restoration of which it so earnestly pants, are greatly abridged in the English church. All good catholics who remain in it, "work in chains," sit and "weep by the waters of Babylon," and mourn over those deficiencies which only the Roman catholic church now supplies. And there is ever the recollection that this venerated "church of a thousand fathers" determines that all other communities are in the deadly sin of schism, which must be extremely galling to catholic feeling. There are two considerations which strengthen our opinion as to the tendency of Anglicanism to Romanism. One is that it is precisely the view taken by Roman catholics at home and abroad. "*Puseyism* remaining such, is of course heresy; but Puseyism is *a step in the right direction*, and therefore to be encouraged and forwarded." Such is the language of Father Alphonse, page 120. And accordingly an organ of the Romish community in England "wishes them strength and grace to persevere in the path along which they are now journeying" (Cath. Direct. 1847, p. 174). It is well known, moreover, that the Oxford movement has excited high anticipations throughout papal Europe, and in the Vatican itself. Another is, a fact: numbers *have* already gone over from Puseyism to Romanism; and we believe that far more of the clergy, and others who have been educated at Oxford, have embraced popery within the last six or eight years, than had joined the church of Rome within the last century, or even since the expulsion of the second James. THE OXFORD PROTESTANT MAGAZINE for this month (July) gives a list of Oxford seceders to Romanism since 1841, amounting to sixty, with their colleges and other particulars, and adds that "of members of Cambridge University, the seceders, within the same period amount, we believe, up to the present date, to about forty-five, Dublin nine, and Durham one; a total of more than one hundred, besides the hundreds whom their teaching has led, and is leading, to open apostacy from the protestant church." This most seasonable periodical has now reached its fifth number, and from the intimate acquaintance which it appears to have with all the Oxford movements, the spirit and talent which it embodies, its zeal for protestant truth, its fearlessness in propounding it, its complete

freedom from the bigotry which too often attends the "no popery" cry, and its extended and extending circulation, we augur from this publication very important results.

It was our intention to add some remarks on a favourite theory of the author of "From Oxford to Rome," that "the Anglican church is the preparing type of the church of the latter days;" a dream which the earliest dawn of the millennial glory will, we doubt not, dispel; there are also some passages of great beauty and pathos which we had marked for quotation, but our allotted space is occupied. We have only, therefore, to add, in conclusion, our sincere congratulation to the several bodies of evangelical nonconformists, that they touch not even the famous "via media" which forms the passage "From Oxford to Rome," and are not likely to become "companion travellers" to those who are taking that journey; and to express our hope that in their separation from a church which is the nursery of Puseyism, the full growth of which is Romanism, they will "stand fast in the liberty wherewith Christ hath made us free."

Since completing the above, which was in the middle of July, we have had an opportunity of reading the preface of the second edition of "From Oxford to Rome." In this the author, while cautiously avoiding the use of any pronoun which would distinguish the writer's sex, declares unequivocally and "sorrowfully," that it is "the actual work of an actual convert;"—that Eustace was a real character, and, if we understand rightly, some others also;—that Leeds was *not* the manufacturing town referred to;—and that mistakes have been made in determining the living persons to whom the several characters and circumstances relate. Still there is enough of uncertainty as to what is truth and what is fiction, considerably to weaken the moral force of the intended warning. And nothing in this preface occurs to relieve the glaring inconsistency, the utter absence of principle, as it appears to us, in continuing in the church of Rome after pronouncing such condemnation of its errors, and such lamentations for the rashness and sin with which a purer communion was abandoned. "He that confesseth and *forsaketh* his sins, shall find mercy."

Letter to the Rev. James Pringle, Newcastle, on Baptism. By the Rev. JOHN ROBERTSON, *A.M., Wallsend.* Newcastle: Barkas. 12mo. pp. 16.

THE author of this tract was sometime ago a respected minister of the Secession Church, stationed at Walker, near Newcastle; and its object is to give an account of the mental process by which he was led to resign his charge, and seek the fellowship of baptists. Whether it has been published in London or not we do not know, but a few extracts will gratify some of our readers we are sure, and perhaps occasion a demand for it in parts of the country remote from that in which Mr. Robertson resides. For several years, it seems, he had thought much respecting the baptism of infants, and read many works on the subject, which instead of relieving increased his perplexity. The reasons which parents assigned for wishing him to perform the rite were unsatisfactory; and the arguments of its advocates were in his view inconsistent and contradictory. But the story will be told best in his own words.

"Infant baptism I have defended both in public and in private; and as very few parents in Secession, and I presume in other churches, can answer this question (and no wonder when reasons so different and opposite are assigned by our public teachers), *what warrant from scripture have I for baptizing your children?* I thought that it was necessary to preach repeatedly on infant baptism, not only in my own church, but also in other churches, in order that the baptism of infants might really be a rational service. The following are the answers which are generally given to this question, 'You wish your child baptized, will you state to me your reasons.' 'O sir, it is a customary thing; the child is dying, we would not get the box money (30s.); if not christened, the priest will not bury the child; why, baptism, you know, saves and regenerates children; I want a name to my child; children were circumcised, and therefore children should be baptized. The word says, the infants of members of the visible church are to be baptized.' We might enlarge this catalogue of foolish answers. Never, in a single instance, either in Scotland, or in England, did I ever hear of the Abrahamic covenant. It is really mortifying to think that, notwithstanding all our talk about that covenant, the argument deduced from it is really an argument that our people do not comprehend; you can scarcely read two

divines who have precisely the same views of infant baptism. Among pædobaptists there is the greatest confusion, both of thought and language; and if the views of our theologians be so indefinite and perplexed, what can we expect from the taught? There is a simplicity about the baptist view, which must recommend it to every candid mind; the doctrine, he that believeth, and is baptized, lies at the threshold of our common Christianity."—*Page* 5.

"Rome was not built in a day; and it was the work of centuries before that saints' days, confirmation, consecration, and infant baptism, were fully established. I have come to this conclusion, not from reading the writings of baptists, but from reading the works, and fragments of the works of such celebrated men as Augusti, Siègel, Jacobi, Neander, and Riddle. Their testimony is exceedingly valuable, as they are men so conversant in the antiquities and ancient history of the church. Both Neander and Jacobi baptize infants; yet what have they published respecting their baptism? 'Infant baptism was established neither by Christ nor the apostles. In all places where we find the necessity of baptism notified, it is evident that it was only meant for those who were capable of comprehending the word preached, and who were converted to Christ. A pretty sure testimony of its non-existence in the apostolic age may be inferred from 1 Cor. vii. 14, since Paul would certainly have referred to the baptism of children for their holiness.' Causes are next assigned for the introduction of baptism at a very early period. See article on baptism in Kitto's Cyclopædia. It would also appear that among those learned and pious Germans, very few are now found who attempt to defend infant baptism. They view it as indefensible. From the writings of those men, we make the following extracts:—'In the early centuries of the church, the candidates for baptism underwent a course of religious instruction and preparation. There does not appear to have been any fixed age at which persons were eligible as catechumens, nor was there any uniform rule respecting the duration of the term of their instruction. The term of probation appears to have extended sometimes to two or three years; but, in many cases, it was reduced to a much shorter compass; and it seems to have been understood *that the children of Christian parents required less preparatory instruction than Jewish converts*; and the Jewish converts, in like manner, less than the heathen. Baptism was always preceded by solemn preparation. The preparation was 'wofold, consisting of, first, a course of catechetical instruction in the leading doctrines of the Christian religion; and, secondly, certain prescribed exercises, immediately before the administration of the sacred rite. Subscription to the creed seems also to have been required. In the church, special prayer was offered for the competents, or candidates, for baptism. 'Look, now, we beseech you, upon those persons soon to be baptised; bless them and sanctify them, and make them worthy to partake of thy spiritual gifts.' No further trace of this prayer is found in the works of Chrysostom, or any other ecclesiastical writer; a circumstance which, perhaps, admits of an easy explanation, when we consider the changes that arose in consequence of the continually increasing prevalence of infant baptism. Those who were baptised received certain names; the faithful or believers, the enlightened, the initiated, the perfect, the brethren, the elect. So soon as they were baptized they were admitted to the ordinance of the supper, and to take part in all the public transactions of the church. The origin of sponsors has been traced by some writers to Judaism, and by others to those of the Roman civil law. Mr. Riddle, a churchman, and an Oxford divine, traces the custom to an institute of the Roman law; *hence it had a pagan origin.*' Much more might be quoted from those writers, who are not baptists. The learned Salmasius, and Suicer, had similar views respecting this subject; and our great Sir Isaac Newton frequently declared to Whiston his conviction 'that the baptists were the only Christians who had not symbolised with the church of Rome.'"—*Pp.* 9, 10.

"Since writing the above, I have read the work of the learned Hagenbach, who is not a baptist. Hagenbach is professor of theology in the University of Basle, and belongs to the orthodox school in Germany. He enjoys a high and deserved reputation in his own country as a theological writer. 'All professions,' remarks Dr. Channing, 'tend to narrow and obscure the intellect; and none more than that of a minister.' Hagenbach is an exception, for his book seems to be written under the influence of the same principle that guided Heeren of Goettingen in writing his history of the ancient nations. 'In no part of my work,' says Heeren, 'have I any hypothesis to establish; any darling proposition to support; or any opponent to refute. Upon every occasion I have stated that which I have found; and stated it just as I have found it: the certain as certain; the probable as merely probable.' On the subject of baptism Hagenbach thus writes, 'Infant baptism had not come into general use prior to the time of Tertullian. The

passages from scripture which are thought to intimate that infant baptism had come into use in the primitive church, are doubtful, and prove nothing. Nor does the earliest passage occurring in the writings of the fathers (Irenæus) afford any decisive proof. It only expresses the beautiful idea that Jesus was redeemer in every stage of life; but it does not say that he redeemed children by the water of baptism; unless the term *renasci* be interpreted by the most arbitrary *petitio principii* to refer to baptism.' A considerable time after this period, Cyprian maintained that infants should be baptized, because they were innocent; and as we do not hesitate to salute the new born, yet innocent babe with a kiss, so we should not raise any objection to his being baptized."—*Page* 11.

"Dr. Halley, one of the ablest advocates for the baptism of infants, is quite opposed to your views, and to the usual mode of reasoning on this subject.—Richard Baxter remarks that he had many opponents, but he seldom replied to their arguments, as one class of his opponents generally refuted the other class. The Calvinists defended him against the Arminians, because he believed in the doctrine of election; and the Arminians defended him against the Calvinists, because he believed that Christ died for all men. Something similar is constantly occurring in the baptist controversy. Dr. Halley refutes Dr. Wardlaw, and Dr. Wardlaw refutes Dr. Halley. Albert Barnes refutes them both. The baptists may therefore rest on their oars; for other parties are now doing their work, by advocating most powerfully their cause—presbyterians, independents, and, above all, the learned German divines."—*Page* 13.

"I am astonished at the prejudice excited against me since I became a baptist. On the platform, in the pulpit, and I may say everywhere else, we hear much respecting conscience—the right of private judgment—yielding to the dictates of conscience—what is not of faith is sin—let every man be persuaded in his own mind. Now, so far as I know my own mind I have acted conscientiously. I should have been free from much trouble and anxiety had I still been a pædobaptist, or a sprinkler of babes."—*Page* 14.

When Mr. Robertson found that he could obtain no resolution of his doubts from the printed books with which he was acquainted, he wrote to some eminent pædobaptist theologians, inquiring whether in their judgment the statements of Hagenbach, Geisler, and others, rested on a proper historic basis. They could not impugn the statements, though they demurred to the correctness of his deductions from them. The result is that he has been baptized, and that he is ministering temporarily to the baptist church at Middleton Teesdale, Durham. There, or wherever he may be called in divine providence to labour, we cordially wish him success.

BRIEF NOTICES.

The Chronological Scripture Atlas: containing a Complete Series of Maps, elucidatory of the Sacred History, illustrating also the Principal Epochs in the Ecclesiastical History of Christendom, and the condition of the Holy Land from the Earliest Ages to the Present Day: an Elaborate Chart of General History, with a Comparative Index and Concordance of all the Scripture Occurrences of the places. London: Bagster and Sons. Small quarto, half-bound in roan.

It is not easy to conceive of a work of the same size that would render more essential service than this to a student of biblical and ecclesiastical history. The idea of an atlas presenting Palestine to the eye at successive eras is not new, but it has never before been wrought out so completely, and exhibited in conjunction with so many valuable and congenial accompaniments. The contents of this elegant volume are a Map of Canaan in the Patriarchal Times, exhibiting the localities of the nations at the period immediately preceding the conquest by Joshua—the Peninsula of Sinai, with part of Egypt, illustrating the history of Israel from the Exodus to the entrance into the Promised Land—Canaan as divided among the Tribes, illustrating the period from Joshua to the death of Saul—the Hebrew kingdom under Solomon—the kingdom of Judah in the days of Rehoboam and his successors—Assyria and the adjacent countries, illustrating the successive captivities—Palestine at the commencement of the Christian Era—a Plan of Jerusalem and the region around it—the Countries near the Mediterranean, referred to in the Acts of the Apostles—a Comparative View of the Ancient Persian and Roman Empires—Christendom at the Rise of Mohammedanism—Christendom during the Crusades—Mediæval Palestine, showing the sites of the principal events of the Crusades—Modern Palestine—and an admirable Table of Comparative Chronology, from the Creation to the year 400 of the Christian Era.

Every thing is deduced from the best authorities, and executed in the first style. Explanatory letter-press accompanies every map, and a full Geographical Index, with scriptural references, and the classical and modern appellations of the places mentioned, as far as they have been ascertained, crowns the whole. To every family in which the Scriptures are read or general history is studied, we recommend this atlas very earnestly.

The Protector: a Vindication. By J. H. MERLE D'AUBIGNE, *D.D.* Edinburgh: 8vo. pp. 379. Price 9s. cloth.

The eloquent foreign historian whose volumes on the Reformation of the Sixteenth Century have been so acceptable to British Christians, having been struck with the light thrown on the character of Cromwell by documents which have issued from the press during the last few years, especially by his Letters and Speeches edited by Mr. Thomas Carlyle, has thought that the importance of making these facts known on the continent was sufficient to justify him in suspending his attention to his great work, in order to lay this before the public. He has felt himself compelled to acknowledge that the character hitherto attached to this great man is one of the grossest falsehoods in all history. Charles the second, he observes, who succeeded Oliver after Richard's short protectorate; this monarch's courtiers, not less immoral, but still more prepossessed than himself; the writers and statesmen too of this epoch,—all of them united in misrepresenting his memory: the wicked followers of the Stuarts and the adherents of the papacy in general having uniformly and perseveringly set themselves to blacken his reputation. Cromwell having been during the season of his power, the protector of European, and in particular, of French Protestantism, and the author being a descendant from Huguenot refugees, it seemed to him that he has a debt to pay to that illustrious man, which he could best discharge by presenting to the world a sketch of his life, illustrated by extracts from his letters. The author does not indeed approve of every thing that Cromwell said or did: he traces his errors to two prominent causes. The first was his assuming for the mainspring of his actions those inward impulses which he ascribed to God, in preference to the explicit commands of the Holy Scriptures. Being a believer in what has been denominated "a particular faith," if while engaged in prayer, or immediately after, he felt a lively conviction in his mind, he thought that this impression proceeded immediately from heaven, and that he ought to follow it as the very voice of God. The second was that "he shared in the error which the papacy had held during the middle ages, and which most of the Reformers entertained during the sixteenth and seventeenth centuries. He did not make a sufficient distinction between the old and the new covenant, between the Old and the New Testament. He thought that a Christian, and particularly a public man, ought to seek his rules of conduct in the Hebrew theocracy."—The popularity of the author's name, the liveliness of his style, and the soundness of his principles, lead us to hope that this work will obtain an extensive circulation.

On Dreams, in their Mental and Moral Aspects, as affording Auxiliary Arguments for the Existence of Spirit, for a "Separate State," and for a Particular Providence. In Two Essays. By JOHN SHEPPARD, *Author of Thoughts on Devotion, &c. &c.* London: pp. xxiv. 178. Price 2s. 6d.

To persons who are acquainted with the respected author's previous publications, it can be scarcely necessary to say that this is an interesting and instructive volume. The nature of the subject required that pertinent facts should be collected with care, and deductions drawn from them cautiously; and Mr. Sheppard is never heedless or dogmatical. After adverting to the opinions on dreaming that have been entertained by some ancients and moderns, he offers proofs of the rapidity of thought in dreams, and of the mental power and inventiveness often evinced in them; and inquires into the probable manner of the soul's acting, both in sleep and in the intermediate state. He argues that "there has been an important design of Providence in rendering dreams a part of the human constitution and experience: since they have conduced to infuse —in the absence of revealed truth, or in aid of traditional and obscure disclosures, and even in support of historical revelation, which so many are disposed to neglect or repudiate—the sense of a spiritual and prescient power, and of a future life; those great sanctions of moral obligation." While he discourages a fanciful and superstitious misuse of dreams, he vindicates the opinion that some have been ordered for important ends by the providence of the Supreme Ruler. He does not however, advert to one use which may be made of dreams, that appears to us to be very direct and important —the insight they may yield to us into our own true character and prevailing propensities. We are persuaded that the heart is always true to itself in sleep, however vagrant the imagination, and however erroneous the judgment. It is possible for a benevolent man to dream that he sees a neighbour writhing in agony; but it is not possible for him to dream that he is delighted with the scene, and wishes the torment to continue. It is possible to dream that a beloved relative is dead—nay, that our own hand has slain him: but it is not possible in the dream to rejoice that he is murdered. On this principle, we conceive that the answer of Solomon, in his dream at Gibeon, was as good evidence of his supreme desire for wisdom, as the same answer would have been if given in his waking moments. Thus, from what passes in our dreams, we may often learn valuable lessons of humiliation and caution, for, whatever evil propensities we find to be strong in our sleeping hours, we may be sure that we need to watch and pray against in the day.

The Life and Times of Menno, the Reformer. By the Rev. J. NEWTON BROWN. Aberdeen: Murdoch. 32mo. pp. 32.

About three hundred and fifteen years ago, Simon Menno, a young Romish priest, hearing that a devout man had been beheaded in a

neighbouring city for being re-baptized, examined the scriptures with diligence, in order to ascertain the authority for infant baptism, but could find none. He consulted his superior, who acknowledged that infant baptism had no foundation in the scriptures. He referred to ancient authors, who taught him that children must by baptism be washed from their original sin. He went to Luther, who told him that children must be baptized on their own faith, because they are holy. He went to Bucer, who said that we must baptize them, the more diligently to take care of them, and bring them up in the ways of the Lord. He had recourse to Bullinger, who pointed him to the covenant of circumcision. None of these representations satisfied him; and seeing that these eminent men assigned such different reasons for the practice, each following his own reason, "I saw clearly," said he, "that we were deceived with infant baptism." At a time when every baptist was an outlaw in every state in Europe, Menno travelled from one country to another, in the midst of dangers and hardships, preaching the kingdom of God with remarkable success, and after pursuing this course five and twenty years, died in peace, in 1561, at the house of a nobleman, who, "moved with compassion at the sight of the snares daily laid for his life, generously took him and several of his brethren under his protection." This little tract may be circulated very advantageously in our churches, as well as among those who are unacquainted with our principles. It directs attention in a pleasant manner to several topics of great importance.

The Sunday School. An Essay. In Three Parts. By LOUISA DAVIDS. London: S. S. U. 12mo. pp. ix., 382. Price 4s. 6d.

About two years ago the Sunday School Union of London, in concert with the Manchester Sunday School Union, offered a premium of One Hundred Pounds for the best book of Practical Instruction for Sunday School Teachers. The prize was awarded to the lady whose name is prefixed to this volume. With her, exclusively, the preface informs us, the responsibility of the sentiments contained in it rests: "The Committee of the Sunday School Union have published it, as being, in their judgment, the best of those submitted to their examination; but it must stand or fall by its own merits." Among the opinions advocated are these:—that the design of Sunday Schools—their "sole aim"—is the conversion of the children, "the bringing in of babes to the fold of the Redeemer;"—that, "in the present day, no pastor can rightly keep his children away from the school, for if deprived of training there, they grow up to be thorns in his side;"—that "all the young people in the congregation, irrespective of age or station, ought to be found connected with the sabbath school as scholars;"—"that the practice of taking children to public worship" should "be entirely abandoned by all parents and in all schools;"—that "it is pleasing to find a Government Inspector drawing public attention to this subject"—the inexpediency of the attendance of children at public worship;—that "catechisms give a short, simple, and connected view of Christian doctrines, and in no other way can they be so thoroughly brought out;"—that in cases of misconduct at public worship, "a few strokes with a cane inflicted on the hand of every naughty child, immediately after the conclusion of the service, will effect a material change for the better;"—and that in some other cases, when every thing else fails, corporeal punishment is often useful—"calm, deliberate flogging, so severely inflicted as to make a child really suffer." Much good feeling is evinced by the writer, and many of her suggestions for the improvement of sabbath schools deserve the serious consideration of their managers; but we do not think the book adapted to the guidance of teachers generally, and we should have been very sorry if it had come forth from the Committee of the Sunday School Union, as a compendium of opinions which they had sanctioned.

Ministerial Record: or Brief Account of the Great Progress of Religion under the ministry of the Rev. W. Williams, of Pantycelyn, Carmarthenshire. By the Rev. E. MORGAN, *A.M., Vicar of Syston, Leicestershire.* London: Hughes. 12mo. pp. 172.

Had Mr. Williams done nothing more than compose the beautiful hymn beginning "Guide me, O thou great Jehovah," he would have deserved a much more costly memorial than this little book. He was born it seems in 1717. He wrote many hymns in the Welsh language, which were greatly conducive to the extension of true religion in the principality, and, at the request of Lady Huntingdon, he produced a small book of hymns in the English language, entitled "Gloria in Excelsis," one of which was the popular hymn, "O'er the gloomy hills of darkness." Eight of his compositions are in the countess of Huntingdon's collection. He died January 11, 1791, aged seventy-four years.

The Fruits of the Spirit. By the Rev. WILLIAM HENRY ELLIOTT, *Ebenezer Chapel, Shoreditch, London.* London: Ward and Co. 24mo. pp. 102.

There is nothing at which it is more legitimate for a Christian pastor to aim strenuously and constantly, than to cultivate in his flock those characteristics of genuine religion which the apostle Paul denominates "the fruits of the Spirit." Mr. Elliott treats of them one by one in this small volume, in a manner that will render it acceptable and useful undoubtedly, not only to his own congregation, but in a much more extensive circle.

Scriptural Epitaphs. London: Smith and Elder. 16mo. pp. 108.

Though the cemeteries of dissenters do not afford such exquisite specimens of the ludicrous as are commonly to be found in country churchyards, some of our readers may be assisted in the choice of mottoes for the gravestones of departed relatives, by this collection of appropriate texts. It may also be useful in suggesting to ministers suitable topics for funeral discourses.

A Paraphrase and Commentary on the Epistle to the Hebrews: with Treatises on the Me-

ritorious Ground of Justification, and the Calls and Invitations of the Gospel. By ARCHIBALD M'LEAN, *One of the pastors of the Baptist Church, Edinburgh. In two volumes.* Elgin: Macdonald. London: Fullarton. 12mo. pp. 342.

There are many expositions of the epistle to the Hebrews more expensive, and some perhaps more learned than Mr. M'Lean's, but none that we know of better adapted to lead a Christian into the real meaning of that invaluable treatise.

Sharpe's London Magazine: a Journal of Entertainment and Instruction for General Reading. With Elegant Wood Engravings. London: 8vo. pp. 64 each Part. Price 7d.

Though this work is rather out of our customary beat, it is perhaps right to mention it, the publisher having had sufficient confidence in its unobjectionable character to submit it regularly to our examination, and thus entitled himself to a fair expression of our opinion. It is not a religious work, but it avoids carefully every thing irreligious or adverse to good morals. It affords a regular supply of short lively pieces on geographical, historical, and miscellaneous subjects. A tale, entitled Frank Fairleigh, or Old Companions in New Scenes, of which a portion appears in almost every number, is replete with exquisite humour, accompanied with good sense, and will be sure to find acceptance with young readers.

Lowe's Edinburgh Magazine and Protestant and Educational Journal. New Series. Nos. X. and XI. Edinburgh: 8vo. Price 1s. each.

In these numbers we find some things at which to demur, and some of evident value. This is all that we feel at liberty to say without a more ample acquaintance with the work than we at present possess.

RECENT PUBLICATIONS

Approved.

The Standard Edition of the Pictorial Bible; Edited by JOHN KITTO, D.D., F.S.A. With many hundred Woodcuts, and thirteen Engravings on Steel. First half. Part VIII. *London: Knight. 8vo. pp.* 112.

Valuable Letters, Essays, and other Papers, of the late Rev. John Elias, of Anglesea: together with observations on his Publications. By the Rev. E. MORGAN, M.A., Vicar of Syston, Leicestershire, Author of Elias's Life, &c. &c. *Carnarvon: 18mo. pp.* 296. *Price* 3s. 6d.

The Association of Christian Churches: a Discourse delivered at Totness, April 27th, 1847, before the Members of the South Devon Congregational Union. By ELIEZER JONES. *London: 8vo. pp.* 32. *Price* 1s.

Christ our Example as a Witness for the Truth. A Sermon preached at the Independent Chapel, Gloucester, April 12, 1847; before the Half-yearly Assembly of the Bristol and Gloucestershire Congregational Union: and published at its request. By GEORGE WOOD, B.A., Minister of Zion Chapel, Bristol. *London: 16mo. pp.* 38. *Price* 6d.

The Good Man and the Just Described and Commemorated. A Funeral Discourse, occasioned by the death of Joseph Bloyer, Esq., late of Pentonville, London. Delivered at Claremont Chapel, Pentonville, on Lord's Day Evening, May 23, 1847. By JOHN BLACKBURN, Pastor of the Congregational Church assembling in that place. *London: Jackson and Walford. 8vo. pp.* 31.

"I would thou wert cold or hot;" or a few words to the Laodiceans of the present day. Four Sermons preached in St. Thomas's Church, Penkhull, Stoke upon Trent. By the Rev. S. MINTON, Incumbent. The profits to be given to the Irish Society of London. *London: 16mo. pp.* 45. *Price* 1s.

Christian Baptism. A Pastor's Letter to the Young People of his Flock. By JOSEPH CARLOW MEANS, Pastor of the General Baptist Church at Chatham. Printed for the General Baptist Juvenile Fund. *London: 18mo. pp.* 20. *Price* 2d.

Blasphemy, Idolatry, and Superstition of the Roman Catholic Church. Correspondence between Sir CULLING E. EARDLEY, Bart. and Mr. MATTHIAS DUNN, a Roman Catholic layman of Newcastle-upon-Tyne. Giving full proof of the authenticity of the facts stated by Sir C. E. Eardley, at the public meeting of the Evangelical Alliance, in Newcastle-upon-Tyne, on the 7th of June, 1847, respecting the Idolatry and Superstition of the Romish Church, and attempted to be refuted by the Roman Catholic Priest in Newcastle. *Newcastle: 32mo. pp.* 12. *Price* 1d.

Lessons on the Travels and Voyages of St. Paul. For the Use of Schools. By a Lady. *London: Groombridge. 24mo. pp.* 35.

The Millennial Melodies. Supplement to the Millennial Star, consisting of a Series of Original Hymn and Psalm Tunes, in a variety of Measures adapted to Dr. Watts's Psalms and Hymns, Bishop Heber, Montgomery; also to the Selections by Dr. Rippon, Dr. Collyer, Burder, Wesley, Newton, Cowper, and the Baptist New Selection; composed and arranged for four voices, with an Accompaniment for the Organ, Piano-forte, or Seraphine. By JOHN KING, Author of "The Missionary's Requiem," "The Children's Hosanna," &c. &c. &c. No. 6. *London: Quarto. pp.* 12. *Price* 1s.

The North British Review. No. XIV. Contents. I. Simeon and his Predecessors. II. Doubleday's Financial History of England. III. De Wette and his Translator. IV. German Lady Novelists. V. China. VI. Indian Politicals. VII. The Scotch Law of Entail. VIII. Photography. IX. Agrarian Outrages in Ireland. X. David Hume. XI. Dr. Chalmers. August, 1847. *Edinburgh: 8vo. pp.* 276. *Price* 6s.

The Eclectic Review. August, 1847. Contents. I. Paper Money and National Debts. II. The Broadmead Records. III. Botany and Gardening. IV. Coulter's South America. V. A Catholic History of England. VI. Illustrations of the New Testament. VII. The French Protestants. VIII. Bonar's Commentary on Leviticus. IX. Daniel O'Connell, a Sketch, &c. &c. &c. *London: 8vo. pp.* 128. *Price* 2s. 6d.

Oxford Protestant Magazine. August, 1847. Contents. I. The Church of the Future.—Correspondence of the Chevalier Bunsen with Mr. Gladstone. II. Tischendorff on the Jerusalem Bishopric, and the English Episcopal. III. The British Association in Oxford—Sketches by an Artist Apprentice. IV. Officers and Committees of Sections, and Papers read at the British Association. V. Municipal Government. VI. Tables of Income and Expenditure of the city of Oxford. VII. Mary Worship—Miraculous Images. (With Illustrations.) VIII. Representation of the University—Principles involved. *Oxford: 8vo. pp.* 56. *Price* 1s.

INTELLIGENCE.

AMERICA.

EFFECTS OF THE MEXICAN WAR.

The American journal called the Traveller says, "It is somewhat remarkable that the fact has escaped the notice of the newspaper press, that the battle of Cerro Gordo was fought on *Sunday*. Gen. Scott's plan of the battle bears evidence of having been drawn up deliberately, and his order appointing the Christian sabbath for the dreadful work of destruction, was issued without reference to any emergency, or any circumstances which were regarded as constituting a pressing necessity for giving battle. The attack was on our part, and might have been delayed twenty-four hours, without detriment to the plans of the war, and without hazarding the safety of our army. But it is literally true that there is, and that there can be, no sabbaths in war. Notwithstanding the laudations bestowed upon Gen. Scott for 'reverently holding a candle' in the catholic cathedral of Vera Cruz a few sabbaths before the battle, it is not improbable that amidst the din of the camp and all the untoward influences under which he conceived and published his plan of that battle, Gen. Scott entirely forgot the intervention of a day of sacred and universal rest. Why, indeed, should he remember or regard it? Why should the uplifted arm of battle be arrested, or the car of conquest be stayed, by the interference of an institution so utterly at variance with the spirit of war, as is the Christian sabbath? The spirit of war and the spirit of the sabbath cannot co-exist. One must annihilate the other."

The New England Puritan says, "When we have heard of protestant soldiers of Europe being compelled by their commander to kneel before a wafer-made-god of the papists, we have never dreamed that we should see the day when the soldiers of this country would be required to do the same. But that day has come. This is asserted by letters from Jalapa, in Mexico. The following is from the Philadelphia Sun:—

"'An announcement was made in this city this afternoon, (May 25th) that there would be a grand procession of the catholic church this evening, and the soldiers of the American army were directed to appear kneeling, with heads uncovered, and arms grounded, as the procession passed. The order at first was thought to be a hoax, got up to try the passions of the men; but when night came, the procession appeared, making a magnificent display, all the members thereof being uncovered, and holding a candle in the right hand. Prominent among them was the governor of Jalapa, (Col. Childs,) and other officers of the army. In the centre of the procession appeared the priests, surrounding the grand pontiff; a gorgeous canopy being supported over him by supernumeraries. As the procession neared the public square, the American army were forced to appear on their knees, heads uncovered, and arms grounded! This at once aroused the passions of the volunteers, who became much inflamed upon seeing their companions in arms humbled to the priesthood of the enemy. At this moment the Pennsylvania volunteers are tumultuous, and but for the intercession of the influential persons, an outbreak will doubtless occur.'

"It is time for the American people to consider whereunto this will grow. One would think that there were abominations enough connected with the Mexican war before. But if a peace is to be conquered with Mexico by such national homage done to her Indian priests and their mummeries, and such outrages done to the consciences of free men, it is time to know it."

The descriptions of the scenes of carnage and suffering presented at the battle of Buena Vista, and the bombardment of Vera Cruz, says the Christian Watchman, are heart-rending in the extreme, and sufficient, one would suppose, to create, in every bosom, a hearty disgust of war and all its false pageantry. From letters describing some of the scenes at Vera Cruz, we make the following extracts:

"The bombardment was perfectly terrific for three days and nights. Such a sight I hope never to see again. It was sublime and awful. When our shells fell, you could hear the crash two miles off. Day before yesterday, in the morning, having nothing to do in the trenches, I went up on the sand hill in front of our camp. Our battery of six 24-pounders, a navy battery of 36-pounders and fourteen 10-inch mortars, were in full operation, while the enemy were returning the fire with nearly an equal number. The day was magnificent; the sky perfectly clear, the air fresh and balmy. Before me lay the beautiful, but doomed city. The firing was incessant; the blaze one continuous sheet of

flame, as if two volcanoes were belching forth red hot lava at each other, while the smoke gathered into a funeral pall over the devoted town.

"I looked on for some time, but the sight made me sick, and I returned to my tent; the reflection came over me, 'What a horrid trade is war! What a dreadful spectacle to see man thus marring the work of God, and turning into a Pandemonium that which a few moments before seemed as lovely as a Paradise!' When shells and rockets were bursting around me, I had no such feeling, for I was then in hot blood; but looking coolly on, and out of the way of danger, it seemed to me truly awful."

An eye witness who entered the town after the surrender, gives the following description of the scenes which there met his eyes:

"Never had I beheld such destruction of property. Scarcely a house did I pass, that did not show some great rent made by the bursting of our bomb shells. At almost every house at which I paused to examine the destruction occasioned by these dreadful messengers of death, some one of the family (if the house did not happen to be deserted) would come to the door, and, inviting me to enter, point out their property destroyed, and with a painful sigh exclaim, '*La bomba! La bomba!*' [The bomb! the bomb!] My heart ached for the poor creatures.

"During my peregrinations, I came to a lofty and noble mansion, in which a terrible bomb had exploded, and laid the whole front of the house in ruins. While I was examining the awful havoc created, a beautiful girl of some seventeen years came to the door, and invited me into the house. She pointed to the furniture of the mansion torn into fragments, and the piles of rubbish lying around, and informed me, with her beautiful eyes filled with tears, that the bomb had destroyed her father, mother, brother, and two little sisters, and that she was now left in the world alone. O war! war!—who can tell thy horrors? Who can picture thy deformities?"

The following sentence is extracted from a letter dated Buena Vista, March 1, from Mr. A. R. Potts, of the Commissary's Department, to his father:

"I went over the battle field after the fight, and of all the shocking and most horrible sights I ever witnessed, this exceeded. Hundreds of dead, wounded, and dying—some with their arms and legs off, and some torn literally to pieces by shell and shot. I never wish to witness such a horrid and awful spectacle again. You could see the mark of a cannon ball through a regiment, leaving a colum of dead showing the trace of the shot."

THE BAPTIST COLLEGE, MONTREAL.

It is on a swell of ground in the back part of the city, and in a stone building 120 feet long, and 67 wide, with three high stories, besides the basement. The basement is fitted up for a kitchen, dining-room, bathing-room, and various other apartments for family purposes. A part of the rooms in the first story are also designed for a family. The remainder furnishes rooms for professors, for recitations, for a library, for philosophical apparatus, and for a cabinet of minerals. The second story furnishes sixteen rooms for students—the third will furnish an equal number when finished—and several rooms could be fitted up in the attic, if needed. The building is of durable stone, well put together and well proportioned. It has a portico, supported by six massive stone pillars. The college is in its infancy. It has connected with it sixteen students.—*Christian Watchman.*

ASSOCIATIONS.

BUCKINGHAMSHIRE.

In this body there are twenty-one churches. One, at Waddesdon Hill, has withdrawn this year, and one, at Mill-end, has been added.

Amersham	J. Cocks.
Aston Clinton	J. Avery.
Buckingham	S. S. Pugh.
Chenies	B. Bartlett.
Chesham	W. Payne.
Crendon	T. Terry.
Cuddington	
Penny Stratford	
Gold Hill	D. Ives.
Haddenham	P. Tyler.
Harefield	W. Lake.
Ickford	
Mill-end	T. Carter.
Missenden	G. Ashmead.
Mursley	
Quainton	D. Walker.
Princes Risborough	J. Dawson.
Seer Green	G. Norriss.
Speen	E. Bedding.
Swanbourn	J. Dumbledon.
Wycombe	J. Hobson.

At the annual meeting, held May 12th and 13th at Chenies, Mr. Bartlett presided, and Mr. Payne was re-elected secretary. The circular letter on the "True Principles of Christian Union," written by Mr. Ashmead, was adopted. Sermons were preached by Messrs. Dawson and Tyler.

The following resolutions were passed by the ministers and messengers assembled:—

"I. This association has much pleasure in recommending a monthly periodical, called 'The Church,' on account of its cheapness, the intelligence by which it is characterized, the catholicity of its spirit, and its enlightened attachment to the principles of dissent."

"II. This association, believing that the duty of government, in reference to religious truth, is to let it alone; and holding fast to the fundamental

principle of the Anti-State-Church Association, can but rejoice in the existence and success of that institution, and would earnestly commend it to the cordial support of all the friends of enlightened and consistent voluntaryism."

"III. This association, regarding education as entirely beyond the province of the civil ruler, contemplate, with unmixed disapprobation, the conduct of the legislature, in respect to the unjust Minutes of Education, so unconstitutionally proposed by her Majesty's ministers; and they trust, that none of the members of this association will dishonour their principles, and degrade their character, by accepting state support for their schools."

"IV. This association regards with regret, though not with surprise, the persecution to which their baptist brethren in France are now subjected; and would heartily commend them to their Christian brethren in England; and trust, influenced by the injunction, 'weep for them that weep,' they will afford them their sympathy and generous aid."

Statistics.

Number of churches		21
Baptized	61	
Received by letter	14	
Restored	2	
	— 77	
Removed by death	50	
Dismissed	16	
Withdrawn	20	
Excluded	30	
	— 116	
Clear decrease		39
Number of members		1865
Sabbath scholars		2000
Teachers		318
Village Stations		31

The reported decrease, it appears from a note, does not include thirty-two "who cease to be connected with the church at Buckingham." The next meeting is to be at Princes Risborough, the 9th and 10th of May, 1848.

ESSEX.

Eleven churches constitute this association.

Ashdon ... R. Tubbs.
Braintree ... D. Rees.
Bures ... A. Anderson.
Burnham ... J. Garrington.
Colchester ... R. Langford.
Halstead ... W. Clements.
Langley ... C. Pleyer.
Rayleigh ... J. Pilkington.
Saffron Walden ... J. Wilkinson, N. Haycroft, A. M.
Sampford ... B. Beddow.
Thorpe ... E. Cherry.
Tillingham ... G. Wesley.
White Colne ... J. Dixon.

The annual meeting was held at Rayleigh, May 18th and 19th, when Mr. Pilkington presided, Mr. Haycroft was re-appointed secretary, Messrs. Rees and Haycroft preached, and the circular letter prepared by Mr. Anderson, on the "Duty of Christian Churches towards each other," was adopted.

Among many resolutions chiefly of local interest, was the following:—

"That this association cherishing a deep and growing conviction, that various and glaring evils result from the alliance of religion with the state, which tend to corrupt and impede the progress of spiritual Christianity, desires to express its approval of the principles and objects of the British Anti-State-Church association, and deems it its solemn duty, to urge on the members of the associated churches, the use of all constitutional and peaceful means, to effect an entire and speedy liberation of religion from all governmental control."

Statistics.

Number of churches		11
Baptized	61	
Received by experience	4	
Received by letter	10	
Restored	7	
	— 82	
Removed by death	24	
Dismissed	18	
Excluded	31	
	— 73	
Clear increase		9
Number of members		1441
Sabbath scholars		1326
Village stations		29

The next annual meeting is to be held at Halstead, on the third Tuesday and Wednesday in May, 1848.

WEST RIDING OF YORKSHIRE.

The circular letter of this association contains the following list of sixty-one churches, some of which are in the East and North Ridings, and from these no statistics have been received.

Barnoldswick ... T. Bennett.
Beadle ... D. Delamore
Beverley ... R. Johnston.
Bingley ... G. W. Rodway.
Bishop Burton ... J. Voller.
Blackley ... J. Hirst.
Boroughbridge ... W. D. Davis.
Bradford, 1st church ... H. Dowson.
Do. 2nd church ... T. Pottenger.
Bramley ... J. Macpherson.
Burlington ... E. Trickett.
Chapel Fold ... J. Allison.
Cowling Hill ... N. Walton.
Criggleston ... J. Parkinson.
Cullingworth ...
Dewsbury ...
Driffield ... J. Dunning.
Earby ...
Farsley ... J. Foster.
Gildersome ...
Golcar ... J. Whitaker.
Halifax ... S. Whitewood.
Haworth ... A. Berry.
Hebden Bridge ... J. Crook.
Hedon ...
Horsforth ... G. Mitchell.
Huddersfield ...
Hull, Salt House-lane ... D. M. N. Thomson.
Do. George-street ... J. W. Stewart.
Hunmanby ...
Hunslet ...
Idle ... J. Burton.
Keighley ...
Kilham ... J. Dunning.
Knaresborough ...
Leeds ... R. Brewer.
Lockwood ... J. Barker.
Long Preston ... S. Hardacre.
Malton ... W. Hardwick.
Masham ... D. Peacock.
Meltham ... T. Thomas.
Millwood ... W. Matthews.

Milnes Bridge .....J. Hanson.
Mirfield .....H. S. Albrecht.
Ossett.....W. Rowe.
Pole Moor.....H. W. Holmes.
Rawden .....
Rishworth.....T. Mellor.
Rotherham .....J. Sissons.
Salendine Nook .....T. Lomas.
Scarborough .....B. Evans.
Sheffield, 1st church ...C. Larom.
Do. 2nd church.....J. E. Giles.
Shipley .....
Slack Lane .....
Stanningley .....W. Colcroft.
Steep Lane .....
Sutton .....P. Scott.
Wainsgate .....J. Smith.
Wakefield.....W. Howieson.
Whitby .....A. Dyson.

The annual meeting was held at Leeds on the 25th, 26th, and 27th of May. Mr. Brewer was chosen moderator, and Mr. Macpherson secretary. The circular letter, written by Mr. Larom, is on "The Duties of Christians to the Churches to which they severally belong." Sermons were delivered by Dr. Acworth, Mr. Fawcett, and Mr. Dowson. The following are among the resolutions that were adopted.

"That the members of her Majesty's government, and their supporters, having treated with contempt both the principles and the petitions of dissenters, on the subject of free education, and having shown themselves hostile to religious liberty, the electors connected with this association, are recommended not to vote at the ensuing election for any parliamentary candidate who is favourable to making grants from the national purse for religious or educational purposes, or opposed to the separation of church and state."

"That this association repeats its frequently expressed opinion, that the union of the church with the state is contrary to God's word,—prejudicial to the spread of evangelical truth,—unjust in principle, and in many instances, oppressive to the conscientious; and the experience of nonconformists, from the reign of Elizabeth to the present time, teaches that it is a duty of high obligation, to seek earnestly for the separation of this anti-Christian alliance."

"That the education of the people is not within the province of government; that pecuniary grants from the national revenues, for the purpose of religious instruction in schools and colleges, are in opposition to the voluntary principle, and necessarily a violation of the rights of conscience; and that the recent governmental scheme of education proves that the practical evils of government interference are greatly aggravated when any particular sect is receiving exclusive privileges from the State."

"That the members of this association have heard with deep regret, that, by a solemn judicial decision, it has been declared that the charter of the French nation does not afford protection, nor even toleration, to the baptist denomination; and, consequently, that any Christian practising the baptism of adult believers in France, is answerable, *as a criminal*, to the laws of that nation."

Statistics.

Number of churches making returns		46
Baptized	190	
Received by letter	94	
Restored	14	
		298
Removed by death	106	
Dismissed	81	
Withdrawn	51	
Excluded	78	
		316
Clear decrease		18
Number of members		5321
Sunday scholars		9763
Teachers		2067
Preaching stations		54

The churches of the North and East Riding association will henceforth be included in this association. The place of meeting next year is to be determined by the secretaries: the time is "Whitsunweek."

GLAMORGANSHIRE.

This large association having met at Cardiff, many sermons were delivered on the 16th and 17th of June. "All the sermons were delivered to a large concourse of people in the Market-place, except three the first evening: and that evening several ministers preached the same time at the methodist Wesleyan's, independent's and our English baptist chapel in the town. Different ministers commenced each of the meetings by reading the scriptures and prayers.

"The letters from the churches were read; the intelligences they conveyed gave us to understand that peace and union prevailed; and that ministerial gifts are multiplying; that brother Rees Davies, from Pontypool Academy, has been ordained at Penyvai; that brethren D. Jones has removed to Caerphilly, and D. Williams to Cwmvelin; that our ministers' lives have been spared this year, although some of them have been near death. Several churches were complaining of their loss of deacons and useful members; that a new chapel had been opened in the Vale of Neath, and a church formed therein, consisting of forty-one members."

The following resolution was passed:—

"That this association, firmly maintaining the principle that in matters of religion man is responsible to God alone, regards with great dissatisfaction the recent grant of public money for carrying into effect the minutes of the Committee of Council on Education, and other encroachments of the great principles of religious freedom; and is fully convinced of the importance and necessity on the Anti-State-Church Association, and recommends it to the attention and co-operation of the churches."

Statistics.

Number of churches	56
Number of "ministers"	43
Number of "assistants"	84
Number of members	6447
Increase by baptism, restoration, and letters	709
Decrease by exclusion, death, and dismission	633
Clear increase	76
Schools	74
Sabbath scholars	5845
Teachers	852
Branches and stations	26

The next meeting is to be at Hirwaun, the third Thursday in June, 1848.

NEW CHAPELS.

DARLINGTON.

A new baptist chapel was opened on Thursday, August 12th, in Archer Street, Darlington. The building is neat and commodious, and will accommodate 400 persons. Behind the chapel is ground sufficient for a large schoolroom, which is in contemplation. The total cost of the chapel, including the whole ground, is about £700.

The Rev. S. J. Davis of London preached in the morning, and the Rev. R. Eckett of London in the evening. On Friday evening the recognition of the pastor and deacons took place, the services being conducted by the Rev. J. Fyffe of Shotley Bridge, Rev. G. Sample of Newcastle, and the Rev. W. Leng of Stockton. On the following Lord's day, Dr. Acworth of Horton College preached morning and evening, and on Tuesday evening, 17th, the Rev. J. G. Rogers of Newcastle preached. The congregations were encouraging, and the collections after the services were very liberal.

SHREWTON, WILTS.

A new place of worship has been recently opened in this village, under peculiarly interesting circumstances. There had been in it for twenty-nine years two baptist churches; the oldest having been originally a branch of the church at Salisbury, and the more recent one having acquired an existence from the secession of some clergymen from the establishment. Latterly, however, favourable circumstances having arisen for the union of the two, this has been very cordially effected under the combined pastorate of Mr. Mather and Mr. Charles Light, not only to the gratification and comfort of the friends immediately concerned, but of all acquainted with the two interests. But in consequence of the union of the two congregations, the vacated chapel having been converted into a British schoolroom, the other was found too small for the hearers who attended. With the approbation of several neighbouring ministers, the old chapel has been pulled down, and a larger one erected on its site. This has involved an expenditure of about £700, towards which the friends at Shrewton have contributed about £150, including the collections at the opening, when sermons were preached by Messrs. New of Salisbury, and Winter of Bristol. God has greatly prospered the cause there, and is continuing to do so through the labours of the excellent and devoted pastor, Mr. Charles Light, on whom the duties of the pastorate principally depend, on account of the advanced age and infirmities of Mr. Mather.

ORDINATIONS.

BROADSTAIRS.

Mr. Brook, formerly of Meltham, Yorkshire, was ordained pastor of the particular baptist church worshipping in Providence Chapel, Broadstairs, Kent, on the 2nd of June. Mr. Stock of Chatham explained the nature and constitution of the primitive churches of Christ; Mr. Sprigg, M.A., of Margate asked the usual questions, and offered up the ordination prayer; the charge to the minister was given by Mr. Brook's late pastor, Mr. Thomas of Meltham; and the sermon to the people was delivered by Mr. Bowes of London. Brethren Clarke of Ashford, Wills of Ramsgate, Webb of Eythorne, and Davies of Canterbury assisted in the other parts of the services. A heavenly unction, says our informant, attended the engagements of the day, which bid fair to be the commencement of a happy era in the history of the cause at Broadstairs.

HORSLEY STREET, WALWORTH.

The recognition of the Rev. Jonathan George (late of Harlington) as the pastor of the church of Horsley Street, took place on the 28th of July. The Rev. Mr. Wood of West Street, Walworth, opened by reading the scriptures and prayer; the Rev. S. Green of Lion Street showed the nature of a Christian church; the Rev. J. Angus, A.M. asked the usual questions of the church and pastor, and offered the recognition prayer. The Rev. E. Steane, D.D. of Camberwell gave a charge to the pastor; and the Rev. J. Adey of Horsleydown, addressed the church.

BAMPTON, DEVONSHIRE.

The Rev. William Walton of Liverpool, (formerly of Trowbridge) has received and accepted a cordial invitation to the pastorate of the baptist church, Bampton, and commenced his stated labours there on Lord's day, August 22nd.

RECENT DEATHS.

MRS. WATTS.

Died at Woolwich, June 28th, in the sixty-ninth year of her age, after painful and protracted illness, Mrs. Watts, wife of the Rev. O. Watts. In the early part of life she was brought to an acquaintance with the truth as it is in Jesus, by attending the preaching of the Wesleyan methodists, and commenced a profession of religion in that body. In subsequent life she continued to exemplify the influence of the gospel, displaying in her conduct as a Christian, uniform decision and consistency. For many years it pleased her Heavenly Father to afflict her with bodily suffering and weakness, but she was enabled under it to manifest a spirit of cheerful resignation and submission. In the relations of life as a wife and

mother, her conduct was very exemplary, evincing a constant, ardent, and self-denying desire for the welfare and happiness of those so nearly related to her. It was matter of much regret to her that her afflictions for many years almost totally prevented her attendance on the public means of grace, of the value and importance of which she was always deeply sensible. Having for some time entertained a conviction of the scriptural correctness and obligation of believers' baptism, at a somewhat advanced period of life she submitted to that ordinance, and joined the baptist church at Crayford, Kent. There she had access to religious privileges which she highly valued, and cherished a deep interest in the welfare and prosperity of the community to which she was united. With advancing years her infirmities increased, but she was also evidently growing in meetness for a better world. Under weakness and pain continually becoming greater she did not murmur or complain; but "in patience possessed her soul." Her sufferings in the last stages of her illness were particularly severe, and being attended with great insensibility, rendered her almost incapable of conversing with those around her. She expressed, however, her anticipation of entering on that rest which remaineth for the people of God, and longed to arrive at her heavenly home; and her final departure was easy and gentle. "Precious in the sight of the Lord is the death of his saints." Her bereaved partner and family, while deeply mourning their loss, are consoled by the assurance that their loss is her gain, and that she has ascended to the enjoyment of that bliss which "eye hath not seen, nor ear heard, but which God hath prepared for them that love him."

MR. T. SYCKLEMOORE.

Died, August 21st, Mr. Thomas Sycklemoore, eighteen years deacon of the baptist church, King Street, Maidstone; a steady, upright, uniform, inoffensive man, who without the advantages of wealth, education, or distinguished talent, adorned his profession, and rendered essential service to the church with which he was connected.

MISCELLANEA.

DUNSTABLE.

The first stone of a new baptist chapel for the use of the congregation under the pastoral care of the Rev. Daniel Gould was laid on the 11th of August, by Joseph Tritton, Esq. of Battersea. Many neighbouring ministers were present, whose addresses and prayers greatly conduced to the interest of the large assembly convened on the occasion.

CALNE.

The Baptist chapel, Castle Street, was difficult of approach, in consequence of some cottages, the property of the Marquess of Lansdown, standing between it and the street. The Rev. T. Middleditch, the present minister, obtained an interview with his lordship and represented the case. His lordship kindly and promptly ordered the cottages to be removed, and agreed to give a lease of the ground to the trustees for ninety-nine years, at a nominal rent. The making a new entrance and repairing the chapel occasioned its being closed for some weeks. It was re-opened on Tuesday, July 27th. The Rev. James Smith of New Park Street, London, and the Rev. C. J. Middleditch of Frome preached on the occasion. In the devotional services, the Rev. W. Barnes of Trowbridge, Thomas of Wootton Basset, Stubbings of Sherston, Sillifant of Corsham, and other ministers assisted. The congregations were good, and the collection encouraging. The cause in this place is greatly revived, and in the sabbath school one hundred and fifty children are receiving instruction.

DR. MERLE D'AUBIGNÉ.

In a note appended to the preface of his last work, The Protector, this distinguished writer says, "The author having observed that in England he is frequently called *Dr. d'Aubigné*, takes the liberty of reminding his readers that his name is *Merle* d'Aubigné; the latter appellation being assumed by his grandfather to prevent a name from becoming extinct which had deserved well of protestantism. As it proceeds from a matrimonial alliance, it is not sufficient of itself to designate the author."

OFFICIAL ARRANGEMENTS OF THE EVANGELICAL ALLIANCE.

At a late meeting of the British Organization at Edinburgh, the following conclusions were adopted:—

"That an office secretary be appointed, at a salary of £400 per annum."

"That whenever the council shall consider it expedient, in consequence of the state of the finances, and with a view to other considerations, they shall be at liberty to employ a travelling secretary at £400 a year; and, in the meanwhile, the council shall be at liberty to make any temporary arrangements they may think proper for the visitation of the sub-divisions, at an expenditure not exceeding that sum."

"That the recommendation of the interim committee be adopted, and that the Rev. W. Bevan be appointed by this conference itself, specially, the office secretary of the British Organization."

"That this conference would avail themselves of the opportunity of testifying their high estimate

of the invaluable services of the Rev. Dr. Steane, hitherto the interim secretary; and, though his long connexion with his own congregation, and his position as editor of a periodical which has undertaken the especial advocacy of the Alliance, prevent their entertaining the hope of prevailing on him to continue in his present position, they affectionately request him to accept the office of an honorary secretary to the British organization."

"That such portion of the report on the secretariat as has not been already decided upon by this conference, be referred to the executive council, to take such action thereon as it may deem expedient."

"That the executive council be empowered to appoint such honorary secretaries as they may deem desirable."

Mr. Bevan preached his farewell sermon to the church and congregation of which he has had the pastoral care for the last ten years, at Newington, Liverpool, on the 25th of July, and has since removed to the metropolis.

COLLECTANEA.

PRUSSIAN DISCUSSION OF PÆDOBAPTISM.

Speaking of Tholuck and his colleague Müller, *La Reformation au Dix-Neuvième Siècle* says, Thanks to these two men, a portion of the clergy of the province of Saxony, and a great number of students in theology at Halle, are well disposed towards Christian truth, and offer to the eye a resting-place, a sort of spiritual oasis, amidst the desperate barrenness of rationalism. These evangelical pastors generally meet twice a year, in fraternal conference, at Gnadau, a Moravian colony, situate on a line of railroad, a short distance from Magdeburg. Their last meeting was held on the 13th and 14th of April. They had decided to take as the subject of discussion the principal public acts of the pastorate; that is to say, the ordinance of baptism, the confirmation of catechumens, the administration of the Lord's supper, the celebration of marriage, &c. One of the members, pastor Brennecke, who appears to be rather of the old school of theology, *(a une orthodoxie un peu arriérée)* had been charged to present a series of theses on the first point. We quote some of them: "Infant baptism is clearly taught in St. Mark's Gospel (x. 16), where we are told that Jesus put his hands on little children, and blessed them. Private baptism, in case of necessity, has fallen into disuse only through indifference to divine grace and Christianity. Persons are wrong in neglecting it; however, a child dying without baptism, if it be not by any fault of the parents, is not lost. Private baptism would not be neglected as at present, if, in the instruction of catechumens, in sermons and in prayers, pastors were strongly to insist on the grace which is conferred by holy baptism on dying infants," &c. The remainder of the theses related to liturgical questions, and contained rules respecting the number of godfathers, as also some very singular precepts touching the baptism of natural children.

As is sufficiently indicated by the names of their leaders, Tholuck and Müller, the members of the Conference did not exclusively belong to that party of theologians who, erecting the fact of the reformation into a principle and system, remain tied to the letter, "in some sort inspired," of the symbols of that epoch, and do not move a hair's breadth from them, *ne latum quidem unguem a phrasibus discedere.* The theses of pastor Brennecke were warmly attacked. The chairman of the meeting suggested that the speakers should confine themselves to the practical part of the question, leaving the doctrinal points to be discussed when the Confession of Augsburg came up for examination, which was also to form part of the business of the Conference. He was not listened to, and they entered immediately on a thesis which declared pædobaptism to be "clearly" taught in the New Testament. Powerfully opposed, it found few, if any supporters, and it was generally agreed that infant baptism is contained in the bible in an inferential manner only. Infant baptism, said some members, developing this idea, must be retained, because the usage of the church is not opposed to scripture. The latter is silent on the subject, the church ought to speak and to do as she has done, "since, without pædobaptism, the church would be an impossibility." On this, an incidental discussion arose respecting the relation between ecclesiastical tradition and the teaching of the bible; it was resolved to make this one of the topics for investigation at the next meeting, and the assembly resumed the original question. If, agreeably with the protestant principle, said one, faith and grace come by the word, how are we to admit infant baptism, in which the word is addressed to a being who has not the faculties necessary to receive it? To this a member replied, that the word of God can be efficiently addressed even to inanimate beings, as is proved by the rock which, at the command of Moses, poured forth a refreshing stream. Here the doctrinal discussion ended.

PERSECUTION IN FRANCE.

I must conclude my letter by another statement, which affords one more proof of Romish intolerance. M. Thureau, an evangelist, had presided at some small meetings for edification at Grandcorent, on the frontiers of Switzerland. The priests at first opened a discussion with him on some points of controversy; but, having been covered with confusion in this conference, and not daring to meet him a second time on the field of argument, they invoked the support

of the magistracy. This is always the great resource of the popish clergy. The magistrates had the weakness to comply with these base suggestions. Not only M. Thureau, but even the lady who permitted him to hold these meetings in her house, was sentenced to two months' imprisonment and a fine of fifty francs! Their only crime was that of having read and expounded the bible before ten or twelve persons! The defendants immediately appealed to the Royal Court of Lyons. Let us hope that justice and right will triumph over these iniquitous persecutions.—*Evangelical Christendom.*

EXERTIONS OF THE JESUITS.

These reverend fathers have founded several institutions at Lyons; among others, a *Society for the Propagation of the Faith.* It collected last year the sum of 3,575,755f. The expenses were 3,882,273f. The Romish journals use very pompous language in speaking of these receipts. "More than three millions [of francs] collected in a single year!" they exclaim, "and the greater portion of this sum contributed by poor persons, who subscribe one *sou* a week each. Is it not an evident proof that there is strong faith, living piety, and immense charity in our church?" If these apologists of Rome would take the trouble to examine what is doing in the reformed communions, perhaps their pride would not be so excessive. The papists of all Europe have given three millions and a half of francs: be it so; but the English alone, for their home and foreign missionary, bible, and tract societies, five or six times that amount. Popery, therefore, has not such great reason to boast of its liberality.

A second observation which I must make on this Propaganda of Lyons, is, that its directors devote a large portion of their receipts to sending agents—not among the heathen—not among the French, who require their spiritual assistance, but into protestant countries. I find from the report of these reverend fathers, that nearly 200,000f. have been employed to propagate Romanism in England and Scotland. This is fair warning to all the protestant communions of your country. What is the character of the agents sent into Great Britain? What are their deeds? By what methods do they go about to seduce souls? I know not; for the Jesuits eminently possess the art of being discreet in their operations. But as you may be sure that these 200,000f. are not wasted, be on your guard against popish proselytism.—*Evangelical Christendom.*

ACTIVITY OF THE NATIONAL SOCIETY.

The Ecclesiastical Gazette states that "The committee of the National Society consider it highly important at the present juncture that the church should make great efforts to supply the country more adequately with duly qualified teachers. Accordingly, they have recently sent letters of inquiry to the diocesan boards, in order to learn what force the church possesses, or is likely soon to possess, in the department of training institutions. The subjoined interesting digest of the answers hitherto received from the boards has been made by G. F. Mathison, Esq., . . . It appears from this summary, that whilst thirteen training institutions* continue to be efficiently conducted, according to the wishes and the means of their respective bishops and supporters, three of those institutions are about to be enlarged (Exeter, Winchester, and Oxford), and five new ones (at Derby, Bristol, Carmarthen, Cambridge, and in Hertfordshire), on a sufficient scale will, if the public afford adequate support, be ere long added to our national and diocesan system.

"The committee of the National Society having considered the foregoing facts, and the importance of stimulating the establishment of church training institutions on an adequate scale, agreed to authorize endeavours to raise a fund for promoting the establishment and enlargement of diocesan training institutions throughout the country."

RAGGED SCHOOLS.

The following anecdote illustrates one of the leading principles upon which these schools are managed: "Whilst a visitor was at a school, a boy of about thirteen was seen to be extremely violent and refractory, a teacher endeavouring to lead him to the bottom of the class for inattention. He obstinately resisted, and stamped with rage. The master, observing the conflict, went to the boy, and patted him gently on the head and cheek, and begged him to be a good boy. In a minute, before the master had quitted him, it came again to his turn to be asked by the teacher one of the arithmetical questions of the lesson, when he cheerfully and promptly cried out '48,' the proper answer. The crimson flush of anger had left his face; his countenance was as bright and placid as if the last few moments had not witnessed the storm that had agitated his passions, and he became at once quiet and docile. The visitor asked the master about him; he replied, 'That boy is the most unmanageable one in the school; he is clever, but very passionate. He has kicked my legs (happily he has no shoes); he has pelted me with mud in the streets. I have dismissed him from

* Two at York; and one at each of the following places, viz., Chester, Warrington, Durham, Winton, Sarum, Chichester, Brighton, Reading, Oxford, Exeter, and Lichfield.

the school, but allowed him to come again on his earnest entreaty and promise of good conduct. If I had struck that lad when he was so irritated, or spoken harshly and angrily to him, his fury would have been quite ungovernable; but he can't stand a word of kindness.'"—*S. S. Union Magazine.*

TRANSLATIONS OF GESENIUS.

The North American Review for July, in a literary notice of the two translations of Gesenius' Hebrew Grammar, made by Professors Stuart and Conant, and the recent pamphlet published by the latter, exposing the errors and inaccuracies of Professor Stuart, after speaking of the labours of Professor Stuart in Hebrew philology, adds the following remarks relative to the "grammatical *melee*" which has arisen in consequence, between these two eminent Hebraists.

Mr. Conant having translated the eleventh edition of Gesenius, is evidently no legal bar to another gentleman's translating the fourteenth; but we should suppose a liberal literary courtesy would have left the task to Professor Conant, if he chose to assume it, especially as he had shown himself so competent to its performance. But for some reason or other, this course was not taken, nor do we feel called upon to pass any further judgment upon the proceeding. Since the publication of Mr. Stuart's translation, Mr. Conant has printed a pamphlet of fifty-three pages, in which he exposes Mr. Stuart's errors with a considerable degree of minuteness. The Andover professor can find no ground of complaint in this. The charges are clearly and strongly put, and supported by the incontrovertible evidence of the original mistranslated passages. We have examined them carefully, and must say that the errors of Mr. Stuart are such that honest criticism could not pass them by. They materially diminish the value of his work, and show indisputably that he ought to give it a careful and thorough revision; otherwise, the rival translation, which has the highest excellence of which such a work is susceptible, will altogether supersede it.

CORRESPONDENCE.

ON MINISTERIAL EDUCATION.

To the Editor of the Baptist Magazine.

My dear Sir,—As a member of the committee of the Theological Education Society, you are no doubt aware that my connexion with it as collecting agent is to cease with the present quarter, through my inability to procure upon its behalf what would justify my being further retained, even at my acknowledged moderate salary.

I am sorry for my own sake, as well as for the sake of the society, that the fact is so, for it would give me the most sincere pleasure to see such a society suitably supported, and the salary in my circumstances was also to myself an object of considerable importance; but nothing is clearer to my mind, than that our brethren in general are by no means properly sensible of the necessity that exists for creating funds for the efficient support of institutions for training our promising junior brethren for the Christian ministry.

I do not indeed believe that the advocates for an ignorant ministry are at all numerous. Even those that most loudly reprobate our colleges, would, I suspect, in very few instances, be willing to sit regularly under a ministry that was notoriously and outrageously ignorant; and our churches, though they may not have contributed sixpence in fifty years to all our colleges unitedly, when they are in want of a pastor, (whatever may be their means for supporting him) generally, if not always desire, very properly, to procure one that has the character of being well educated; and I am exceedingly mistaken if all that is wrong upon this subject might not without any great difficulty be speedily set right with all that are really worth conciliating towards it.

Those that shut their pockets against such institutions, under the plea of an objection to men-made ministers, that they may either hoard up their wealth, or spend it in worldly gratifications, have I suspect in general a punishment in their own temper, and their want of real spiritual consolations, that would readily proclaim to them their sin, if they were not under a spirit of delusion; but a little right consideration on the part of our ministers, and the thinking part of our churches, would I hope induce a conduct of which they would not fail in a little time to discover the manifest advantage.

What is wanting is for our educated ministers to reflect how it is that they have acquired their present standing; and for our uneducated ministers to reflect upon the difficulties they have had to encounter for want of a suitable training; and both should seriously consider the duty which this imposes upon them in reference to the rising ministry. Churches also that enjoy an educated ministry should have it urged upon them to consider seriously the source of their privilege, and our other churches should be taught how the want which they deplore may be supplied in their after necessity; and a very slight systematic general effort will soon be found to be all that is necessary to provide necessary funds, provided they are not to be

devoted to accumulating stones and mortar, to ape the state universities, with their accompanying ruinous costly establishments.

Many to whom I have applied for the Theological Education Society have assured me of their good will, but "the calls upon them are so multitudinous, that they cannot possibly do what they desire for the old institutions, therefore they cannot contribute to any new society." Of this I cannot complain, and most sincerely do I sympathize with our ministers and deacons particularly upon this subject, for, by my long connexion with the Irish Society, I well know the difficulty in which they are not unfrequently placed in proposing additional collections; but if our rising ministry is to be efficiently trained, this difficulty must in some way be surmounted; and though I have failed in my earnest and not inconsiderable effort, I shall rejoice if, as in the case of Ireland, another agent is speedily found who will at least make the want of my service a matter of no importance except to myself personally.

I am, my dear sir, Yours very sincerely,

STEPHEN DAVIS.

18, *Upper North Place, Gray's Inn Road.*

EDITORIAL POSTSCRIPT.

Our readers are aware that a remarkable old work exists in the Dutch language, entitled Van Bragh't's Bloody Theatre, or Mirror of Baptist Martyrs, and that a translation of this work has been contemplated by the Council of the Hanserd Knollys Society. At a meeting of the Council last week, it was determined to prepare an English version for immediate publication; and we have the pleasure to add that a specimen of it may be expected in our next number.

The health of Mr. Abbott, Mr. Knibb's successor at Falmouth, Jamaica, has been for some time failing, and he has felt apprehensive that a return to this country would become necessary. We regret to learn, by the last packet, that his illness had increased, in consequence of which he was about to embark for his native land.

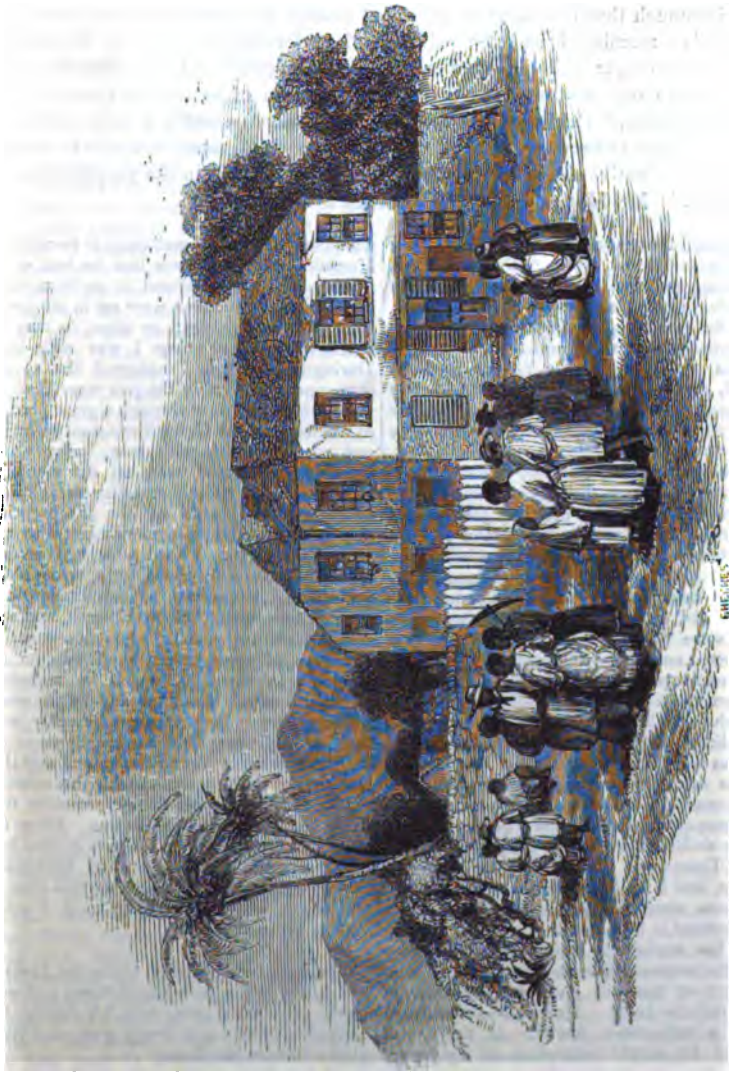
Dr. Cox and Mr. Hinton have returned in safety from the south of France. At Angouleme, Bordeaux, and Pau, they were received with cordiality by pious people, many of whom have recently been brought to entertain right views of the ordinance of baptism, and to desire to conform to the will of the Lord in respect to it. A Spaniard who was educated for the Romish priesthood was baptized by Mr. Hinton in the Charente, near Angouleme, and Dr. Cox baptized a minister in the Basses Pyrenees. A good work has recently been going forward in this district, to which, we doubt not, the visit of our brethren will give a new impulse.

The "Manual of the Baptist Denomination for the year 1847," issued by the committee of the Baptist Union, is published, though, by some accident, it did not reach us time enough to receive a full and deliberate notice. It contains lists of baptist churches in Great Britain, Ireland, and British North America, with such other statistical information as it is accustomed to furnish. One thing it is however important for its readers to remember; we wish to call their attention to it particularly, in order to guard them against mistaken conclusions. The "General View of the State of the Denomination," the "Tabular View," &c. are necessarily drawn, not from the returns of this year, but from the returns made in the spring and summer of 1846. They are consequently more than a year old. Any inferences derived from them respecting the present state of religion among us, or the progress that has been made of late, would be fallacious. They show, not what has been done the last twelve months, but what had been done in the year ending about midsummer 1846. The new association letters were not accessible when these tables and calculations were made: some of them are not accessible even now.

We have just received publications from the United States, giving an account of the annual meeting of the American Baptist Missionary Union. Our readers will be pleased to learn that it is said, "In reviewing the history of the past year, the executive committee have perceived so many marks of divine favour to the missions, and so numerous and gratifying instances of spiritual prosperity and enlargement, that they invite the attention of the board to a particular consideration of some of them, as an expression of their gratitude to God for his great mercies, and as an encouragement and incentive to a more vigorous prosecution of the missionary work. In almost every mission, we might say in every mission from which the annual returns have reached us, God has distinctly manifested his gracious presence, and in most of them his power to create anew and to save. In several portions of our missionary field, the months of harvest and the rejoicing reaper have continued through all the year. Verily 'the ploughman has overtaken the reaper, and the treader of grapes him that sowed seed.'"

A sentence in Mr. Fuller's excellent sermon in our July number will be materially improved by the correction of a small typographical error. In page 424, column 1, twenty-one lines from the bottom, the word "*must*" should have been "*most*." The sentence should stand thus:—"You would like to die the death of the righteous, but you do not desire to live his life, and you do not bear in mind that which daily observation teaches, that men most generally die as they have lived."

THE MISSIONARY HERALD.



HOUSE IN WHICH THE OPERATIONS OF THE BAPTIST MISSION AT FALMOUTH, JAMAICA, WERE COMMENCED.

ASIA.

CALCUTTA.

Our information from India, this month, is unusually scanty. Mr. Fink of Chittagong, who is sojourning at Serampore with the view to the improvement of his health, which has suffered periodically the last eleven years, has had a milder attack than usual, and says, "By the blessing of the Lord, I am at present pretty well, insomuch that I am able to go about among the heathen around, and last Lord's day morning I had the privilege of performing worship in the native chapel at Jannagur, and preached to a large congregation. I also preach every other Lord's day afternoon to a good congregation of natives in the college." Mr. Pearce says, "Pardon me for reminding you how earnestly I have entreated the Committee to send out without delay men to be devoted entirely to native work in the native language, missionaries to the heathen in the proper sense of the word." Mr. Morgan, of Howrah, writes as follows:—

Through the tender mercies of God, I am still permitted to work, although I am ploughing and sowing in hope, without much tangible success, yet there is cause for gratitude, for without cultivation there cannot be any rational hope of harvest.

This week the Jubilee School must be closed, through want of funds. Those that did support it are either dead, removed, or changed in their circumstances, that they cannot any longer help us. I tried others, and the answer was, that they could not do it consistently because they are churchmen and we are baptists: so it is better for the children to grow up ignorant churchmen than to have their minds cultivated by baptist missionaries.

Since the commencement of the year many persons belonging to our congregation have either died or removed. Among them there were some whom we hoped would be soon numbered among the followers of the Lamb. At present we have not a single candidate for baptism in either the English or the native church. In the latter there is much to comfort, though the poor people are much tried in various ways.

The native congregation on sabbath morning presents a cheering aspect, through the presence of the teacher and a goodly number of the children from one of the schools a mile off. These boys now come as a matter of course, and I really wonder that the parents let them come, for I repeatedly failed to set up a school in that place.

A few weeks ago I received a visit from my first convert, Hurrish Chunder. A brief account of him will give you some idea of our trials in India. Hurrish was a brahmin from a respectable family. At the age of sixteen he sought protection at my house, which was granted. A mob came to rescue him. Hurrish told his relatives that he had eaten Christian food, and refused to go home with them. After that men were set in all directions to take him, dead or alive, so that he could not go out unless I was with him. During the first year I supported him at my own expense. Within the two years that he was with me, he went through a great portion of Euclid, read the Greek Testament through, and could at last, with ease, bring up a hundred verses, and was, on the whole, a promising lad. At this point he was enticed away by the agents of the Propagation Society with a promise of admission to the Bishop's College. I then addressed several letters to the Bishop of Calcutta, through the press, and Hurrish was not admitted to the college, and came back to Howrah, and was received on trial. After some time a native Christian of some property offered him his daughter in marriage, which he accepted. When he called the other day he informed me that he was in government employ, at a salary of fifty rupees a month. He expressed his gratitude to me in strong terms, and said that though not now connected with the mission, yet he does not neglect the opportunities that he has of making Christ known. Since his marriage, proposals were made to receive him into the church of England by sprinkling. His answer was, "If you give me this church, and all the property belonging to it, I never will be baptized again."

The heat has been most trying for India—97° in the house, with closed doors and windows. Brother Lewis, with his family, has arrived. They are a lovely pair, and truly glad we are to see them.

BENARES.

In this important city, which contains above 200,000 inhabitants, among whom superstition has long exercised a peculiarly despotic authority, our brethren are labouring with great diligence. As they receive assistance from local contributions, they have published for circulation in the district a "Report of Schools and other Missionary Operations, carried on by the Agents of the Baptist Missionary Society at Benares, during 1846;" an abstract of which will be acceptable to many of our readers. After expressing their thankfulness to friends by whom they have been enabled not only to meet all the expenses connected with the educational and other schemes for usefulness commenced in previous years, but also somewhat to enlarge their sphere of labour, they say:—

Another ground of thankfulness to the Author of life is, that neither by death nor by sickness has any member of the mission families been removed from the station, or necessitated for any considerable period during the year to be absent from his post or alter his usual course of occupation. Only one change of consequence to be recorded has occurred with regard to the disposition of the forces, in the removal from Benares to Chunar of the Rev. Mr. Heinig and his family. This latter place has hitherto, that is during the last thirty years, been regarded as a sub-station to Benares, having never till now enjoyed the benefit of a missionary of our Society resident on the spot. Mr. Heinig, originally one of Mr. Start's missionaries, had, after labouring for several years at Patna, taken up his abode at Benares in the beginning of 1846, and entered with much zeal on the duties of his new station. But much as his active co-operation was there esteemed by his missionary colleagues, the strong claims of Chunar, backed as they were by a call from the lively little baptist church at that station to Mr. Heinig to become their pastor, induced them to join in a recommendation to the parent society to sanction his removal thither, which took place in the beginning of October last.

In noticing further particulars concerning the mission, we begin with labours among the *young*.

1.—*Bangálitolah School.*

In this school there are three departments, the English, the Bengali, and the Hindustani. About two-thirds of the scholars are Bengalis, and of these nearly three-fourths are brahmans. The attendance has fluctuated a good deal during the year, but latterly the average has been decidedly above what it was a twelvemonth ago, there being seldom under 100 actually present. This school has continued to be under the particular superintendence of Mr. Small, whose previous residence for four years in Bengal, having the charge of the Intally Institution at Calcutta, peculiarly qualified him for taking the oversight of such a seminary. His other engagements, however, did not permit him to be present above three or four days in the week. He had reason in general to be satisfied with the progress made.

2.—*Sudder Bazár Schools.*

These schools were commenced soon after Mr. Heinig's arrival in Benares, and during the eight or nine months of his stay were entirely under his superintendence. They consist of an English, an Urdu, a Persian, and a Hindi department. For these, as for the three departments at Bangálitolah, there are three teachers. The attendance on the whole has steadily continued to increase, the average at present being above 80.

3.—*Chauhattá School,*

being near Rájghát, where Mr. Smith resides, has been for the most part under his particular charge. The attendance has been pretty uniform throughout the year, but on the whole the average is higher than at its commencement, being from 35 to 40. This, as also the Sudder Bazár Schools, is used as a sort of preaching station whenever any considerable number of persons gather about the verandah to hear the children catechized and their lessons explained and impressed.

Mr. Smith's boarding school has gone on as in former years. On the sabbath forenoons Mr. Smith's son-in-law, a deacon of the church, has conducted a Sunday school, consisting of about a dozen young people connected with the church or congregation, Mr. Smith's boarders, &c.

Mrs. Small continued to take charge of her little English school down to the end of August last, when the misbehaviour of her female assistant (previously a member of the church), the diminution in the number of her pupils from the commencement of the hot weather, and the failure of her own health, induced her to give up entirely for the present this important means of usefulness. She purposes however, God willing, to open a native day school at Rájghát about the commencement of the coming year, for which

considerable extra funds will be required, and special contributions are respectfully solicited.

II.—Preaching to the Natives,

which is undoubtedly the grand object for which missionaries are sent forth and supported, has not been neglected in the midst of the various other engagements with which, as this report will show, the time and attention of the missionaries are occupied.

In this department Mr. Smith has continued to be the principal workman. Born in the country, intimately acquainted with the habits, feelings, and notions, as well as the language of the people, and having been for between thirty and forty years fulfilling the office of an evangelist, he feels both thoroughly at home and indefatigably interested in this important and blessed occupation.

Mr. Smith has furnished the following brief account of his engagements generally during the past year:—

"The Lord has preserved me up to the close of this year, and has enabled me to make known the unsearchable riches of Christ among thousands of the deluded heathen and Mohammedans. At the Allahabad fair, in January, I, in company with brother Mackintosh, and our late native preacher Bhagwán Dás, as well as several other missionaries of other societies, declared the message of God to crowds of people and distributed a large number of scriptures and tracts, in several languages. On my way thither and returning, I also visited a good many villages, preaching the gospel and giving copies of the word of God and tracts to those who were able to read them.

"My little chapel and the verandah continue to be filled every Lord's day, when about 150 natives, mostly Hindu beggars and devotees, are present, and appear to listen always very attentively.

"At present I preach at the Blind Asylum every Monday morning, where I have a very attentive audience of from forty to sixty infirm or destitute natives. On Tuesday morning I visit the Bangalitolah School. On Wednesday preach at a chapel in the city: on Thursday visit the Chauhattá Bazar School: Friday preach at another chapel (Britkal): Saturday visit the schools at Sudder Bazar, Secrole; and on the Lord's day preach, once or twice, in my little chapel at Rájghát."

Mr. Smith, in the evenings, usually walks along the banks of the river, and preaches or engages in religious conversation with the natives that constantly frequent that place of universal resort. And in the course of the day he often spends hours in conversation with natives of all grades and creeds, who are in the habit of visiting his well known domicile.

Mr. Small's time being chiefly occupied with the schools, the study of the languages, and English preaching, he has been unable during the year to engage to any great extent in proclaiming to the natives in their own tongues the wonderful grace of God. He has, however, about once a week at an average, taken part in the services at the different preaching places in the city, and every Monday morning during most part of the year, he was in the habit of giving a short address, from some portion of scripture, to a collection of mendicants, who then assembled at his bungalow, and received each a small portion of grain. The average attendance on these occasions was eighty, exclusive of the members of his own household. To these last Mr. Small has continued to read and expound the scriptures in order, they being all assembled daily for family worship. He has on several occasions also conducted native services at Mr. Smith's chapel on the Lord's day, and taken his turn at the monthly missionary (Hindustání) prayer-meeting.

Mr. Heinig, during his stay at Benares, was most regular in his attendance, almost daily, at one or other of the native chapels in the city. In this, his much-loved work, he was indefatigable, being gifted with strength of lungs and physical constitution in no common degree. Much of his time, too, was spent during the day in conversing with native inquirers; and twice a week at least he visited the Sudder Bazar Schools, for preaching as well as examining the scholars. In the evening he frequently visited the Sepoys' Hospital, whither Mr. Small also occasionally accompanied him or went alone.

Much of Mr. Heinig's time has been occupied in carrying on translations of one or two valuable works. We specify particularly Wenger's Scripture Doctrine of the Church, and Clark's Scripture Promises, both into Urdu, and part of the former also into Hindi.

III.—English Preaching.

The English services continued as last year to be held on sabbath and Thursday evenings at Mr. Small's bungalow, near Secrole, till on his removal thence to Rájghát about the end of the year, the Lord's day services connected with the church were all transferred to Mr. Smith's chapel there, and the Thursday evening meeting to the newly openeds chapel connected with the London Mission at Secrole, where Mr. Small will continue to officiate alternately with one or more of his brethren of the London Missionary Society. It may be mentioned here that this week-day service had for several years previous to Mr. Small's arrival in Benares been wont to be held at the London Mission House, and it was only from circumstances making it more convenient that during the last two years the meeting took place at Mr. Small's bungalow in the immediate neighbourhood. The attendance on the whole,

on these evenings, has been encouraging, there being generally from thirty to forty persons present. But the parties for whose benefit particularly it was originally instituted, viz., those connected with the army, formed generally but a very small proportion of the audience. This arose chiefly from the circumstance of by far the greater number of the soldiers in the station being papists, and also, it is to be feared, from the paucity, even among professing protestants, of persons well disposed. There were generally, however, two or three officers present, and occasionally some of the artillerymen, and it is hoped that the labours of the missionaries on these occasions have not proved in vain.

IV.—The Church

at Benares now consists of twenty members, of whom only five are pure natives, the remainder being European or East Indian. This is an increase on the whole, compared with the returns at the end of last year, of four. The church had the painful duty in the course of the year to excommunicate, at distinct periods and for different offences, first the native catechist, afterwards his wife, and lastly his step-daughter, who had acted for some time as assistant to Mrs. Small in her little female school. The catechist subsequently obtained employment in connexion with another mission at a station at some distance, and from all accounts appears to be giving satisfaction.

The members added to the church by baptism are a son-in-law of the Rev. Mr. Smith, and an East Indian gentleman who had long been an attendant at the Circular Road Church in Calcutta, but who has spent the last two years at Benares.

Connected with the church, besides the English and native services already referred to, there has been a prayer-meeting on Saturday evening (originally on Monday) either at Mr. Small's or Mr. Smith's abode. And on the first Monday of each month the members of the mission families and church have been in the habit of uniting with those of the London Society in their chapel at Secrole to implore the blessing of the God of missions on the labours of his servants. On this occasion the missionaries of the two societies take their turn in conducting the service and delivering a suitable address.

The following is a statement of the increase and decrease of the church at Benares during the year :—

Baptized 2. Restored 0. Received by dismission 7.

Died 1. Excluded 4. Dismissed 3.

Total number of members 20,—viz., native 5. European, &c., 15.

V.—Distribution of Tracts, &c.

The Baptist Missionary Society having, among other expedients to which they were forced to have recourse from their great deficiency of funds, sent out instructions in the beginning of the year, that in future all travelling expenses must be defrayed from the private finances of the missionaries or local contributions, Mr. Smith was obliged, from want of pecuniary means, to forego his usual missionary tour this year, and to be absent for the first time during the last thirty years from the annual mela at Dudderi, which occurs generally about the commencement of the cold season. On this account alone the distribution of tracts and portions of the scriptures has been much smaller than during the previous year, it being chiefly on these occasions that any considerable number of such portable, and often very successful little evangelists, are sent forth amongst the deluded natives, to accompany them, it may be, hundreds of miles, and enter and find a hearing in houses and hovels where foot of missionary never trod nor light of revelation ever shone.

It has already been stated, however, that Mr. Smith was enabled to vist the Allahabad mela, in January, and a number of others occurring in the course of the year in the immediate neighbourhood of Benares, at all of which, along with the other occasions in the course of his ordinary ministrations, he calculates (at a very moderate computation) that he has given away about 500 portions of scripture and 700 tracts of all descriptions. It is to be regretted that neither Mr. Smith nor Mr. Heinig kept an accurate account, during the past year, of scriptures, &c., given away, but the following statement may be received as a near approximation to the truth :—

Portions of scripture distributed by Mr. Small (vernacular)	500	
Ditto, by Mr. Heinig, ditto	300	
Ditto, by Mr. Smith and native catechists	600	
English scriptures ditto, by scripture-readers, &c.	200	
		1600
Tracts in vernacular languages, by Mr. Small, about	500	
Ditto, by Mr. Heinig	400	
Ditto, by Smith and native catechists	1000	
English ditto, by scripture-readers, &c.	2500	
		4400
Total tracts and scriptures		6000

VII.—Proposed New Mission Chapel.

It was intimated in our last report that a commodious chapel in connexion with the mission, and the property of the society, was felt to be a great desideratum. During the past year a subscription has been set a going to enable the missionaries to supply this deficiency, and through the liberality of friends, upwards of 1000 rupees have already been put in their hands for this object; but about twice as much again will be required. In the appeal put forth some time ago it was stated that 2000 rupees would be quite suffi-

cient, but the missionaries have since been disappointed with regard to a piece of ground for a site which was then expected to be available free of purchase. They find now that in all probability they will have to pay between 500 and 800 rupees for *ground alone* in the locality where it is desirable the chapel should be built.

The *baptist* is the oldest mission at Benares; but while the London and Church missions have just completed two large and expensive edifices for the worship of God—both of them at a considerable distance from the intended situation of the baptist chapel—the only place of meeting connected with our body hitherto set apart for the purpose has been a small room, the private property of Mr. Smith, contiguous to the compound of his dwelling-house. It is in this neighbourhood (viz., towards Rájghát) that it is proposed the new chapel should be erected, which, while far from any other place of Christian worship, would be exceedingly convenient for the numerous passengers by water who generally put to at, or anchor off, that ghát.

Special contributions towards this object are earnestly solicited, and it is hoped that the requisite sum may be obtained in the course of the present year.

VIII.—Funds.

Including an annual donation of £10 from a friend in England, upwards of 1400 rupees have been obtained by private contributions during the year. To this being added the balance in hand at the close of last account and the interest on unemployed funds, &c., the total amount to be accounted for appears to be rupees 1690 14 3.

The expenditure has been rupees 978 11 7, leaving a balance of 712 2 8 for the exigencies of the present year.

CEYLON.

Mr. Dawson, now of Matura, having been staying about a fortnight at Doudra Head, with his family, for the benefit of their health, writes thence, June 9th :—

On the setting in of the rains our house became so excessively damp that we all suffered from it, and consequently were glad to embrace the offer of the Wesleyan catechist to let us occupy his bungalow here for a few weeks. It is in a dry situation, and close to the sea, the breeze from which is very refreshing. Its short distance from Matura (three miles) has enabled me to attend to the usual services. We intend returning home in a few days, but shall have to look out for another house, as ours is at all times too damp to be healthy.

The plan which I enclose will show you the locality of all our village stations and schools, except the two at Tangalle, a distance of twenty miles.

In our chapel we have Singhalese services at 11 A.M. and 6 P.M. every Sunday, and one on Friday evening at 6. In the Jail a service at 8 o'clock on Sunday mornings. In the Wesleyan chapel a service in English at 3 P.M. every Sunday.

The Walgama School contains thirty boys, and is visited every Monday.

The Polhena School has just been discontinued for want of attendance, but is still visited every Tuesday.

Kamburugamua School consists of thirty-six boys, and is visited every Wednesday.

Kotawatta School, twenty-five boys, visited every Thursday.

Weeangoda, also visited every Thursday.

Gaudurawatta School, forty boys, visited every Friday.

At all these places congregations, collected by the schoolmasters, are preached to.

The St. Alban's School, and that on our own premises, examined occasionally. Tangalle, and its schools, are visited once a month.

The attendance of children in nearly all the schools is improving, and of adults, in most places, encouraging. The people, however, besides being professed Buddhists, are extremely addicted to gambling and demon worship.

AFRICA.

BIMBIA.

DEATH OF MR. FULLER.

Of the illness of this worthy man—a native of Jamaica, but in parentage and complexion an African, himself a fruit of missionary labour—our readers have

been already apprised. A letter from Mr. Merrick, dated April 23rd, gives the following additional information:—

Our dear brother Fuller is no more. He breathed his last this morning about twenty minutes after three, and was buried at five P.M. this afternoon. He had lately suffered from intermittent fever and pain in the back, but he was still able, when the fever was off, to attend to his ordinary duties. On Saturday, the tenth, he called at my house on business, when I informed him that he would have to conduct the English part of the service on Lord's day afternoon. He had several carpenters' tools in his hand, and was on his way to brother Newbegin's residence to obtain the use of a vice in making a mould of a part of our printing-press which is injured, and which we hoped to send to England by a vessel which was lying at Clarence.

I was not at home on sabbath afternoon to hear brother Fuller's address, but subsequently learnt that it was full of pious and heavenly sentiments. He expounded part of the first chapter of Peter's first epistle, and dwelt much on the fact of the people of God being strangers in this world. At the close of his discourse he addressed the young very affectionately, among whom was his son Samuel, who is yet unconverted, and urged them to fly without delay to Christ, their only refuge.

After breakfast on Monday the twelfth, brother Fuller sent his son Samuel to inform brother Newbegin that he was very poorly.

Having given in detail the particulars of Mr. Fuller's bodily state from Monday to Wednesday, Mr. Merrick adds,

During the day brother Newbegin communicated to brother Fuller and his family his fears that the dissolution of his earthly tabernacle was fast approaching. He received the information with great calmness, and without any manifestation of fear or surprise. About four o'clock, P.M., I called, and requested brother Fuller, while he retained the powers of his mind and of speech, to converse freely with me respecting his state of mind in the prospect of death, and also to communicate his desires and wishes respecting his beloved wife and children. In regard to his eternal state, he said that he felt perfectly secure. It was his practice in health as well as in sickness to examine his mind to discover his sins, to make confession of them, and apply for pardon through the atoning blood of Christ. This he had particularly done during the last two days, and hoped the blood of Christ had cleansed him from all pollutions. He was aware that the holy God could not behold iniquity with pleasure, that he had committed many sins of which he himself was ignorant, but even those he could depend on Christ to take away. He had no peculiar feelings of delight or pleasure in the prospect of death, but his mind was perfectly calm and easy, stayed on Christ his Saviour. He had no fears, no doubts, for he knew in whom he had believed. I inquired whether he felt any degree of disappointment in the prospect of being cut off in the midst of his labours, and in so unexpected a manner. None at all was his reply. "It is the Lord, let him do as seemeth him good." I inquired whether he did not desire to remain a little longer in the field of labour. He had no desires besides those of his heavenly Father; the will of God was his will. I asked whether he did not feel that the atoning sacrifice of Christ was sufficient to render him peaceful and happy in the prospect of entering an untried state. "Quite so," he replied. I spoke for a short time of the happiness of the saints in glory, and reminded him that he would probably in a few hours unite in the songs and joys of the heavenly world. I then prayed with him, and commended him and his family to the grace of God.

At half-past eight in the evening I called, according to engagement, to converse with brother Fuller about family matters. His wife, he said, had been making preparations for Jamaica previous to his illness, and would therefore return after his death. He had nothing to give her, but hoped Christian friends would sympathize with her, and assist her. With respect to his two sons, "What," said he, "can I say about them? I am about to fall in the battle-field, with the sword in my hand, but I have no desire that my sons should retreat. I rather wish them to take my sword when I am gone, and engage in the spiritual warfare; but," continued he, "they will require a guide; they are young, and will want some one to direct them." I told him that his eldest son had arrived at the years of manhood, and had, by the grace of God, been adopted into his family. He was in a great measure not only able to act for himself, but to guide his younger brother Samuel, who I hoped would receive impressions at the present time which would never be effaced from his mind. "I hope," he continued, "that I have all along been willing not only to labour in my Master's kingdom, but to die by the hands of violence if such had been his will." Before leaving I prayed with him, and promised to call again during the night.

On arriving at brother Newbegin's house, where I am at present stopping, while my house is being enlarged, I found him anxious

about brother Fuller. "His fears," he said, "were on the increase, and he intended to make a call at midnight." We did so, and found brother Fuller very low. Several of the brethren in the village watched with him during the night. Brother Newbegin has been incessant in his attention, night and day.

On Thursday, 15th, our brother continued to sink. In the evening, after public worship, I found him in a very drowsy and torpid state, yet sensible and happy. I read with him the 23rd Psalm, several sentences of which he repeated with me, particularly the fourth verse. "Yea, though I walk," &c. Brother Newbegin engaged in prayer, and affectionately commended his spirit to the divine Redeemer, and his family to the care and protection of their Father in heaven. We left, requesting to be sent for should brother Fuller become worse. About half-past ten Mr. White came to call us, and reported that brother Fuller was suffering great pain, and fast sinking. Brother Newbegin and I immediately went off, and found brother Fuller very low, panting for breath. He complained of great weakness and difficulty in breathing; that if it was the will of his Father to cut short the work, and take him at once, he would be happy, but he would gladly linger as long as his Father in heaven saw fit. Brother Newbegin and I sat by his bed-side watching him, and expecting every moment to see him breathe his last. About midnight he called his elder son, Joseph, and inquired whether he had not seen the example of industry he endeavoured to set before him. "See then to it, that you act in the same way. I told you, while building my house, that I was working for you and Sam., not for myself. My words, you perceive, are completely verified. Don't allow the little place I have endeavoured to get up to go to pieces through carelessness." I had read with him in the morning the second chapter of 2nd Kings, and in reference to its contents reminded him that Christ was able to open for him a far more pleasant passage over the Jordan of death than that opened by Elisha when he smote it with Elijah's mantle. He sweetly nodded assent. We watched with him all the night. Several of the brethren in the village slept at brother Fuller's house to-night. Brother Newbegin and I left about four in the morning.

The close of the scene is thus described by Mr. Fuller's son Joseph:—

On Tuesday, 20th, I thought his hour to depart was come. About midnight I heard him singing a verse of the 576th hymn of the New Selection. After he had finished I took the hymn-book, and read it for him. He then asked Samuel and myself to read the third and fifth chapters of the Romans; after which he said, "What a Jesus is this! Work, then, while it is day, for the night cometh when no man can see to work." A few minutes after he said to Samuel, "I am being wafted away very fast." His tongue then became heavy, and on Thursday, the 22nd, he was unable to take anything. In the evening he became speechless, and about three o'clock, Friday morning, I saw him turn on his knees. I immediately turned him on his back, and about thirteen minutes past three o'clock, Friday morning, his soul entered eternity. His funeral took place at four o'clock, and when taken from the house to the chapel it was so full that many of the people had to stop outside. Mr. Newbegin read on the occasion the 90th Psalm and the 12th chapter of the Hebrews, and gave a short address, after which Mr. Merrick addressed the Isubus, and Mr. Duckett prayed at the grave. On Sunday, the 25th, his death was improved in Isubu by Mr. Merrick. He read the 90th Psalm in Isubu, and preached from the 14th chapter of Revelations, 13th verse. In the school I endeavoured to impress the event on the minds of the children in Isubu. In the afternoon Mr. Clarke improved it in English from the 5th chapter of 2nd Corinthians, 5th verse, and Mr. Merrick gave an account of his sickness and death. Now, dear sir, seeing that it was the desire of my father on his dying bed, and I trust the will of God, that I should take up the sword of the Spirit and the shield of faith, to fight in the warfare of Christ, I hope that you will pray for me, that faith and perseverance may be granted me; also remember my young brother and the widow.

CAMEROONS.

Mr. Saker writes thus, May 11th:—

As a vessel sails hence to-morrow, I write a line to say I am well, and that, through mercy, I am enabled to keep on in the duties that seem the most urgent at the present. I am somewhat concerned now how I shall get the parts of the New Testament in the Dualla language printed. At present there is no prospect at Bimbia. There our brother Merrick will soon be as destitute of help as I have been from my first settlement here. He is so burdened with his own duties, that it will be impossible that he can help me for a period of time quite

indefinite. He has only two lads to help him in the printing department, and they are often obliged to be otherwise employed.

If the funds of the Society will at all permit, do not let this work fail for the want of adequate means. It is of vast importance that the scriptures now in progress of translation should be printed, together with all the elementary books, ere I am called away by death, and think, dear sir, how exposed our lives are in this land of death. Our time may be short, very short, but I feel an inexpressible desire to see this one work done ere I go hence.

We are now indeed a feeble band, and this day rendered still more weak, for by a note now before me I am informed our friends will sail to-day for the far distant islands of the west in the Dove. The same note tells me too, that Mr. Clarke was sickly on Saturday last. I cannot say who voyages in the Dove for certainty, but from previous information I think that it is thus: Mr. and Mrs. Clarke, Mr. and Mrs. Duckett, Mrs. Fuller, Mr. and Mrs. Phillip and son, and perhaps Messrs. White and Williams, jun. Mr. Fuller's two sons, I believe, still remain with Mr. Merrick.

I must entreat you, dear sir, to assist, and in all needful cases instruct my dear wife in all her engagements and connexion with the Society. In the matter of the afflicted child, and in the purchase of necessaries ere she returns, she will need instruction as well as assistance, so that every arrangement may be in accordance with the wishes and desires of the Committee. Let nought be done disagreeable to you through ignorance of your desires, and I am sure it will not from anything else.

FERNANDO PO.

Mr. Newbegin, who is supplying the church here during the absence of Dr. Prince, feels his widowhood severely, and is in very impaired health, though somewhat relieved. He says, May 18th,

My stay at Bimbia was necessarily protracted, as no conveyance offered to come here; and the people were for three Sundays left to themselves, but they conducted themselves orderly. During my absence they completed their new erection, and we engaged in divine service in it last sabbath. It is far more healthful and agreeable than underneath Mr. Sturgeon's house; far more pleasant to speak in. Mr. Becroft has given a written permission for its erection.

In conversation with that gentleman yesterday he informed me of having received a communication from the Spanish consul, Don Adolfo De Guillemard. He says the Spanish government are not going yet to colonize the island, but he himself will very soon be paying us a visit in a brig of war. Should he come, I think the residence of a missionary may possibly be allowed, but we cannot yet tell. It may be merely a visit pro forma, for if they have no measures to take after supplanting us, it would be worse than useless to interfere with the colony. At present there is but one resident missionary and a schoolmistress, and if they banish the medical aid from the island, which has hitherto been so beneficial to all parties, they will incur uncommon odium thereby; but I cannot but think and hope the day is distant before we shall be thus interfered with."

VOYAGE TO JAMAICA.

The Dove left Clarence on the 15th of May, and on the 5th of July cast anchor at Kingston. Letters have been received thence from Mr. Clarke and Captain Milbourn. The voyage had been pleasant, and salutary to the invalids. Mr. Clarke says, "Mrs. Clarke is poorly from an enlargement of the spleen, and is attended by Dr. M'Tayler. It is not of a very serious nature, and I hope the evil will soon be removed. We intend to go to Spanish Town next week. I have sent letters to all the brethren, written on the voyage, and hope to receive encouragement to visit all of them."

WEST INDIES.

JAMAICA.

CALABAR.

The following is the last Report of the Baptist Theological Institution at Calabar, under the care of Mr. Tinson.

It is with mingled feelings of gratitude and anxiety that the Committee present to the friends and supporters of this Institution their second report,—gratitude to the Most High for those tokens of divine favour he has manifested in sustaining the Institution thus far amidst many difficulties, and for the pleasing indications of success now afforded; while the Committee cannot repress their deep feeling of solicitude for its continued prosperity, on account of the important bearing it must have on the subsequent welfare of our churches in this island.

To obtain a succession of pastors from England is manifestly impossible; it is therefore obvious, that if the churches are to carry on to completion, and give permanency to the work already begun, a native ministry must be raised up. To effect this the Institution was established, and the funds adequate to its support were confidently anticipated from the churches here; and had their financial condition continued as prosperous as it was at the time this undertaking was commenced, there would have been no deficiency of means for carrying it on; but the present depressed state of the churches leaves the Committee no hope of continuing the seminary without foreign aid.

Feeling, therefore, the utter impossibility of obtaining sufficient funds in this island, the Committee submitted the matter to the missionaries at a general meeting held at Kettering in April last, when it was unanimously determined that a succinct account of the circumstances and prospects of the Institution, signed by the tutor and managing committee, should be printed and circulated among influential friends in England, earnestly requesting their assistance. That account has been sent, and it is with heart-felt pleasure we hear that some generous friends have kindly and promptly responded to the appeal.

As the statement of facts on which that appeal was made will show the present condition of the Institution, as well as the necessity for its continuance, and as this report may be seen by many who have not seen the circular, some parts of it may not be out of place here.

After stating the object of the Institution, viz., to give a plain substantial education to native young men of tried character, piety, and talent, to fit them for preaching the gospel with acceptance in the colony, in any of the neighbouring islands, or in Africa, the Committee state the unprecedented pecuniary embarrassments of the churches from severe droughts and other causes, by which means their resources for carrying on the Institution were cut off, and as a last resort they make the appeal, on the issue of which must depend the fate of the Institution.

"And on the success or failure of the Institution must mainly depend the continuance of our mission in this island—a mission which has been sustained for many years, at no small expense of life and money. Churches and schools cannot be continued without efficient teachers, and these cannot be obtained here until they are prepared. Composed entirely, as our churches are, of labouring people, and considering the condition from which they have so recently come, it is no reflection on them to say, that we have no educated men among our members.

"We readily admit that the churches of any country should look for a succession of ministers from among themselves; and from the changes that have taken place in our Jamaica mission, along with the altered condition of the people, no other choice is left for the churches here. To expect ministers from England, as our churches become destitute, would be utterly fallacious, when, with very few exceptions, they cannot support their present pastors. If, therefore, they are to be supplied with ministers from themselves, they must be educated in this country. Thus the necessity and importance of an institution for raising up intelligent native agency must be obvious, and can hardly fail to commend itself to the favourable consideration of Christian friends.

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The favourable reception this appeal has met with enables the Committee to continue its operations, but had not such timely aid been afforded, nothing remained but to abandon the undertaking; for though the report shows a balance in favour of the Institution,

in reality it was somewhat in debt, there being several accounts that could not be obtained at the time the books were audited, which, when added to the expenditure, would show a slight balance on the other side. Nor can the Committee omit to remark that the favourable appearance of their finances at the close of this session must be mainly attributed to some valuable donations brought from England by our brother Knibb, and from the special efforts of several churches on his return, which cannot be repeated this year owing to the great pecuniary embarrassments of almost every station.*

The difficulties alluded to in the beginning of this report have arisen not only from want of funds, but other causes, among which may be mentioned the illness of the tutor and the circumstances of several of the students. The men selected by their pastors at the commencement were men of tried character and unquestionable piety, and mainly on that account they were sent—without, perhaps, sufficient regard to their age, circumstances, or want of previous instruction—anxious to send only such as had by a course of consistency adorned their profession. Most of those who entered the Institution at first were married men, and the domestic circumstances of several proved a great hindrance to their studies, where they did not occasion a discontinuance. Still there has been nothing to alarm, nothing but what might have been expected from such a state of society as Jamaica presents, and in a new undertaking of this kind. Those who have continued have made creditable progress in their studies, as the examiners' report will show, and young men differently circumstanced, and possessing a greater amount of previous knowledge, are now seeking admittance. Of the number who have left, one went to America, and is since dead; two have returned to their business owing to insuperable impediments arising out of family connexions; one has discontinued, having no support for his wife and children—he was a promising student, and is now helping his former pastor; —another left from the conviction that he was not called to preach; he is a young man of decided piety, and is now keeping a school and rendering what assistance he can at one of the mission stations.

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"We, the undersigned, having been requested to attend the examination of the students in the Theological Institution at Calabar, witnessed with lively interest the very creditable progress made in various departments of study in which they have been engaged during the year, exhibiting as it did the most diligent application on the part of the students, as well as the most incessant and laborious efforts on that of the esteemed tutor. Bearing in mind the former circumstances of those who have entered the Institution, we were both surprised and delighted with the amount of knowledge they possessed on different subjects, comprising theology, sacred and profane history, geography, grammar, and English composition, with some branches of natural philosophy. Nor would we omit to notice the pleasure we derived from listening to an essay, read by one of the senior students, on the nature of saving faith, which evinced a scriptural acquaintance with the subject, and was characterized by correctness of thought and propriety of expression. In conclusion, we cannot but express our deep regret, that an institution so important, and bearing so immediately on the future welfare of the churches, should be crippled in its operations, and its very continuance jeopardized, through the inadequacy of its funds. That, economical as we consider the scale of expenditure to be, yet from the greatly diminished resources of this island, we see not the slightest prospect of sufficient means for carrying on this seminary without foreign aid; and we do most earnestly hope that the appeals now made to secure its support and extend its efficiency will meet with an immediate and liberal response from the Christian public, both in this island and in England, and that the divine blessing may rest abundantly on all its interests.

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is making among us, we cannot close this report without recording our deep sorrow at the removal of two of our beloved and experienced brethren, Knibb and Burchell, who were among the originators of the Institution, and continued its warmest promoters till death.

TABULAR VIEW OF THE CHURCHES IN CONNEXION WITH THE "JAMAICA BAPTIST WESTERN UNION," FOR THE YEAR 1846.

CHURCHES.	PARISHES.	MINISTERS.	Station formed.	Church formed.	Baptized.	Received.	Restored.	Died.	Dismissed.	Excluded.	Withdrawn.	Increase.	Decrease.	No. of Members	No. of Inquirers	Sub-Stations
Port Maria	St. Mary's	D. Day	1826	1826	53	6	7	21	...	25	...	20	...	672	77	
Oracabessa			1827	1829	...	3	...	4	1	14	...	...	16	406	140	
Mount Angus		W. Teale	1828	1842	50	7	4	7	7	20	9	18	...	395	79	
Annotta Bay	Metcalfe		1824	1824	28	10	5	9	...	19	4	11	...	1,127	104	
Buff Bay	St. George's		1824	1834	...	7	...	2	10	...	...	...	1	177	10	
Jericho	St. Thomas in the Vale	E. Hewett	1824	1834	34	...	84	15	1	96	...	6	...	1,000	213	
Smyrna	St. Ann's		1834	1835	No returns											
Spanish Town	St. Catherine	J. M. Phillippe	1819	1820												
Sligo Ville			1834													
Passage Fort			1821													
Springfield	St. John's		1834	1835	15	6	39	5	1	4	1	49	...	344	63	1
Stacy Ville	Clarendon	T. Gould	1835	1838	...	10	9	9	4	19	2	...	15	275	110	
Coultart Grove	St. Ann's		1835	1835	...	5	4	2	...	5	...	2	...	286	60	
St. Ann's Bay		B. Millard	1829	1830	...	6	2	5	1	34	2	...	37	916	261	1
Ocho Rios			1829	1830	...	2	12	12	6	18	...	...	21	472	265	
Brown's Town		J. Clark	1830	1831	22	3	12	12	2	35	...	...	12	1,078	60	
Salem			1843	.....	10	4	2	2	6	11	...	...	3	280	30	
Sturge Town		S. Hodges	1839	1845	10	4	7	2	...	19	...	...	...	370	42	
Bethany		Vacant	1836	1839	...	...	2	13	2	7	5	...	25	539		
Clarksonville			1839	1840	...	...	6	5	...	4	...	...	3	250		
Dry Harbour			.....	.....	No returns											
Stewart Town	Trelawney	B. B. Dexter	1829	1839	...	6	12	13	1	20	...	...	6	776	50	2
New Birmingham			1838	1838	24	6	8	2	...	8	...	28	...	253	70	1
Rio Bueno		J. Tinson	1829	1829	23	2	6	7	13	10	...	1	...	360		
Falmouth		T. F. Abbott and R. Gay	1827	1827	...	1	28	45	2	39	...	...	57	885	62	
Refuge			1831	1837	...	...	12	2	...	12	...	...	2	565	35	
Kettering			1842	1845	...	...	4	...	...	4	...	...	...	120	15	
Waldensia		J. E. Henderson	1836	1837	23	8	14	18	6	22	1	...	2	722		
Unity			1842	1842	...	...	...	...	...	...	...	...	...	336		
Hastings		T. B. Pickton	1841	1843	7	2	1	4	...	6	13	...	13	205	25	
Bethtephil	St. James		1835	1835	9	2	10	11	5	22	23	...	39	568	45	
Salter's Hill		W. Dendy	1824	1825	19	2	31	31	1	57	28	...	64	1,383	211	3
Montego Bay		P. H. Cornford	1824	1824	18	12	43	...	11	91	67	...	104	984		
Bass Grove			.....	.....	...	...	...	...	...	...	...	...	...	54		
Mount Carey			1835	1842	22	4	8	10	1	12	...	11	...	668	224	
Shortwood	Westmoreland		1830	1842	...	3	9	4	4	8	...	...	4	458	73	
Bethel Town	Westmoreland		1835	1842	25	...	17	4	1	9	...	29	...	437	111	
Savanna-la-Mar		J. Hutchins	1828	1829	...	...	7	27	...	6	...	...	26	734	267	*
Fuller's Field			1827	1828	...	...	...	5	...	...	...	...	5	209	66	
Lucea	Hanover	J. May	1830	1830	36	3	44	12	...	20	...	51	...	732	22	
Green Island			1831	1835	...	...	18	4	...	6	...	6	...	206	12	
Gurney's Mount		C. Armstrong	1829	1829	...	6	23	23	2	23	2	...	21	727	75	
Fletcher's Grove			1835	1842	...	1	2	2	...	2	2	...	3	180	40	
Bethsalem	St. Elizabeth	G. R. Henderson	1837	1840	...	...	7	1	1	6	4	...	5	180	21	
New Providence			1840	1841	8	1	10	6	...	4	3	6	...	126	20	1
					436	132	519	386	69	719	176	238	484	20,994	2,985	11

* St. James's.

SCHOOLS IN CONNEXION WITH THE BAPTIST WESTERN UNION.

RETURNS FOR 1846.

Schools where situated.	No. of Teachers.	No. of Children.	Superintendents.	Inspectors.
Port Maria, St. Mary	12	80	Edward Williams	David Day
Oracabessa	6	56	Nathaniel Wilson	.....
Mount Angus	11	200	Mrs. Teale	W. Teale
Jericho, St. Thos. in the Vale	32	530	William Edwards	(Vacant)
Guy's Hill	...	80	... ...	J. Hume
Ocho Rios, St. Ann	20	290	... ...	B. Millard
St. Ann's Bay	34	454	Mr. James Gibson	.....
Coultart Grove	...	50	... ...	T. Gould
Stacey ville, Clarendon	9	160	William Todd	.....
Sturge Town, St. Ann's	34	336	J. P. Mills	S. Hodges
Salem	11	250	Thomas E. Tharpe	.....
Brown's Town	80	600	Benjamin G. Smith	John Clark
Bethany	20	350	Mrs. Dutton	.....
Clarksonville	9	115	... ...	.....
Emmaus	6	87	Edward Clark	B. B. Dexter
Providence	5	94	Charles M'Donald	.....
Stewart Town, Trelawney	8	145	Mr. Millmer	.....
" Infants	5	58	Mrs. Dexter	.....
New Birmingham	7	130	Isaac Walcott & Mrs. Bennett	.....
Olney	3	45	Thomas Ferguson	.....
Rio Bueno	10	150	... ...	Joshua Tinson
Falmouth	36	254	Mr. Thomas Knibb	T. F. Abbott
Refuge	29	250	Mr. Munro	.....
Kettering	22	250	Miss Knibb	.....
Waldensia, Juvenile, Trelawney	25	405	Charles Sibley	J. E. Henderson
Do., Adults	12	200	... ...	.....
Unity	14	175	... ...	.....
Hastings	8	92	Robert Snowball	T. B. Pickton
Bethtephil, St. James	14	137	Mrs. Pickton	.....
Salter's Hill, Juvenile	18	146	W. Claydon & G. B. Gordon	Walter Dendy
Do., Adult	9	67	Henry Hunter	.....
Maldon, Juvenile	9	142	John Armstrong	.....
Do., Adult	8	92	James Lovemore	.....
Montego Bay	7	202	J. L. Lewin	P. H. Cornford
Mount Carey	23	496	Miss Burchell	Edward Hewett
Shortwood	14	293	Mrs. Whitfield	.....
Bethel Town, Westmoreland	17	289	Miss Reid & Richard Coball	.....
Savanna-la-Mar	...	84	Mr. & Mrs. Valentine	John Hutchins
Sutcliff	...	68	Mrs. Hutchins & A. Atkinson	.....
Fuller's Field	...	76	Miss Hutchins	.....
Gurney's Mount, Hanover	9	192	... ...	Chas. Armstrong
Fletcher's Grove	4	63	... ...	.....
Lucea	6	105	Mrs. May	John May
Green Island	6	58	... ...	.....
Trehill	5	75	... ...	.....
Total	637	8466		

THE MISSION TO MADRAS.

Mr. and Mrs. Page, who sailed for Madras on the 30th of June, were on the 12th within sight of Madeira. They were in excellent spirits, not having suffered much from sea-sickness, and the captain and his wife being very kind. There were about three hundred persons on board, of whom one hundred were Irish soldiers. In a letter to his brother, Mr. Page says :—

The captain is thoroughly favourable to missionary efforts, and pleased with any effort to do good to his men. Yesterday I preached on deck. We had an awning spread over our heads, and the passengers were seated on chairs, and sat in a circle around me, as on a platform, and the soldiers and sailors were below on the lower deck. Altogether there was a good congregation, and I hope and pray that I shall not pass the time of the voyage without doing some good to my fellow creatures. I have been amongst the soldiers two or three times to distribute tracts, which are most thankfully received. Yesterday afternoon I went to the forecastle, and had a group round me, to whom I read and tried to explain a chapter. I cannot tell you the real delight I experience in this work. I go and sit down on a beam, or anything I find, and the poor fellows come and sit on the floor round me to listen to the bible, and these are Roman catholics. Oh, pray for me, that I may say just such things as will reach their hearts and consciences, and that God's Spirit would bless his word to their conversion.

FOREIGN LETTERS RECEIVED.

Africa	Bimbia	Fuller, J. J.	April 29.
		Merrick, J.	April 20 & 23.
	Cameroons	Saker, A.	May 11.
	Clarence	Clarke, J.	March 22, April 8, 13, and 20, May 12.
		Milbourn, T.	May 14.
		Newbegin, W.	May 18.
		Prince, G. K.	March 26.
America	Halifax	M'Learn, R.	June 26.
	Montreal	Cramp, J. M.	July 13.
		Hearle, J.	June 28.
Asia	Benares	Small, G.	May 27.
	Calcutta	Lewis, C. B.	May 8.
		Thomas, J.	May 8, June 2 & 3.
	Colombo	Davies, J.	March 15, May 10, June 10.
	Howrah	Morgan, T.	June 1.
	Intally	Pearce, G.	June 2 & 3.
	Matura	Dawson, C. C.	June 9.
	Patna	Beddy, H.	May 5.
	Serampore	Fink, J. C.	June 1.
Bahamas	Grand Cay	Rycroft, W. K.	June 23.
	Nassau	Capern, H.	June 2, July 12.
Brittany	Brest	Le Fourdrey, A.	July 11, Aug. 3.
	Morlaix	Jenkins, J.	July 12 & 24.
		Jenkins, J., and Jones, J.	June 29.
		Jones, J.	July 15.
Haiti	Jacmel	Francies, A.	July 10.
		Webley, W. H.	June 21, July 7.
Honduras	Belize	Buttfield, J. P.	May 18.
		Kingdon, J.	May 20, June 21.
Jamaica	At Sea	Clarke, J., and Duckett, A.	June 9 & 11.
	Brown's Town	Clark, J.	July 5.
	Calabar	Tinson, J.	June 21.
	Falmouth	Abbott, T. F.	June 4.
	Gurney's Mount	Armstrong, C.	June 11.

KINGSTON	Clarke, J.	July 9.
	Milbourn, T.	July 7.
	Oughton, S.	June 7, July 9.
	Stewart, M.	July 8.
MONTEGO BAY	Cornford, P. H.	July 6.
	Do., & Lewin, J. L.	June 19.
MOUNT ANGUS	Teale, W.	June 4.
MOUNT HERMON	Hume, J.	June 3, July 6.
PORT MARIA	Day, D.	June 2.
REFUGE	Gay, R.	June 2.
SALTER'S HILL	Dendy, W.	July 5.
WALDENSIA	Henderson, J. E.	May 29.]
TRINIDAD, PORT OF SPAIN	Law, J.	June 5.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

The Religious Tract Society, for a parcel of tracts, for *Haiti;*

Young friends at Islington Green Chapel, by Mrs. Barnett, for a case of clothing, for *Western Africa;*

Miss Fisher, for a box of fancy articles and books, for *Rev. P. H. Cornford, Montego Bay;*

C. Cropper, for a parcel of magazines, for *Jamaica;*

The Baptist Tract Society, for a parcel of tracts, &c., for *Rev. J. Davies, Ceylon;*

Mr. Syckelmoore, for a parcel of magazines;

Mrs. Bartram, Northampton, for a box of useful and fancy articles, for *Mrs. Capern, Nassau;*

Messrs. Doulton and Watts, for a quantity of earthenware and glass, for *Haiti;*

Mrs. Cozens, for a parcel of Baptist Magazines;

Miss Robson, for a parcel of the same;

Messrs. Deane, for a parcel of thimbles, knives, hatchets, &c., for *Haiti;*

Mr. J. F. Winks, for 50 Baptist Reporters, 100 tracts, and 500 handbills, for *Dr. Prince;*

Mr. Owen, Liverpool, for the regular supply of "Patriot" and other papers, for *Africa;*

Friend, by Mrs. Davies, Stepney, for two packages of useful articles for household use in *Africa;*

Mrs. Seccombe, Bristol, for a box of useful articles, for *Miss Harris, Haiti.*

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of July, 1847.

Annual Subscriptions.

	£	s.	d.
Saunders, S., Esq.	2	2	0
Smith, Miss R.	1	1	0
Wyatt, Mr. Jos.	0	10	6

Donations.

	£	s.	d.
Educational Committee of Society of Friends, for *Trinidad Schools*	50	0	0
Nash, Mrs. W. W.	10	0	0
Newton, Mrs.	0	12	0
Wilson, Mrs. Broadley, for *Haiti Schools*	20	0	0

Legacy.

	£	s.	d.
Edwards, Mrs. Mary, late of Calcutta	37	9	5

LONDON AUXILIARIES.

	£	s.	d.
Sunday School in south of London, box	0	7	1
Greenwich, Lewisham Road—			
Collection	3	12	0
Contributions	2	8	4

BERKSHIRE.

	£	s.	d.
Speen—			
Collection	3	3	4

BUCKINGHAMSHIRE.

	£	s.	d.
Amersham—			
West, Mr., and family	6	2	0
Gold Hill—			
Collection	1	8	0
Contributions	0	5	0
Do., for *Debt*	0	5	6
Do., for *Dove*	0	9	2

CAMBRIDGESHIRE.

	£	s.	d.
Chesterton—			
Contributions	0	4	7
Do., Sunday School	1	10	11

N.-E. CAMBRIDGESHIRE AND W. SUFFOLK AUXILIARY—

	£	s.	d.
Barton Mills—			
Collections	13	17	2
Contributions	9	8	0
Isleham—			
Collections	6	18	10
Contributions	0	13	6
Soham—			
Collections	3	8	2
Contributions	2	2	10

DEVONSHIRE.

	£	s.	d.
Bradninch—			
Contributions	3	19	0

ESSEX.

	£	s.	d.
Colchester	14	5	4
Loughton, half-year	5	1	5
Mersea	1	10	2

	£	s.	d.
Gloucestershire.			
A Gloucestershire Teetotaler	4	0	0
Herefordshire.			
Fownhope—			
Collection	1	9	6
Hereford—			
Collections, &c.	6	0	0
Ledbury—			
Collection	3	6	1
Withington—			
Collection, &c.	2	10	0
Kent.			
Dover—			
Contributions, by Mrs. Chandler	2	16	0
Lancashire.			
Accrington—			
Contributions, for *Debt*	5	0	0
Liverpool, by Mr. J. J. Godfrey, on account	200	0	0
Evangelical Continental Society, by Mr. Johnson, for *Morlaix*	30	0	0
Pembroke Chapel Sunday School, half year, for *Patna Orphan Refuge*	4	0	0
Northamptonshire.			
Ellsworth—			
Contributions	0	12	0
Bugbrook	15	17	5
Hanslope	4	6	0
Harlestone	0	16	0
Harpole	8	1	3
Kingsthorpe	2	17	0
Kislingbury	6	10	0
Milton	16	3	11
Moulton—			
Collection	3	12	6
Contributions	3	10	0
Northampton, College Street, on account	60	0	0
Pattishall	3	0	0
Ravensthorpe—			
Collection	1	5	10
Contributions	1	10	0
Roade	7	10	0
Sulgrave	2	4	0
Weston by Weedon	8	0	7
Oxfordshire.			
Burford—			
Contributions, by Miss Wall	2	0	0
Do., for *Debt*	0	14	0
Somersetshire.			
Bridgwater—			
Collection	1	16	9
Contributions	2	16	6
Do., Juvenile	4	2	7
Highbridge—			
Collection, &c., 1846	2	7	0
Do. 1847	4	14	6
Kilmington—			
Collection	1	1	6
Minehead—			
Collection, &c.	2	0	4
Paulton—			
Collections	8	3	10
Contributions	12	0	7
Do., for *Dove*	0	19	0
Do., Sunday School, for *do.*	0	15	2
Rockwell Green—			
Sunday School	1	0	0
Watchet—			
Collection	1	14	6
Contributions	2	2	6
Williton—			
Collection	3	2	0
Staffordshire.			
Coseley, Providence Chapel—			
Collections	6	19	10
Contributions	1	0	0
Do., Sunday School	4	2	2
Suffolk.			
Bungay—			
Farrow, Mr.	1	0	0
Debenham—			
Peck, Mr.	1	1	0
Ipswich—			
Goodchild, Mr.	1	0	0
Sudbury—			
By Rev. W. Wallis	1	0	0
Warwickshire.			
Birmingham, by Mr. J. H. Hopkins, on account	136	0	0
Birmingham and West Bromwich Negros' Friend Society, for *Jamaica Schools*	10	0	0
Coventry—			
Collections	17	12	8
Contributions	25	18	0
Do., Juvenile	37	2	5
Wiltshire.			
Bradford—			
Collection	2	3	6
Contributions	15	17	4
Do., Sunday School	0	8	7
Bradly—			
Collection	3	0	0
Corsham—			
Collection	2	15	2
Contributions	9	4	10
Melksham—			
Juvenile Association	2	14	0
Trowbridge, Back Street—			
Collections	9	13	10
Contributions	82	6	4
Westbury—			
Collection, Cook Stile	3	5	2
Contribution	1	0	0
Yorkshire.			
Bradford—			
Contributions, by Miss Acworth, for *Ceylon Female School*	9	10	0
NORTH WALES.			
Anglesea.			
Llangefni—			
Collection, &c.	3	1	6
SOUTH WALES.			
Brecknockshire.			
Hay—			
Collection	1	10	0
Carmarthenshire.			
Cwmdu—			
Contributions, for *Debt*	2	2	0
SCOTLAND.			
Elgin—			
Missionary Society	4	17	6
FOREIGN.			
Patna—			
Juvenile Association	3	15	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, London: in Edinburgh, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by Robert Kettle, Esq.; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

BREAD OF LIFE.

To procure "the meat which perisheth," man must labour and toil. The fallow ground must be broken up; briars, thorns, and weeds rooted out; good seed cast in, and then the providential blessings of dews, rain, and sunshine, are necessary to develop the life of the future plant, and to ripen the fruit.

These facts are frequently used in scripture to illustrate the great work of preaching the gospel. Men's hearts and minds are likened to the soil, evangelic teaching to the process of culture, eternal, saving truth to seed, the Holy Spirit's influence to dews and rain, and conversion to God and a holy life to the ripened fruit.

The analogies are both obvious and striking. In the former case we cannot have the result without the previous process. Neither can we in the latter. We must have people to preach to, men of God fitted to the work, uncorrupted truth to declare, and the divine blessing to give success.

Alas, how much ground in Ireland has never been broken up at all! It is almost a desert. Its moral aspect is far worse than its physical. There are but few spots of moral cultivation and verdure on which the eye of Christian benevolence can repose. The popular mind of Ireland is like ground full of weeds, and briars, and thorns, in which little but what is pestilential can grow. The wonder is that all virtue has not been destroyed, and it speaks much for the people that they exhibit so much, considering their ignorance of divine truth, and the disastrous influences which have pressed upon them, from all sides, during many centuries.

Our society has done something in this field. Its numerous schools, its pious and intelligent readers, and its faithful band of devoted missionaries, have reclaimed here and there a portion of the wide waste. Oh that our means were adequate to our wishes and the present opportunities of doing good.

The Committee have, notwithstanding their yet narrow resources, taken a bold step. But boldness is often prudence, and a sacred daring the highest wisdom. Reader! ponder what follows. It is a resolution adopted at the last meeting of the committee, and not without deep and earnest consideration. May it soon appear to be a step which God approves.

> "That this Committee, cheered by communications from the agents, in different parts of Ireland, which indicate that there is, at the present time, an unusual readiness to hear the gospel, think it desirable that a few ministers should be requested to visit that island for four, five, or six weeks, according to their convenience, with a view *especially to out-door preaching*, and that the Secretary endeavour to make arrangements that two should go to the south, two to the middle and west, and two to the north."

What! exclaims one, perhaps many may, when your funds do not adequately sustain your present plans, plunge into fresh engagements! Yes, but remember this is not a *permament* one. It is an experiment, and justified by the present state of public feeling in Ireland.

But how is the expense to be met? We hope it will be no charge on the general fund. If four friends will each send £25, five £10, and ten £5, the thing is done, as far as expense is concerned. We fully anticipate special contributions towards this object. Be they small or large, they will be devoted to it, and remember that object is to give to the perishing the bread of life.

Mr. Hamilton has been greatly encouraged during recent labours. His inquirers' classes have produced fruit. Extracts from his letters of July and August may well be entitled,

MORE GOOD NEWS.

Eight of our inquirers have applied for baptism, and I think as many more will do the same very soon. I have no doubt now

that the hand of the Lord is in this movement.

In addition to their deep poverty, these poor persons are suffering much. They are stoned, mocked, hissed at, and dirt of the most offensive kind is thrown upon them in the street. Persecution has increased much this week in consequence of my having baptized three converts from popery last Monday evening. I expect to baptize several more next Monday, so that we look forward to bitter opposition. I trust the Lord will support these people in the time of trial.

If encouraging tidings come from the far west, other parts are not silent. Abbeyliex speaks again. Listen, reader, and mingle your gratitude with your devoted missionary, Mr. BERRY, to the Giver of all good.

ANOTHER INGATHERING.

Yesterday, July 18th, I had an open-air service, and baptized Mrs. H. As is usual on these occasions I was surrounded by a large concourse of protestants and Romanists. If possible, their decorum and deep attention were greater than ever. I saw several respectable and intelligent Romanists present for *the third time*. I am sure a better motive than mere curiosity brought them.

At the close of the service I announced that on the first Lord's day in the following month I should have a similar service. The notice was received with evident delight. Wishing to preach the gospel to my fellow countrymen who will throng to these services, arrange for them as often as possible.

Such cheering tokens for good are not confined to these spots. "The north gives up," and Mr. MULHERN gladly and gratefully speaks of success, while describing the labours of himself and his assistant. It will be seen that persons are not received without satisfactory evidence of genuine piety.

A SMALL BUT FRUITFUL FIELD.

The indications of usefulness at all our stations are encouraging. An increasing desire to hear the gospel is evident. I baptized two at Conlig recently, and they have since been added to the church. One had applied two years ago, but we considered the party had not sufficiently clear views of the doctrines of the gospel. Though living five miles off, this friend continued to attend, and has now been added to us with confidence.

Our congregation, instead of declining from the prevalence of disease and mortality, has rather increased. One of our members was removed last week to that land where the inhabitants never say they are sick.

The desire to hear the scriptures and to listen to instruction of which we have given the most ample evidence for some time does not diminish. JOHN MONAGHAN's last report contains another illustration of this.

ANXIOUS INQUIRY ABOUT THE TRUTH.

The Romanists manifest at present, the greatest desire to hear the scriptures read and explained. There is hardly a day passes that some do not apply to me for a bible, a testament, or some tracts.

They are also becoming constant attendants at our meetings, and some are beginning to apply for baptism and church fellowship with us. This we think it right to postpone for the present, that we may have good proof of a real change. As they are becoming more enlightened, so they begin to feel the yoke of bondage under which they have been so long.

The following facts reported in ENEAS Mc DONNEL's report for July will be read with interest. That light is breaking in on the minds of those who have long sat in darkness cannot be doubted. It is also interesting to observe the struggle which takes place between the attachment to superstitions long cherished, and the impression which truth makes on the minds of those who begin to see it. An instance of this appears in the following

INTERESTING CONVERSATION.

Since my last I visited many families of Romanists; among them M. M.'s. He was sick. Two of his daughters and three women, neighbours, were in the house. One of the women was a Carmelite, and said to me, she was very glad that I came in time to join them in prayer, for that she was just going to say the rosary, and, said she, "You may do worse than join us." I said I had no objection to do so if I was allowed to offer the first prayer. To my surprise she consented; and after I had prayed, strange to tell, the rosary was forgotten.

SINGULAR MIXTURE OF TRUTH AND ERROR.

The Carmelite said to me that she was well pleased with the prayer, and that she believed in the Lord Jesus with all her heart, and that nothing vexed her more than that any one should think that she trusted in any other than Christ as a Saviour; "but," said she, "you omitted the blessed virgin in your prayer. I would love the preachers well, but for that one thing, their disrespect to the queen of heaven." I then quoted many passages of scripture which declare Jesus Christ to be the *only* Saviour. But she contended that the virgin had the greatest influence over her Son, who granted all that she required of him.

THE RESULT.

In a few days the poor old man died. I trust he was sincerein the profession he made of firm belief in Christ; for he made no inquiry after the priest from that time until he died.

What follows is from the same party, and shows what difficulties our brethren have to contend with as well as the force of the opposition aroused. Some means must be thought of to prevent a repetition of such

VIOLENT PROCEEDINGS.

I write to inform you that the priest spake in harsh language from the altar against those persons who were sending their children to the school. When he found that his threats had not the desired effect, he adopted another plan to knock the schools upside down. On Thursday last, July 29, to my great surprise four gentlemen entered the school without any ceremony. They began by asking the children to whom they belonged, and where they lived. I said to Mr. D., the parish priest, that the children were in terror, and that it was very unbecoming in gentlemen to enter the school to annoy myself and the children. He said it was his duty to come and look after his people. This priest and Mr. M., priest of Kilglass, ordered off the children on the spot. The younger children began to scream, fearing the priests would beat them with their whips as they went out into the streets. I ordered the children to sit down; more than thirty did; but in spite of all I could do some of them got out of the window, rather than be beaten. They acted in a similar way at the female school after they left my house. I have only had a few children these few days past. The usual attendance is over sixty.

We now direct the reader to something more pleasing; though the preceding narrative is no wise discouraging. Such opposition will soon work itself out. It only impedes the good cause for a time. In the end, it will be found that violence helps the spread of truth. It proves that the efforts of its friends are making an impression; and arbitrary proceedings provoke a spirit of resistance wherever truth has taken any hold of the mind.

A READER'S JOY.

I am glad to inform you, writes RICHARD MOORE, that the spirit of inquiry still grows. I have had many applications for the Bible; and those who ask for them declare that the priests shall never exercise the same power over them again, or deprive them of the book which God has given to them to make them wise unto eternal life. I trust we are not too sanguine, for we must wait patiently for "the early and the latter rain."

A STRUGGLE FOR SPIRITUAL FREEDOM.

It is glorious to see so many poor Romanists striving to shake off the iron yoke by which they have been burdened so long. I trust the Lord is working a great work among the people.

Many are reading the word of life carefully, and the more they read, the more they see the folly of popery. One of these told me a few days ago he had made up his mind to join us, as he was persuaded we were following Christ. He is proving all things, that he may be able to give an answer for the hope that is in him. I hope he will soon be able to speak in the name of the Lord.

This week there came a man from the mountain who has given good evidence that he has seen the nakedness of Rome, and has come right out from her. May the Lord hasten the time when all shall know him!

Mr. Wilshere, who is supported, as our readers are aware, by the trustees of the late Mr. Boyce's fund, and has no more immediate connexion with the society than occupying the chapel at Athlone, and kindly superintending our reader there, has been going on more prosperously than we had ventured to hope. The reader, MICHAEL WALSH adverts to his

ENCOURAGEMENTS.

I am glad to be able to state, that since Mr. Wilshere came over to help us, success appears to be coming to our side. Though priests and clergymen are dissatisfied with those of their people who come to the chapel, yet the congregation continues to be numerous.

We are getting a member to our church this day, July 3, by baptism. We have every confidence he is a man who will continue steady. A Romanist also, who comes regularly, has offered himself as a candidate for fellowship. He is a man of reading, and of a steady, promising character. But we deem it advisable to defer until we have had good proof of his sincerity.

A MONTH'S WORK.

In the course of the month I have distributed nearly 200 tracts, visited 109 families; 300 persons, of whom 168 were protestants, and 132 Romanists, have heard the word of life from me in these visits to their houses.

JOHN NASH, who has recently passed through much domestic affliction in the loss of his eldest son, a devoted young man, continues to prosecute his unostentatious labours, amidst growing infirmities and advancing age.

STRIKING CONTRASTS.

I have to inform you I got on well, after performing long journeys in various parts of this district during the past month. Many whom I visited seemed glad to hear the sacred word from me. I met with many also who opposed the truth. But the Lord Jesus helped me in his goodness and power, so that many of these acknowledged that their calamity is God's anger for their sins.

A SICK CHAMBER.

I find very many more serious and desirous to hear the word these last times than before. I went into a house where many people were. The man of the house was very ill. I read the word of truth to them, and prevailed on the sick man to fix his thoughts on Jesus. He began to weep, cried out that he was a great sinner, and implored for mercy and pardon. "You remember," said he, "that you gave me a testament some time ago. I used to be reading it, and I greatly liked the fine reading that was in it. But a friend of my wife took a liking to it, and carried it away to read it too." "Well," I said, "put your trust in Jesus, of whom you read in that book, and he will save your soul." He exclaimed, "My trust and hope is in Jesus Christ."

THE LOSS MADE UP.

When I went out of the house, the wife followed me and said, "he desired me to get a testament, that our son may be reading for him." She came the following day to my house, and I gave her one. A few days after the man died.

Since writing what precedes we have received another communication from Mr. Hamilton. While rejoicing in the conversion of sinners, feelings of indignation will arise at the brutal violence which has been displayed; and all will devoutly pray that the divine presence and grace may be vouchsafed to these converts that they may continue stedfast in the Lord.

DOINGS AT BALLINA.

I write a line to let you know the state of our poor people here. On the 2nd I baptized three, and on the 9th two, persons, all of whom have been brought out of the darkness of popery. This has enraged the priests. Last night, as one of the poor women that was baptized was going home from this, she was met by two women and a man. One of the women caught her by the hair and pulled her to the ground, and the others kicked her in the sides and back, and bruised and injured her greatly; and having pulled hair out of her head, told her to go and get cured with the £10 she got from Mr. Hamilton. I brought the doctor to see her this morning, who says she is very ill. But she is a patient sufferer, and commits herself to the Lord.

Our people generally are suffering greatly from the popish party, who throw stones and dirt at them in the streets, cry turn-coat and dipper, and set on them with dogs. You see, dear brother, we need the sympathy and prayers of God's people.

CONTRIBUTIONS SINCE OUR LAST.

GENERAL PURPOSES.

	£	s.	d.
Manning, Mr.	0	10	0
L. A. Y.	0	10	0
Oxford—Collection and Subscriptions	17	4	3
Abingdon—Ditto ditto	11	6	9
Harlington—Collection	6	16	0
Colnbrook—Ditto	4	17	0
Lugsden, Mrs.	2	0	0
Berkhampstead—Mr. Baldwin	1	0	0
Andover—Mrs. Westlake	0	10	0
Coate and Aston—Collection	2	11	8
Chipping Norton—Ditto	2	6	8
Blockley—Ditto	3	0	2
Hook Norton—Ditto	2	9	6
Inskipp, by Mr. Evans	2	5	0
Fakenham—Rev. Mr. Thompson	0	10	0
Bedminster—Collection by H. Bennett, Esq.	1	0	0
Wincanton—Mr. Day's pupils	0	10	0
Mitcham—E. Pearson	0	10	0

RELIEF FUND.

	£	s.	d.
Kirkstall—by Mr. B. Hindle	0	7	0
Rhydwyn—by Mr. Palmer	1	6	6
Cirencester—Friend, by Rev. M. White	1	0	0
Broughton—Mrs. Leach	0	10	0
Bromsgrove—per Rev. T. Davis	4	9	6
Coningsby—Collection by Mr. Judd	1	10	0
Meopham Sunday School, by Mr French	0	10	0
Montreal—by Rev. J. Girdwood	3	5	2
Whatmore, Mrs., per Mr. Tilley	0	13	0
Necton, by Mr. Andrews	2	0	0
Shoreditch Sunday School (additional)	0	17	6
Jamaica, Refuge, Trelawney, by Rev. R. Gay	23	0	0
Bethtephil, by Rev. T. Pickton	18	0	0
Rio Bueno, by Rev. J. Tinson	15	0	0
South Africa, Graham's Town, per R. Nelson, Esq., for Scotland and Ireland	38	0	0

Subscriptions and Donations thankfully received by the Treasurer, Edward Smith, Esq. 60, Old Broad Street; Rev. J. Angus, and by the Secretary, Mr. Frederick Trestrail, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

THE following Sermon, by the late Rev. ANDREW FULLER, which has never yet appeared in print, has been kindly presented to the Committee by W. B. GURNEY, Esq. It was preached at Miles Lane Meeting House, on Tuesday, June 1, 1802, when the Society was designated the Baptist Itinerant Society. It is hoped that its perusal by the friends of the institution will be a means of deepening their conviction of the importance of home missionary operations.

"Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James v. 19, 20.

THE writer of this brief epistle accommodates what he has to offer very much to the circumstances of those whom he addresses. Some of them were exposed to persecution—those he exhorts, in the eighth verse, to patience: "Be ye patient; stablish your hearts; for the coming of the Lord draweth nigh." Some of them were oppressed by affliction—those he directs to the throne of grace. "Is any among you afflicted? let him pray," a remedy which, I doubt not, he had often found by happy experience useful. Some of them were happy and cheerful—to them he says, "Is any merry? let him sing psalms;" let him express the feelings of his heart with songs of sacred joy. Amongst other cases, he supposes there would be some amongst them that would wander, that would deviate from the paths of truth and righteousness, and here he inculcates the duty should such a case arise. Let those that are spiritual restore them; at all events let them labour to restore them. "If any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins."

The case which is here supposed is represented as the case of a sinner—a sinner that was in an erroneous way—a sinner that was in a way that led to death; and yet he was not a common sinner, for he is supposed to have been one of them. "Brethren, if any of you do err." He is supposed to have known something of the truth, he is supposed to have been a professor of the truth, and yet, after this, to have erred, to have turned aside; and if he should be restored, if he should be recovered to the saving of his soul, let him that is instrumental in recovering him know for his encouragement that in saving such an one he has saved a soul from death and hidden a multitude of sins. But though the sinner who is here described is not a common sinner, but rather one that has been in the path of profession, yet the language or the principle held up will apply to such persons, and to the use of means for their conversion and salvation; for it is true of every such man that he is in the way to death, and it is true that he who converteth him, who is instrumental of bringing him home to God, saves a soul from death and hides a multitude of sins. In this light, therefore, I shall apply this subject, and consider it as affording a stimulus to use all possible means for the conversion of those that are in the way to death.

That we may enter into the subject more fully, it may be proper to notice, in the first place, the way of the sinner as here pointed out; secondly, that by which he is recovered from it—conversion; and, lastly, urge the subject as a stimulus to use all possible means for his conversion.

Let us take a view, my brethren, in the first place of the way of an unconverted sinner. We may gather from this very brief description some very impressive views concerning him. There are two or three ideas that belong to it. According to one it is supposed to be an erroneous way, for the sinner when

saved is said to be saved from the error of his way. Next it is supposed to be progressive in evil, for it is described as commencing in a small beginning, and ending, if not stopped, in a multitude of sins; and, lastly, it is held up as terminating in death, for he that saves such a soul saves a soul from death. Let us review these three ideas of the state of an unconverted soul.

First, his way is distinguished by error—it is an erroneous way; falsehood lies at the bottom, deceit and self-deception mark its every step; self-deception and fatal delusion mark it in all its progress. When I say it arises from error, I do not mean that it arises from a small mistake, but chosen error, or that kind of error which arises from the mind choosing darkness rather than light, because its deeds are evil. It is not an innocent mistake, but it is an error of the heart, and we may remark this, that all the devious paths of unrighteousness which are seen in the world, stand closely connected with some false system or other. Could you take a comprehensive view of the world, could you look over the heathen world, you would see an amazing mass of abomination, you would see every heathen country upon earth deluged with immorality of every kind, but you would also see that arm in arm with this system of immorality goes a system of lies, a system of falsehood; idolatry, and abominable superstition go hand in hand along with it, and the one is fostered by the other, so that the path of sin is the path of error.

The same remarks would hold good were you to go into the Mohammedan parts of the world. There you would see sensuality, cruelty, uncleanness, and all iniquity in their grossest forms, and you would see all this connected with a system of falsehood.

Travelling into popish countries, there you will see under the name of Christianity a system of superstition as foreign from the gospel as anything can well be, and you will see immorality keep pace with falsehood and a system of delusion. Nor need we travel abroad for proofs of these things, we need only look around us to see error in our own country, and we may see the abominations that pervade the land which have a close and inseparable connexion with a system of false doctrine. The great body of men, I might say, are practical heathens, are, in effect, infidels; and as are their principles, such are their practices. Another large part of the community are merely nominal Christians; they entertain loose and vague notions concerning God, concerning sin, concerning Christ as a Saviour; in fact, they hold a false system of religion under a few orthodox terms, and as are their principles such is their practice. You will generally find, if you observe them closely, that as men deviate from the pure system of the gospel of Jesus Christ into whatever system it be, as are their principles such will be their spirit and their practice.

But supposing there are no doctrinal errors remarkably connected with an erroneous way, yet there is a sort of error of another kind—there is an error that may especially be called the error of the heart. The Psalmist remarks upon this in the 95th Psalm: "It is a people that do err in their heart." All doctrinal error partakes of the heart, and therefore is sinful in the sight of God, but there is some error that may be called more especially the error of the heart. What I now refer to are cases where persons act against their convictions in order to gratify their inclinations. They do not so much err in speculation as in their feelings; they will acknowledge it is wrong: "Yes, it is wrong; I own it is wrong, but however yet it seems necessary to my happiness; I must indulge it at least for a time, at least in a degree, or I cannot be happy; I am utterly miserable if I do not." This, my friends, is the error of the heart which operates against the dictates of conscience; this is all self-deception. Instead of your being rendered happy by opposing the dictates of your conscience, you are plunging yourselves into the paths of misery and death.

But a second mark of the sinner's way is, it is supposed to be progressive in evil. Perhaps at its first beginning it was a very small matter, a very little affair, a trifling indulgence, that which many would have overlooked; but it went on from one thing to another, from small beginnings it kept gradually increasing, and it is supposed that if not stopped by converting grace it will issue in a multitude of sins. Oh, my dear friends, it is a terrible truth that sin is a prolific principle, that it is that which, where it obtains a prevalence in the heart, never ceases to go on, to increase more and more, and to bind the soul in its chains stronger and stronger. It breeds in the imagination the thoughts and the desires till it sets on fire the whole course of nature. Every sin that we indulge in makes way for ten more in its place; every indulgence yielded to prepares the way for more, and more, and more. There cannot be a greater deception than that which the mind puts upon itself in these matters. The sinner is ready to say within himself, "Hitherto will I go in such and such an indulgence, and no further; thus far shall the temptation be permitted to come but no further." But it is in vain for you to set bounds to the claims of a temptation when once it is admitted and yielded to; it rises in its demands; it becomes then next to impossible to stem the torrent; it becomes progressive and increases in many ways. Particularly inclination strengthens by the commission of evil. Every sin we commit we feel our propensity so much the stronger

inclining us to repeat it. It is like the habit of drinking. A person who is addicted to drinking spirituous liquors, the more he indulges in the habit the more his inclination becomes strengthened; the more he indulges the more he may indulge, and thus it is sin becomes progressive in its operation. One sin committed renders another necessary in order to hide it, or it may be in order to drown reflection on account of it. When once you have indulged in evil, you feel it becomes necessary to add another sin, the sin of prevarication, in order to disguise, in order to keep up appearances to save yourself from the censures of mankind. It was thus that David, when once he had stepped aside, found it necessary to prevaricate in order to deceive Uriah; it was thus that he found it necessary to proceed from one sin to another, till he was precipitated well nigh into the gulph of perdition. Had not divine grace saved him by a kind of miraculous interposition, he must have gone. Such, my friends, is the path of the sinner. It is an erroneous, a delusive path, founded in falsehood. It is a progressive path; so that he who sets one step in it thereby disables himself from receding, and becomes prompted to proceed faster and faster till plunged into perdition.

Lastly, it is a path whose end is death. This is implied by its being said "that he which converteth the sinner from the error of his way shall save a soul from death." This does not mean corporeal death, though true it is that many a man by his own wicked courses has brought himself to an untimely end; true it is that diseases innumerable and untimely deaths are caused by sin. What numbers are seen in the world dying the victims of their wicked courses. But it is not from the death of the body that conversion saves us; it is from that death which is spoken of in this same epistle. It is from that kind of death which is described in the first chapter: "Every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death;" that is, the death which is here described, that which sin works when permitted to finish its operation without repentance. The operations of sin are like those of a spider with an insect, it winds its captivating web round every part of the body and every wing, till, by and bye, it takes its life. After having captivated the poor little insect in every part, and disarmed it of all resistance, it without any difficulty destroys its very life. And such, my friends, is the operation of sin. Let it but go on, and it will bind in its web every part, it will possess itself of every power and every passion, and it will subjugate the whole soul into captivity to itself, and then, when it has finished all its operations, death, eternal death, is the portion of the sinner. If God does not stop the progress of it by an interposition of divine grace, eternal death is certain.

We pass on, in the second place, to remark the method of recovery—how it is that sinners are to be recovered from the error of their ways, and this it is intimated is by conversion. "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death." Conversion, my brethren, is the changing of one thing into another. Thus we use the term in common life. We speak sometimes of converting a building from one purpose to another, of converting a garment, or converting anything else—changing a thing from one purpose to another, or changing a substance from one thing to another, and the conversion of which the gospel speaks is the changing a person from being an enemy, to become a friend of God. It is not every change that is gospel conversion. There may be a change of opinion where there is no gospel conversion. A man may change his opinion from Judaism, and may profess to believe Christianity, and yet be unconverted. A man may throw off his open idolatry, and take upon him the Christian name, but however this may pass for conversion amongst nominal Christians, it does not come up to the idea of the text. I am very well aware that the great body of nominal Christians in the present day consider conversion as a mere change of opinion, that is, they consider conversion as confined to a man who is a Jew becoming a professed Christian, or a Mahommedan becoming nominally a Christian, or a pagan calling himself a Christian. That is a mere change of opinion, and hence they suppose that there is no room nor any need for conversion with those who are born in what is called a Christian land. They have been baptized, as it is termed, in their infancy, and brought up in a Christian way. They suppose that here conversion is altogether superseded. But if the change that is here spoken of, and which indeed is every where else spoken of in the gospel, does not consist merely in a change of opinion, this must be a fatal mistake. My friends, it is not merely a change of opinion, but it is a change that involves love —the love of God. It is a change from enmity to love, and without this it matters but little what we are called; and seeing that this is the nature of the change, conversion becomes no less necessary in those who are born in a Christian land, or of Christian parents, than it does in other men. They were not heathens to whom our Saviour spoke. They were not Jews in such a sense as to reject Christ's Messiahship, and yet he said, "I say unto you, except ye be converted, and become as little children, ye cannot enter the kingdom of heaven." Real conversion, you see, is equivalent to our be-

coming of the spirit of little children—meek, lowly, humble, weak in ourselves, dependent upon God.

We see, then, that conversion is a change of heart, and not merely of opinion; a change of heart, and not merely a change of outward behaviour; for men may change in their outward behaviour without any change of heart; a man may be changed from a profligate to a sober man; he may be changed from a publican to a pharisee. Many a man is changed in this way when he begins to advance in life; to get old, then he begins to think it time to desist from some of his unlawful vices; but the truth is, the man's vices have left him instead of his leaving them; he becomes incapable of following them. Conversion is the leaving our sins, not our sins leaving us. Here then is the point; it is a change from enmity to love; this is the change we must aim, as Christian ministers and as Christian societies, to effect. Labour to convert a sinner from the error of his way; change the life by changing the heart. Our Saviour's doctrine always was directed to this issue; the preaching of Christ was different from that of all other reformers. You never find any philosopher that set about to inform mankind, point to the heart in the manner in which Christ taught. They pointed out a number of forms, prescribing rules and regulations for mankind, but the doctrine of Christ constantly aimed at the very heart, and if that be cured, the rest will follow. If the fountain be healed, the streams are at once healed. If the love of sin be cured, the practice of sin will be deserted. If Christ have the first and principal place in our hearts, his precepts will become our choice. This is that conversion which it behoves all Christian ministers to make the object of their pursuit after the example of their Lord and Saviour.

I proceed, lastly, to urge the importance of a zealous perseverance in the use of all possible means for the conversion of sinners; and that, from the important considerations here suggested to us, "Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Do not object that conversion is God's work; do not say that it is not yours. It is true enough that we cannot convert a single soul effectually, but we may instrumentally, and this is plainly implied in the language of the text. The Lord would not have held out this encouragement to us to labour in converting sinners from the error of their way, unless he designed to make use of us as instruments for this purpose, and we know that it is a fact that God has made use of us for the converting of one and another in thousands of instances. These things are so ordered in the divine plan, that men are certain to do either good or harm one to another. We draw and are drawn, one by another, either to heaven or to hell. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." As the godly whets the desires and stimulates the pure affections of his fellow Christians, so doth the ungodly whet and stimulate the unholy affections and vile passions of his fellow sinners, and thus they are drawn and drawing one another towards heaven or towards hell every moment. Mankind move on, as it were, arm in arm in crowds, and are drawn downwards or upwards in innumerable companies. Hence the propriety of that language in the twenty-eighth psalm, "Draw me not away with the wicked and with the workers of iniquity." Oh how tremendous to be drawn away with the wicked, to be yoked in along with them, to be drawn down in their awful connection into the gulf of perdition.

Now, as God has thus constituted human nature, that we shall generally influence one another either to good or to evil, there arises a stimulus to watch against evil company as a mariner would watch if he knew himself in danger of foundering upon rocks; as he would watch if he knew himself just ready to fall into a devouring vortex, so would you watch against the snares of temptation, the evils of seduction, if you had any regard to your never-dying souls; and so, on the other hand, would Christians be stimulated to draw their fellow sinners if it were possible to induce them to go along with them to eternal glory. We may use the same means for the conversion of men's souls, as we do in any other object of persuasion. It is as perfectly scriptural to say to your neighbour, your kindred, or your acquaintance, "Go with us, and we will do you good;" and it is as perfectly in point to urge and to persuade, as it was for Moses to adopt that course towards Hobab. God alone can render what we say effectual, but these are means which he has himself appointed; and let those who use the means know "that he which converteth the sinner from the error of his way, shall save a soul from death."

The many ways that may be employed of converting a sinner, afford abundant encouragement to the Christian. It is not confined to the addressing men in a studied address; if it were, we should have very little to say unless it were to ministers; or, if it were to others, it would be only urging upon them that they should encourage ministers and strengthen their hands; but there are many other ways by which a soul may be saved from death. There are ways in which godly females may be instrumental as well as those of the other sex. The apostle Paul speaks of some that were not won by the word, but who were won to Christ by the amiable conversation of their wives. A modest, meek, holy, chaste, affectionate behaviour in life,

which is the effect of the gospel, will often find its way to the conscience of a sinner, and will sweetly and insensibly steal into his soul in a manner that the word perhaps could never do; while his prejudices would resist all arguments, while his vain reasoning would oppose the evidence of truth from the lips of the most eloquent and persuasive teacher, yet the silent eloquence of a holy life will steal insensibly into his conscience, and operate in spite of himself. Thus God often works in ways we little think of, and they afford us abundant encouragement to go on hoping to be the means of restoring the sinner from the error of his way.

Think, my brethren, further, of the motives by which we are encouraged to labour for the conversion of sinners. The motives are, that every individual soul that you convert from sin to Christ, you save a soul from death. It would be a great matter if you could only save the life of a man; you would think it worth a large portion of your attention only to save the life of your neighbour, but what is the saving of a life to the saving of a soul? If you save a life to-day there may be something else by which it may be brought to its close to-morrow; but if you save a soul, you save it from eternal death; you are the means of bringing it into a state connected with everlasting life. Only think of the immortality of the soul; the soul that endures for ever. Think of what it is capable of enjoying or enduring. Thought is presently lost in the calculation; it bids defiance to all our thoughts to form any thing like an adequate idea of what an immortal mind is capable of enjoying or capable of enduring; and in proportion to each of these, such is the worth of its salvation—to save a soul from everlasting death. It is not a small object; it is an object for which the Son of God thought it worth while to become incarnate, and to live and to die on earth. It is an object far greater than the creation of the world; the creation of the world was effected by only speaking a word, "God said, let there be light, and there was light;" God spake, and the heavens were spread abroad; God spake, and the earth was formed, and the different component parts of it were divided according to his sovereign pleasure; but when a soul was to be saved from death, or when a number of souls required to be saved from death, the Son of God must needs come into our world, assume our nature, and be made a sacrifice. Oh what a work was this! To be instrumental in accomplishing that for which the Son of God has laid the foundation, is an honour that is put upon us surpassing all conception. If God had employed us in making the sun, or in spreading abroad the heavens, that would have been a small honour in comparison with employing us as his instruments in doing that which is our work; that work for which all other works were made, and to which they are rendered subservient. To employ us in rescuing a soul from everlasting perdition, is a work at which an angel might envy us. When I say an angel might envy us, do not mistake me; they are incapable of envy; it is a work in which they rejoice, and when it is said that there is joy among the angels over one such repenting sinner, that conveys to us a vast idea of the importance of the work. Angels are beings of large and extensive minds; their minds far surpass the minds of any creatures amongst us; they would not therefore rejoice at a little thing, much less would the whole of the heavenly world as it were feel a thrill of happiness run through their bosoms at a small benefit, but the return of one sinner to God is pregnant with such consequences as throw, if I may so speak, a stream of gladness through the heavenly world. Oh, methinks, the thought of what happiness is thereby secured, of what misery is thereby prevented, of what glory to God shall thereby accrue, of what honour to the Saviour shall thereby arise, this fills all hearts with joy and gladness. Oh what a thought, to save a soul from death! What are all our cares, our labours, our toils. We rise in a morning and we toil, and we are busy here and there, and what are the questions we are continually proposing to ourselves, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" Oh how mortifying, my dear friends; what little toys are all these things in comparison with that one great object of saving a soul from death. It is worthy of notice, too, that the apostle uses the term in the singular. If he had said, Let him know that he that converteth a thousand sinners, a million of sinners, from the error of their ways, has accomplished a great object, it might have been no matter of surprize; but when he refers to the case of a single soul being saved from everlasting death as a matter of greater importance than all the acquisitions of this present life, we can easily draw the inference; if the salvation of one soul from death be of so much importance, how much more the salvation of many.

Another motive that is held up to us is that in saving a sinner from the error of his way you hide a multitude of sins. That is, as I understand it, you prevent them; you stop the disease in its progress, and thereby prevent the consequences that would otherwise follow. How does God hide our sins? By stopping us in our progress. What should we have been, what would thousands of us have been ere now had not God stopped the progress, stopped the disease, and thereby hidden all the sins we contemplated? It has not appeared to the world what we should have been if God had left us to ourselves to take our course, and let sin have taken its course, and grown to its full. Oh what an awful figure we should have made

in the world! But when a sinner is converted, and stopped in his course, his iniquities are hidden, his multitude of sins are hidden—are prevented.

To illustrate this let me just suppose one case. You recollect the story of Jeroboam, the son of Nebat. He is held up as an example in the scriptures—a noted example—as the man that made Israel to sin. Now what is said of Jeroboam? Why he had a thought came into his heart after he was anointed king over the ten tribes; he thought within himself, if the people go up to Jerusalem to worship, there is reason to fear that they will return to the house of David. He then went and advised with somebody else, and in the result he said, "Let us make two calves of gold, and let the people worship them at home instead of taking this long and expensive journey to Jerusalem;" and this thing became a snare to the house of Jeroboam, and a snare to Israel, for all Israel went after these idols, and the consequence was that Israel went on for a hundred years, and grew worse and worse, till thousands and millions of them became the grossest and vilest idolaters, and the issue was the breaking them up as a nation, and driving them to countries where their posterity are dispersed unknown to this very day. See what are the thoughts that grow out of a thought. Now let me suppose that some faithful friend instead of advising Jeroboam as his wicked counsellors advised him, had stepped in and so spoken, and that had been accompanied with such a blessing as that Jeroboam had been converted from the error of his way, what a world of iniquity would have been hidden, what an ocean of wickedness would have been prevented—a deluge that spread over the nation to the destruction of millions, and that issued in infamy and ruin. It would have been nipped in the bud, it would have been stopped at the outset; and how can you tell, as to every sinner you may have been the means of converting from the error of his way, but that he might have been another Jeroboam? None of us can tell where the sins of our lives may lead. Every sinner in heart is an incendiary in God's world; he is like a man going about with fire in a lantern, and labouring to set cities on fire. His whole course tends to set creation on fire. Its tendency is the misery and ruin of himself and others if God do not prevent it. Now, when you have been the instrument of turning a sinner from the error of his way, you have stopped an incendiary, and who can tell what mischief you prevent? Who can tell if that sinner had not been converted to God how much he might have debauched his family, how much he might have destroyed his friends, how much mischief he might have done in his neighbourhood? We cannot tell how much that wickedness might have been propagated from family to family, and from generation to generation, till thousands reaped its bitter consequences in the regions of despair and death. Think of these sort of connexions, and you will see the importance of using every possible means in order to convert a sinner from the error of his way.

Encourage the preaching of the gospel. That is the ordinary means by which souls are converted. Encourage every plan which is calculated to promote this object. It is pleasing to think of the various measures which have been set on foot perhaps more especially within the last nine or ten years. It is pleasing to find that Christian benevolence towards the bodies and souls of men has led hundreds to go and search out the abodes of the wretched, and to visit the death beds of the dying and the sick beds of the afflicted, and that while pouring in the streams of refreshment to their bodies they have also administered words of Christian counsel, and warning, and encouragement; and the Lord has blessed these efforts, I am persuaded, in many instances in this city to the saving of sinners from the error of their ways, and so saving their souls from death; and the same spirit has operated in the country. Perhaps at no former period has the spirit of communicating the good knowledge of God more prevailed than it has in the last nine or ten years. I am very well aware that amongst such various efforts there are some that are unpleasant. There are persons that are heady, high-minded, conceited, who are perfect incendiaries. Some few individuals of this description may be found, and it behoves every church and every society that wish to encourage the diffusion of the gospel to be particularly careful whom they encourage and whom they send forth. Let them be but humble, prudent, godly, modest, serious characters, and the Lord will bless them. Yes, in many parts of the country where such characters have gone forth for this object, it has not been in vain. God has been gathering men to himself, one in one place, and another in another, and so on. I grant that this work is less splendid than some others. We do not catch men by shoals, we do not draw our three thousand into the gospel net, but if we gather them one by one, or ten by ten, let none say that we labour in vain. I am persuaded it is not so. Where but a few are gathered there will be such a satisfaction at the last day, when we come to see the happy results, as will abundantly more than compensate anything that we have done.

The friends of the Redeemer, perceiving the spirit for communicating the knowledge of God in the most benighted parts of this country, this Society was formed for encouraging such a spirit. It was to their honour. It is by the formation of such societies things are accomplished, and you have seen, my

brethren, I hope, some fruits of your labour; though, perhaps, this being, as I have said, a less splendid work than some others, and not enough so to attract much of the public attention, some may be ready to think that no fruits have arisen from it. But that does not follow. "The kingdom of God cometh not with observation." Your patronage has encouraged perhaps not so much the positive itinerancy as diligent, faithful, and worthy characters to labour round their respective posts, and this I am confident has been done in many instances with very great effect. I have known villages, and I now speak of those within my own immediate acquaintance, which a few years ago did not contain more than a single family that appeared at all to fear God, or to have any thought whatever about the salvation of their souls, any more than if they had been heathens, and at this time, were you to walk on the Lord's day along the road between one of those villages and the next Christian congregation where Christ is faithfully preached, you would see the road lined by the mile together, and you would not only see them generally liking to hear the gospel, but you would see and hear many inquiring "What shall I do to be saved?" This is not mere description of something which may exist; I speak that I know, and testify that which is within my own observation and acquaintance. I allow that for several years these sort of labours seemed unproductive. I have gone and preached in dark and benighted places myself, year after year, till I have been ready to think there was no hope, and it were as well to give it up, and yet after a while God has succeeded the effort with his blessing.

I know another minister, and you know him. I speak now to the members of this society, for you have received a letter from him; a godly minister just at this juncture, who possesses perhaps rather an extraordinary unction, an extraordinary degree of zeal and love to the souls of men. I believe that man scarcely ever passes a day without carrying the gospel to some village or other; he works all the week round at every village within his reach, and he has six or seven villages within his reach where about three years ago there was no gospel, nor any thing like evangelical religion. In that little circle, at this time, you might see a hundred assembled in this village, two hundred in that, and three hundred in another, and so on. Nor is it merely an assembly to hear a sermon, for when the preacher has finished his discourse, they do not immediately go away; no, they stop; they must converse upon the subject and inquire into his meaning, and whether the things be really as he has been speaking; and, perhaps, if he has three or four miles to walk home, fifty of the people will sometimes accompany him, talking all the while about the subject he has been speaking on. I do not say that these things are general throughout the country, but such things are to be found, and such an example as this is a fact, which now exists in the case of one whose character I have known for years, and whom I know to be a man that fears God, and whose whole heart is interested in labouring for the conversion of souls. Is it not proper such men and such efforts as these should be encouraged? Is it not proper that a society should exist in the metropolis; that it should cast a sort of parental eye over the whole nation, watching for these sort of openings, assisting these sort of efforts, yielding a fostering and friendly care towards them, and thus labouring with good men such as I have referred to in the propagation of the gospel of peace? Such is the object of this society, and such I hope will be its continued efforts, though perhaps the effect of those efforts may not be much emblazoned or much talked of abroad. Nay, I have always thought that the best way of proceeding in the country, or indeed in the city, is by a still and modest course of action; to make no great boast, or talk about what is done; to name scarcely any men or places, for such things often excite opposition, provoke jealousies, and draw upon us and our agents resentments. The still and silent way of proceeding is Christ's way, and it is worthy of a Christian society like this to search and find out diligent labourers, and to strengthen their hands, at the same time assisting them in bearing the expense which they may be unable to meet. For this purpose a collection will be made this evening at the doors, and if any persons present should be willing to become annual subscribers to the institution, persons will be ready in the vestry to receive their names.

CONTRIBUTIONS.

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	£	s.	d.
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Other Contributions will appear in our next.

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq., 126, *Houndsditch; or by the Secretary,*

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THE

BAPTIST MAGAZINE.

OCTOBER, 1847.

FEMALE MARTYRS OF THE SIXTEENTH CENTURY.

TRANSLATED FROM T. J. VAN BRAGHT'S BLOODY THEATRE OF MARTYRS OF BAPTIST CHURCHES; OR, THE DUTCH MARTYROLOGY.

THE arrival of the emperor, Charles the 5th in the Low Countries, in the year 1540, was the signal for the renewal of the grievous persecutions which had already been endured by the protestants of Holland. Several severe proclamations were issued against both the persons and writings of the Anabaptists, on whom this persecution chiefly fell. It continued with unrelenting rigour and barbarous cruelty for more than fifteen years. During this period the faith of the sufferers was strengthened by the Christian ministrations of the eminent Menno Simons, who found refuge in the habitations of his companions in tribulation from the unceasing pursuit of his foes. The two following narratives are selected as affording brief examples of the severities entailed by adhesion to the truth as it is in Jesus in that day of darkness, as well as indicating the nature of the narratives contained in the deeply interesting volumes whence they are taken.

Richst Heynes. Anno 1547.

ABOUT the year 1547, there was likewise a God-fearing woman named Richst Heynes, so called after her husband, according to the manner of their country. She lived in Friesland, in the Ylst, not far from Sneek. This woman had likewise taken upon her the easy yoke of the Lord Jesus, hearing and following his blessed voice, and avoiding all who were strangers and opposed thereto. This having been observed by the enemies of God, they sought very much to hinder and extinguish the same. To this end, they sent out cruel emissaries, who, like devouring wolves, got into their power this harmless sheep.

Her husband observing this, escaped with great peril and danger of his life; but *her* they severely treated, and cruelly bound, without any pity or compassion, although pregnant, and so near her confinement that the midwife was already with her. Notwithstanding all this they led her away, regardless of the tears and screams of her little children, to the prison at Leeuwarden, where, after three weeks' imprisonment, she was delivered of a son. This child bore the marks which its mother had received from these inhuman hands, and more especially in its arms, to the great astonishment of the beholders.

They afterwards inflicted great torments on this sheep of Christ, and tor-

tured her to such a degree that she could not raise her hands to her head. Thus was she treated in the inhuman rack, chiefly because she would not give evidence against her brethren. For these wolves were in no wise satisfied, but thirsted still for more innocent blood. But the faithful God, who is a refuge in time of need and a shield for all those who trust in him, guarded her mouth, so that no one suffered through her. After all means had thus failed to separate her from Christ, she was condemned at the place above named, and like a brute beast was put into a sack, and plunged into the water until life was extinct. All this cruelty did this sheep of Christ endure, patiently and unmoved, for the name of the Saviour, and was faithful unto death. Wherefore she was worthy to receive from God at last, and to enjoy for ever, the crown of everlasting life.

Elizabeth. Anno 1549.

On the 15th of January in the year 1549—reckoning the beginning of the year from new year's day—Elizabeth was apprehended. When they who were to take her came into the house (namely where she lived), they found there a Latin Testament. And having apprehended Elizabeth they said, "We have, we have the right person, we have now the teacher;" and asked, "Where is your husband, the teacher, Menno Simons?" &c., and they brought her to the council-house. The next day two white Capuchin friars took her between them and led her to the Block-house.

She was then placed before the council, and they asked her upon her oath, if she had a husband? Elizabeth answered, "It is not permitted us to swear; but our words must be yea, yea; and nay, nay. I have no husband.

Council. We say that you are a teacher, who mislead many, and this we have been told concerning you by others. We wish to know who are your friends.

Elizabeth. My God has commanded me to love the Lord my God, and therefore to honour my parents. I will not thus tell you who are my parents; for to suffer for Christ's name, is to the dishonour of my friends.

Council. On this we will not further press you, but we would know what people you have taught.

Eliz. Oh no, gentlemen, excuse me herein, and ask me concerning my faith, that I will most readily confess.

Council. We shall use such severe measures as will make you confess.

Eliz. I trust through the grace of God, that he will keep my tongue, so that I shall not become a traitor, and deliver my brother to death.

Council. What persons were present when you were baptized?

Eliz. Christ said, "Ask those that were present, or that heard it."

Council. Now we see that you are a teacher; for you wish to make yourself like Christ.

Eliz. No, gentlemen. God forbid I should; for I esteem myself no better than the sweepings of the house of the Lord.

Council. What then do you hold concerning the house of God? Do you not consider our church to be the house of God?

Eliz. No indeed, gentlemen, for it is written, "Ye are the temples of the living God;" as God says, "I will dwell in them, and walk in them."

Council. What do you think of our mass?

Eliz. I do not approve of your mass, but whatever agrees with God's word, that I highly esteem.

Council. What do you think of the most holy sacrament?

Eliz. I have never in my life read in

holy scripture of a holy sacrament; but I have read of the supper of the Lord. (She repeated the scripture which referred thereto.)

Council. Be silent; for the devil speaks by your mouth.

Eliz. This indeed, gentlemen, is but a small matter; for the servant is not better than his Lord.

Council. You speak with a proud spirit.

Eliz. No, gentlemen; I speak with freedom of spirit.

Council. What did the Lord say when he gave the supper to his disciples?

Eliz. What did he give them, flesh or bread?

Council. He gave them bread.

Eliz. Did not the Lord then continue sitting there? Who then could eat the Lord's flesh?

Council. What do you hold concerning infant baptism, that you should have had yourself baptized again?

Eliz. No, gentlemen; I have not been baptized again; I was baptized once on my confession of faith; for it is written that baptism belongs to believers.

Council. Are our children then lost, because they have been baptized?

Eliz. No, gentlemen; far be it from me that I should condemn the children.

Council. Do you not expect salvation from baptism?

Eliz. No, gentlemen. All the waters in the sea cannot save me; but salvation is in Christ; and he has commanded me to love the Lord my God above all things, and my neighbour as myself.

Council. Have the priests power to forgive sins?

Eliz. No, gentlemen; how can I believe that? I say that Christ is the only Priest through whom is the forgiveness of sins.

Council. You say that you believe all that agrees with the holy scripture: do you then agree with the words of James?

Eliz. Yes, truly, gentlemen. How could I not agree with them!

Council. Has he not said, "Go to the elder of the church, that he may anoint you and pray for you?"

Eliz. Yes, gentlemen. Do you then mean to say that you are of such a church?

Council. The Holy Ghost has already saved *you;* you need neither confession nor sacrament!

Eliz. No, gentlemen. I acknowledge indeed that I have transgressed the command of the pope, which has been confirmed by the emperor's proclamation. But show me any article in which I have transgressed against the Lord my God, and I will say, "Woe is me, poor miserable creature."

This is recorded as the first confession.

She was afterwards brought again before the council, and led into the torture tower, the executioner, Hans, being present. The council then said, "We have thus far proceeded with mildness, and if you will not confess, we will treat you with severity. The procureur-general spoke: "Master Hans, lay hold of her." Hans answered, "Oh no, gentlemen, she will confess voluntarily." And as she would not make a voluntary confession, he put thumb-screws on both her thumbs and fore fingers, so that the blood sprang out from her nails. Elizabeth exclaimed, "Oh, I cannot longer bear it!" The council said, "Confess and we will ease your pain." But she cried to the Lord her God, "Help O my God, thy poor handmaid: for thou art a helper in time of need." The council cried out, "Confess, and we will ease your pain; for we spoke to you of confessing, and not of calling on God the Lord." And she continued stedfastly calling upon the Lord her God, as

above related. And the Lord relieved her pain, so that she said to the council, "Ask me and I will answer you; for I feel no longer any pain in my body as before."

Council. Will you not yet confess?

Eliz. No, gentlemen.

They then put on two iron screws, one on each ankle. She said, "Oh, gentlemen, put me not to shame, for my person has never been touched by man. The procureur-general said, "No, Miss Elizabeth, we shall not treat you indecently." She then fainted; and they said one to another, "perhaps she is dead." Coming to herself, she said, "I am alive, and not dead." They then loosened all the iron screws, and spoke to her with entreaties.

Eliz. Why do you thus entreat me? They deal so with children.

Thus they drew not from her a word to the injury of her brethren in the Lord, or of any individual.

Council. Will you recant all the things you have before confessed?

Eliz. No, indeed, gentlemen; but I will seal them with my blood.

Council. We will no longer distress you, if you now freely tell us who it was that baptized you.

Eliz. Oh no, gentlemen. I have already told you that I will not confess that to you.

After this, the sentence was pronounced upon Elizabeth, in the year 1549, the 27th of March, and she was condemned to death by being drowned in a sack. And thus she offered up her body a sacrifice to God.

THE UNION OF DIVINE INFLUENCE AND CHRISTIAN DILIGENCE.

BY THE REV. BENJAMIN COOMBS.

"Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure."—PHIL. ii. 12, 13.

THERE are two perilous extremes, to one or other of which professors of religion are continually exposed, and against both of which it behoves us prayerfully and vigilantly to guard. These are, on the one hand, the rock of pharisaical pride; and, on the other, the gulf of antinomian presumption. In the one case, the individual relies wholly on his own works for salvation; in the other, he does nothing. The former excludes the doctrine of Divine grace from his creed; the latter admits, but perverts it. The one attempts to build without a foundation; the other raises no superstructure. The one, in short, thinks of inheriting heaven by virtue of his own performances, regardless of the declaration of Him from whose decision there is no appeal, "Without me ye can do nothing;" the other concludes that, because apart from the Redeemer's gracious intervention we can do nothing to merit the divine favour, we are under no obligation to spiritual activity; that because it is the righteousness of Christ, by which alone we can be justified in the sight of God, our salvation is therefore altogether complete and already certain, irrespective of internal holiness and personal obedience. Against each of these fatal errors we would earnestly and affectionately warn you. And nothing can supply a more effectual antidote to each than this solemn exhortation of the great apostle of the Gentiles, "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good

pleasure;" in which we see how closely Christian doctrine is associated with Christian duty, and are reminded of the inseparable union subsisting between divine influence and personal diligence in the work of salvation—a subject this always, and especially in the present day, of paramount importance, and one which naturally suggests the following observations.

I. That our salvation involves a great moral change.

This change, or salvation, is here represented as a work; and it is confessedly the greatest of all works, comprising, as it does, deliverance from hell, the enjoyment of God, and dwelling for ever in his high and holy place. Now, this great salvation, in so far as it requires and involves a substitutionary atonement, has been fully accomplished. "It is finished!" exclaims the dying Conqueror; and all heaven echoes with the reverberated and enrapturing word, "finished," in joyful attestation of the perfection of the work to which it refers; whilst hell trembles to its centre, and all the powers of darkness confess in mute despair that they have lost, for ever lost, the battle-field. Inexorable justice, in view of that one offering, instantly relaxes his rigid frown and sheathes his avenging sword; divine law, honoured and magnified by the great propitiation, involuntarily opens the prison door and lets the insolvent debtor go free; every obstacle, in fine, is taken out of the way of the sinner's access to the throne of infinite mercy. That work, therefore, admits of neither addition nor diminution; it is complete. But, then, there must also be an application of that atoning sacrifice to the heart as a cleansing fountain, and, in consequence, a thorough transformation of character induced. The change, or work, therefore, to which the apostle refers, is spiritual, visible, progressive.

1. It is spiritual and radical.

It has to do with the heart. It is not correct action alone; but also willing the action according to the will of God. The mere performance of any work of benevolence, however beneficial to man, were not sufficient to ensure its acceptableness to the Searcher of hearts. It must proceed from love to him, and be in consequence the fruit of Christian principle; the motive must be pure and evangelical. Hence our Lord's decided and uncompromising sentence, "Ye must be born again;" in perfect keeping with which is the statement of the apostle, "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new.

The necessity of this universal, this spiritual and radical change, will immediately appear when we consider the appalling obliquity which in our native state characterises and deforms the whole of our motives and propensions; controling all the operations of the mind; influencing all the passions of the heart; swaying the will, by perverting the judgment, darkening the understanding, and corrupting the affections. How, then, can we be capacitated for communion with the Father of spirits, and the enjoyment of the inheritance of the saints in light, unless our faith in Jesus as an atoning sacrifice have a transforming influence over the whole of the inner man?

2. It is visible and practical.

The certainty of the commencement of this spiritual work, and the reality of the internal change it induces, are demonstrated by correspondent and external effects. Not only does it consist in willing, but in doing, likewise, that which is acceptable to God. Not only are there mental and ardent aspirations after holiness and heaven; but those aspirations, instead of evaporating in mere desire, are embodied in action; prompting their possessor to walk with

God and work for him; to set out and persevere as a pilgrim towards the celestial city. Hence we are taught the way of ascertaining the actual possession of genuine faith. "Faith without works," saith James, "is dead." And here, too, we see the delightful consistency of divine grace. It raises a beautiful superstructure on an adequate basis. It removes the rubbish, clears away (so to speak) the ruins of the fall, lays a broad and firm foundation, and rears thereon a sacred edifice, a holy temple for the eternal celebration of His perfections and praises whose grace has planned the method, and will ultimately perfect the work of salvation. It fixes faith in the heart, and enables the believer to add to his faith fortitude (ἀρετὴν), for the exemplification of his faith to others; and to fortitude knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. Hence,

3. It is progressive and gradual.

The apostle speaks of working out your salvation. The term (κατεργάζεσθε), thus rendered, is very strong and beautifully significant; containing, as it does, a metaphor taken from agriculture, or other hard labour; and imports, as the great John Howe observes, "Labour it out even till it be finished; till you come to the very end of your faith, the salvation of your soul." Now, there could be no propriety in such phraseology as this if our salvation were already and in every point of view accomplished. We have seen that there is a work, not only without, but also within us; that whilst the outer work of salvation, or that which relates to the satisfying of infinite Justice and securing the returning sinner's acceptance with God, is finished and in every respect complete; the result of that acceptance, or the sanctification of our nature, is at present in an incipient and progressive state.

That it is so may be argued from analogy. In all the works of God in nature, and in all the dispensations of his providence, we observe a gradual and beautiful development, a constant progress towards maturity and perfection. And can the work of divine grace be the only one to stand still, or at once to reach its meridian splendour? Certainly not. "The path of the just is as the shining light that shineth more and more unto the perfect day." As in nature, so in grace, there is first the blade, then the ear, after that the full corn in the ear. Scripture also speaks of babes in Christ, and of attaining the fulness of the stature of a man in Christ.

Besides which, the spiritual experience and personal concessions of the most eminent saints tend to the same result. "Not as though I had already attained," saith Paul, "either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. The more a Christian knows of himself, of the Divine character, and of the spirituality of that commandment which is "exceeding broad," the more is he convinced of his own defects, and of the consequent need, in order to his growth in grace, of the most assiduous attention to all the means which the God of grace has furnished.

II. That to effect this great moral change, divine influence is indispensable.

It is God that worketh in you. "From him all holy desires, good counsels, and just works do proceed." It is he who gives the power both to will and to do. It is he who by his Spirit implants every spiritual principle, and prompts to every holy action. Without his intervention all human attempts to effectuate a transformation of the inner man were nugatory and vain.

Whatever degree of mental culture, education, combined with genius and taste, may confer, whatever amiable qualities may adorn the life, the heart, in the absence of divine influence, will continue unrenewed still; still will sin rage there like the pent up fire of a volcano that nevertheless presents a verdant and beautiful surface, until at length the hidden and struggling flame finds a vent and explodes, when all the lovely scenery is swept away. Is not this matter of fact? What has ever been achieved towards the regeneration of our apostate race by the best systems of speculative philosophy, or the most strenuous efforts of man practically to apply them?

What has human legislation accomplished? Doubtless it has frequently answered its design, and done good service in restraining public and deluging outbreaks of depraved passion, damming up the sluices of sin, and affording a safe-guard to society. Yet in many instances it has failed in its attempts to oppose any adequate barriers, even to the open inundation of moral pravity: at all events, it has proved incapable of preventing the bitter tide from secretly oozing through those barriers, and forming itself into many silent streams, which have no less effectually, though more imperceptibly, injured society by sapping its foundations, than when, like a mountain torrent, it has occasionally, with alarming violence, openly invaded its rights and overwhelmed its fairest institutions. But supposing that any code of human laws were completely and invariably successful in securing public morals and reforming human manners, it could only take cognizance of overt acts; it could not control the mind, could not influence the motives or regulate the springs of action. We must look to a far higher source of legislation for this. "Behold, saith the Lord, . . . I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

What has moral suasion done, apart from almighty influence? The most powerful arguments and the most affecting appeals fail of ensuring any permanently salutary result. They may, and often do, produce a temporary excitement. But there is nothing lasting. There is no real vitality or spiritual energy. They are only like the experiments of galvanism on a corpse, that occasion muscular contortion and momentary motion; but all without life! "Can a well composed oration," asks the excellent Charnock, "setting out all the advantages of life and health, raise a dead man or cure a diseased body? You may as well exhort a blind man to behold the sun, and prevail as much. No man ever yet imagined that the strewing a dead body with flowers would raise it to life; no more can the urging a man spiritually dead with eloquent motives ever make him to open his eyes, and to stand upon his feet. The working of mighty power is a title too high for the capacity of mere moral exhortation. A mere suasion does not confer a strength, but supposes it in a man; for he is only persuaded to use a power which he hath already."

What are the best resolutions without divine aid? Unquestionably they are of consequence when made in the exercise of humble dependence on power from on high. And we are called upon to resolve in the strength of divine grace, to serve the Lord, and to pay our vows unto him. But, if made in our own strength, our resolutions will prove no better than fences of sand before the whirlwind of passion, or of snow beneath the heat of temptation.

III. That divine influence is sovereign and gracious in its bestowment.

It is sovereign. It is of God's pleasure as to when he will bestow his

almighty agency, and in connexion with what class of means. We can have no absolute claim on its communication even in our attendance on the means of grace. Often is it actually withheld, and always is the time when it will be conferred, unknown, in order to impress us with a sense of its value and the necessity of diligence in seeking it. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good. The wind bloweth where it listeth, ... so is every one that is born of the Spirit."

It is gracious. Of God's good pleasure, —or as the expression (ὑπὲρ τῆς εὐδοκίας) may be rendered,—according to his own gratuitous benevolence. Although in the donation of his Holy Spirit God acts most freely and sovereignly, he never acts capriciously. He proceeds as he does for the most beneficent as well as the wisest of purposes, with a view, as we have said, to enhance the unspeakable gift in our estimation, that we may solicit it more earnestly and enjoy it more fully, whilst we yield the glory to him by whom it is so gratuitously and graciously conferred.

IV. That the bestowment of almighty influence is perfectly compatible and closely connected with man's free agency and personal efforts. "Work out your own salvation with fear and trembling."

We do not attempt to explain how divine influence operates on the human spirit. We cannot tell how one finite mind holds communion with, and operates on, another finite mind. Who can describe the union and sympathy subsisting between his own soul and body, or give a satisfactory solution of the ten thousand questions which might be started relative to the natural phenomena and atmospheric influences around us? Who can tell, for example, how dew, to which divine influence is so often and beautifully compared, is produced? Whether the vapour is condensed by cold, or electricity, or both? Yet the existence of the facts is undeniable. And equally certain is it that the Spirit of God does influence the heart and direct the conduct of every one who acts in his fear and is devoted to his praise. For every effect, as well moral as physical, must be the result of an adequate cause. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." Nor is it less true, as matter of fact, that divine influence does not destroy, or interfere with, the free exercise of human agency. God does not do our work; he cannot work out our salvation with fear and trembling. He gives the power to will and to do according to his own righteous will; but the use of that power belongs to man. Otherwise, man were a mere machine, only acting as wrought upon by foreign force, whether for good or for evil, and therefore irresponsible as to the qualities of his actions not voluntarily performed. How could God then judge the world, or pronounce upon any of his creatures a sentence either of condemnation or of approval? Are we not assured that, whilst the wicked will reap the fruit of their works, the righteous will also receive the reward of their doings? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

And may we not appeal to the experience of those who have believed through grace, and ask, whether your thoughts and desires do not flow as freely now, whether your actions are not as voluntary now, as when you were opposed to the things in which you now delight? Hence you are addressed and exhorted as moral, free,

accountable beings. "Work out your own salvation with fear and trembling." Cherish habitual reverence of God, and exercise constant jealousy over your own hearts. If the apostle says of himself, "I keep under my body and bring it into subjection, lest that by any means when I have preached to others I myself should be a castaway," certainly it behoves us to give heed to ourselves, and to fear, lest a promise being left us of entering into rest, any of us should seem to come short of it.

The cultivation of such feelings will, therefore, induce watchfulness and prayer. You will frequent the throne of grace more, and seek more importunately enlarged effusions of that holy and blessed influence of which you will increasingly feel your personal and indispensable need. And, meanwhile, you will watch against every thing that would grieve the Spirit of God and obstruct your growth in grace; and assiduously employ every means by which, under God, that growth may be accelerated and matured, encouraged, as you are, by the assurance that he is always near freely to afford his aid. "For it is God that worketh in you both to will and to do of his good pleasure. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Bridport.

THE MOURNERS COMFORTED.

BY THE REV. J. J. DAVIES.

"Blessed are they that mourn: for they shall be comforted."

THERE is an obvious adaptation in the promise mentioned in this passage to the characters to whom it is given. Jesus promises comfort to the mourners. The mourning of which he speaks does not hinder comfort; it is rather a necessary preparative for its enjoyment. As the setting of a dislocated limb is necessary to ease, as the probing of an old and corrupt wound, however painful the operation, is necessary to its healing, so is godly sorrow for sin necessary to the enjoyment of spiritual health, and of holy consolation. The first work of the Divine Spirit in the recovery of man is to convince him of sin. As the whole need not a physician, but they that are sick, we must be made sensible of our spiritual malady or we shall never avail ourselves of the remedy which the great Physician of souls has prepared, and which he freely offers to us in the gospel. Jesus came not to call the righteous, but sinners to repentance; he came to seek and to save that which was lost; we must, therefore, be made conscious of our helpless and hopeless condition as sinners, or we shall never avail ourselves of the salvation which is in Christ Jesus, but will remain strangers alike to the healing influence of his grace, and to the consolations which he affords his people. Hence, where the Spirit comes, he convinces men of sin. He shows them their real character and condition. When they know this they are filled with apprehension and sorrow; they are pricked to the heart; they loathe themselves; they repent in sackcloth and ashes.

This inward sorrow is needful to our

spiritual healing. It is needful as a preparative to the enjoyment of the consolations which Jesus gives to his people. The tears of pious sorrow are often bitter, but they are of medicinal virtue; they contribute to the purification of the soul, and they prepare it for those joys which the unholy cannot realize. None of the tears of these pious mourners are lost; they water the soil of the heart; they prepare it for the seed of the kingdom; they refresh the plants of grace, and cause them to grow and flourish. Yea, there is a luxury in the tears of godly sorrow. Though they are bitter, there is some sweetness in them too. While the heart is unbroken for sin, while the mind is unsubdued to God, and efforts are constantly being made to cover sin, to hide it, if possible, from yourself and from God, what restlessness, what anxiety, do you not experience! You are a stranger to inward peace; your mind is like the troubled sea when it cannot rest, which is continually casting up mire and dirt. But when your mind is subdued, and your spirit is melted in contrition; when you freely confess your sins, and take part with the righteous God even against yourself; when you acknowledge that he has been altogether right, that you have been altogether wrong, and you submit yourself unreservedly to him, then you have peace; you mourn, but you do not murmur; you repent, but you do not repine or rebel; you weep, but through your tears you look confidingly to the mercy-seat; you find that "tears have their own sweetness too," and you realize the truth of the Saviour's words, "Blessed are they that mourn: for they shall be comforted."

We may here remark, in passing, how different are the ways of religion from the ways of sin. The draughts of sinful pleasure may be sweet to the taste; but afterwards they are bitter as gall, and venomous as the serpent's sting. In the service of sin you begin with joy and you end with sorrow; every pleasure contains in itself the seeds of pain; and your gratifications are only preparing for you the bitter cup of death. But in the service of God, though you sow in tears you will reap in joy. "Sorrow may endure for a night, but joy will come in the morning." Your tears will all be converted into smiles, and your mourning will be turned into dancing. You will have "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." "Blessed are they that mourn: for they shall be comforted."

But what is the *nature* of the consolation of which Jesus speaks in this passage, and which he gives to them that mourn? As it is not every kind of mourning of which our Lord speaks, so neither is it every kind of consolation that he promises to his people. There are many mourners who will never be comforted, and there is much comfort which Jesus never gives, and which indeed is not worth possessing. There are many who say, "Peace, peace, when there is no peace." There are many who have their joys and their raptures, but they are all delusive, and will terminate only in disappointment and distress. It is of great importance, therefore, that we should have right views of the consolations which Jesus promises to them that mourn. Let it be remarked, then,—

1. That the consolations of the gospel are always *connected with humility*. They are the *mourners* who are comforted; that is, they are those who apprehend the evil of sin and their exposed condition as sinners, and who are therefore bowed down in spirit before their God. We must be stripped of those feelings of self-righteousness and self-sufficiency which are natural

to us, before we can enjoy the consolations of religion. To the proud they are never imparted; by them they can never be realised. The tendency of our nature is, unhappily, to abuse every thing; and to convert even these consolations into the food of pride. Paul was in danger of being exalted above measure by the abundance of the revelations with which he was favoured; and to keep him still humble he had a thorn in the flesh, a messenger of Satan to buffet him. But whenever we indulge a spirit of pride and self-sufficiency, we are deprived of these consolations. They grow not on the high hills, but in the lowly valleys. They flourish best beside the waters of affliction, and amidst the tears of penitence. The happy Christian is always the humble Christian; he lives out of himself in Christ.

2. The consolations which Jesus gives are *characterised by purity*. They are essentially holy comforts. They are holy in their nature; and they are holy in their tendency and in their effects. Their *author* is the Holy Spirit; and all his gracious operations, as they are worthy of himself, so are they like himself; they partake of his own infinitely holy nature. Their *subjects* are holy beings; men who are renewed in the spirit of their minds. They cannot be enjoyed in connexion with the love of sin. Those who yield to temptation and indulge in sin lose the consolations of religion. Their *source* is the pure truth of God. They do not originate in false views, in fancies, impulses, and visions. Peaceful emotions, feelings of rapture and ecstatic joy, arising from impressions on the imagination, and growing out of false views, may sometimes be found in truly pious minds; but they are perfectly distinct from the consolations of religion. These are at once enlightened and pure. Their source is truth; and they are inseparably connected with right views of the divine character and government, of the economy of redemption by Christ Jesus, of the promises of the gospel, of its sacred requirements, and of the glorious prospects which it opens to the believing mind.

3. The consolations of the gospel are distinguished by *the certainty of their enjoyment*. Our Father who is in heaven is the BLESSED GOD; and it is his gracious purpose that his children should be made partakers of the divine nature. God intends that his people should be happy; and he has made the most ample provision for their comfort. He has given them "strong consolation, and a good hope through grace."

We do not, indeed, see all tears wiped away, all wounded spirits healed, all mourners comforted. It must, however, be borne in mind that the fault is not in the gospel or in its Author. Jesus came into the world to comfort all that mourn; and if there be any wounds yet bleeding, any broken hearts yet unhealed, any sorrowful spirits yet uncomforted, it is not because he is unable or unwilling to accomplish the purposes of his mission. He can close those bleeding wounds; he can heal those broken hearts; he can soothe and comfort those sorrowful spirits. And there is no reluctance on his part to do this. All mourners are welcome to come to him, and he will not cast them out; but will heal and comfort them. But, alas! there are many who will bear their burdens alone rather than come to Christ that they may find rest unto their souls.

God is called by the apostle, "the God of all comfort;" and his gracious assurance to his people is, "I, even I, am he that comforteth you." With more than maternal gentleness and kindness does he do this. "As one whom his mother comforteth, so will I comfort you." Who can doubt the certainty of

those consolations of which God is the author? Think of his *resources*. What can he not do? "He is able to do exceeding abundantly above all that we ask, or even think, according to the power that worketh in us." Think of his *promises*. What has he not engaged to do? Hath he not said, "I will surely do thee good;" "I will never leave thee, I will never forsake thee?" And think of his *faithfulness*. None who have trusted in him have been put to shame. He has ever fulfilled his word unto his servants, on which he hath caused them to hope.

The Holy Spirit is called emphatically the Comforter. This is one of the offices which he sustains in the economy of redemption; and he is to dwell with his people for ever, not only as a sanctifier and guide, but also as a comforter. "Me," said our Lord, "you have not with you always." And this is equally true of all human instructors and comforters, masters, teachers, friends; we have them not with us always; perhaps when we need them most they are furthest from us. But the spirit of truth and grace may be always with us to sustain and comfort us.

4. Hence it is that the consolations of the gospel are distinguished by *their sufficiency and their permanence*. In this respect, as well as in every other, they differ essentially from all sources of earthly comfort. These are never satisfying in their nature, while they are always transient in their duration; and, like the brooks which however swollen when the rains are heavy, are dried up in seasons of draught, they are generally most deficient when they are most needed. But the consolations of the gospel are satisfying, while they are enduring; and are most abundantly enjoyed when they are most wanted. They flow from a divine and exhaustless source, and are not dependent on earthly things. "A man's life consisteth not in the abundance of the things which he possesseth." His inward life, his real worth and joy, depend not on the circumstances in which he is placed, but on the state of his own heart. The consolations of religion are often realized in the richest abundance when earthly comforts most entirely fail. Their worth is most sensibly felt in affliction and trouble, in sickness and in death. As our afflictions abound, our consolations through Christ do much more abound. And "there is no man who hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more—in inward consolation—in this present time, and in the world to come life everlasting." All earthly comforts must soon fail. If they follow us through the whole of life, they must leave us in death; and we must go to the world of spirits stripped of every earthly distinction, and attended simply with our character, our consciousness, and our responsibility. But the consolations of religion never fail. Godliness has the promise not only of the life that now is, but also, and still more abundantly, of that which is to come. I hear the Psalmist say, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art within me: thy rod and thy staff they comfort me." The apostle exclaims, "To me to live is Christ, and to die is gain." "To depart and to be with Christ is far better." In the near prospect of a violent and ignominious end he triumphs, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me in that day; and not to me only, but unto all them also that love his appearing." And no heart can conceive what God hath prepared for his people above. They have their streams of comfort

here; but there they have the ocean fulness of felicity. "These are they which have come out of great tribulations, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." "Blessed are they that mourn: for they shall be comforted."

But it is by MEANS that God comforts his people. In the enjoyment of the consolations which Jesus gives, his disciples are not mere passive recipients, they are active agents. They not only watch against those evils which poison their comforts, but they use those means which God has appointed for their realization. If we would enjoy the consolations of the gospel we must guard against constitutional tendencies to depression and gloom, and cultivate, as far as possible, sound minds in sound bodies. We must guard against the depressing influence of adverse circumstances, and seek to live above the world. We must guard against a spirit of carelessness, against the fascinations of society, against temptation in every form. We must acquaint ourselves with the truth of God. We must especially have clear and elevated views of the principles of the divine government, of the way of salvation by faith in Jesus Christ, and of the design of all God's providential arrangements respecting his people. We must have no controversy with God. We must shun every habit which is calculated to grieve the Holy Spirit, and yield ourselves cheerfully to his gracious monitions. And we must be much in prayer. Without prayer we cannot walk with God, or enjoy the consolations which flow from friendship with him. But if we who are evil know how to give good gifts to our children, how much more will our Father who is in heaven give the Holy Spirit—the Comforter—to them that ask him?

CAUSES IN CONNEXION WITH THE MINISTRY WHICH TEND TO HINDER THE SUCCESS OF THE GOSPEL.

PART III.

II. Entering upon and pursuing the work of the ministry with wrong views and motives. We do not here allude to those wretched men who, being altogether strangers to the grace of God in their own hearts, are actuated necessarily and exclusively by low and worldly motives in this sacred office, but to those who, though really good men, do not sufficiently consider and lay to heart its character, its claims and duties, its momentous results on the souls of men, and their own awful responsibility to God. And that many a pious young man enters upon this calling without duly weighing and understanding these matters, who can reasonably doubt? They mainly and *indefinitely* aim at doing good and promoting the glory of God; but still their views of the sacred office they have assumed are in many points defective, and their motives in many respects tainted and perverted with the subtile,

plausible, insidious, and cameleon sin of selfishness. They regard this high and spiritual office too much in the light of worldly respectability: it will, they imagine, set them on an eminence above the majority of their fellow creatures; it will release them from the low drudgery of manual labours and secular pursuits, and place them in comparatively competent and easy circumstances; it will introduce them to the superior circles of society; and it will give them opportunity and scope for exercising and displaying their acquirements and talents before the public! Now, where these views and aims are really entertained and nourished, they cannot fail to be productive of the most serious and injurious results: they will impart their own character and features to the whole conduct and ministrations of those who indulge them; and from thence they will reach and exert their baneful influence on the minds of their hearers. Do they, for example, consider the ministerial office as clothed with worldly respectability and advantages? Then, it is more than probable, the poor of their flock will be slighted and overlooked, while the more wealthy and respectable will be visited and fawned upon! Are they apparently earnest and zealous in their efforts both in and out of the pulpit? *one* eye at least will be steadily fixed on the increased grist they hope to bring to their mill! Does another church hold up to them a purse containing a little more of the precious white and yellow dust than the one furnished by the people of their present charge? A removal is almost certain! Do they regard the pulpit as a stage, where *self* is to be exhibited and regaled with the incense of human applause? Then all their preparations for that theatre must have an aspect and direction towards these interesting and absorbing objects. Authors of the most eloquent, classic, and finished style must be read and studied "for the sake of their style," to the almost entire neglect of others of an infinitely more valuable character. Their sermons must consist of so many principal and sub-divisions; every sentence must be carefully weighed, pruned, balanced, and rendered smooth and harmonious. And then, the whole demeanour in the pulpit must, if possible, be in keeping with what has preceded it, with what accompanies it, and with what is to follow it. And, oh! if the affair should succeed—if the thing goes off well—if one of these orators should learn that his audience admired and applauded his beautiful and eloquent discourse, how happy, how elated, how contented he is! And all this independently, or nearly so, of the all-important question, "Has a soul been converted to God? Has the ignorant been instructed? Has a broken heart been healed and bound up?" Would it not be an insult to reason and to God, to suppose that *he* will sanction and bless such acting and by-aims as these? Whatever may be the devotion, the zeal, and even the prayers of such ministers, we believe that God will blow upon their work! Certainly, nothing can be of greater importance to the success of a preached gospel, than right, and pure, and heavenly aims and motives in those who preach it.

III. The want of due and right preparation for the pulpit. If any work requires diligent, careful, accurate, and earnest preparation, it is surely that of preaching "the everlasting gospel" to the erring and ruined children of men. Without this a minister *may* succeed for a time in collecting and pleasing a congregation; but it will not, and cannot be for long. He will soon become wandering, uncertain, extravagant, and repetitious — pacing and beating perpetually over the same ground; and this will never long edify or satisfy

the same congregation. If any work requires to be done well and as it ought to be, it is that of the ministry of divine truth—a work which has to do directly and for ever with God, with a minister's own soul, and with the souls of his hearers. What, then, is the kind, and the best kind of preparation for this work? By no means would we underrate a literary, logical, analytical, and purely intellectual preparation; for he who neglects it is sure, in a little time, to become unacceptable and offensive to the reading and thinking portion of his hearers, and so far defeat the success of his ministry. Nor can he long maintain his standing without this kind of preparation, unless he be a man of extraordinary native talents and genius. But this, after all, is by no means the most important and essential kind of preparation for preaching the gospel with success, much less is it the only necessary one. In the first place of all, the *heart* must be brought into a right state towards both God and man. On the one hand, it must be divested of pride and vanity, of selfishness and the fear of man; and on the other, it must be replenished and imbued with the fear and love of God, and with Christ-like tenderness and compassion for the souls of men. This will give a zest, an earnestness, a vitality and power to the ministration of the truth which nothing else can, and which nothing can well resist. It will make the pulpit such a glowing scene of light and living power, as is nowhere else to be seen on earth, but which is every way befitting the delivery of a message from "the living God" to ruined but rebellious man! Not all the learning, and logic, and eloquence in the world can supply its place. Without it, they will be as powerless over the human heart as the mere prattle and breath of an infant over a mighty tempest. We need hardly say that this preparation of the heart can only be attained by devout meditation, sacred familiarity with divine revelation, constant communion with God, and the indwelling of the Holy Spirit. Never ought ministers, above all men, to forget the inspired declaration, "The preparations of the heart in man, and the answer of the tongue, are from the Lord." But have we not too much reason to fear that the want of this kind of preparation lies and eats like a canker-worm at the root of our ministerial labours? The writer of this paper candidly confesses that no one has deeper cause for lamentation and shame on this head than himself! Another essential part of effective preparation lies in the habit of diligently, freely, and directly collecting our sentiments, ideas, and illustrations from the word of God itself. We say nothing against the moderate use of human authors, for the purposes of elucidating and illustrating the historical, prophetic, and preceptive portions of the sacred volume; but we think it is quite possible, and too common, to make too much use of them in preparing for the pulpit. We often spend, it is to be feared, more time in consulting and collecting from *them*, than we do in studying and gathering treasures from the divine oracles themselves. The consequences are, that our views of truth often become dim and confused, the spirituality of our minds impaired, and our thoughts and heart too much humanised. As for the practice of making use of other men's compositions and plans of sermons, we know not how sufficiently to express our contempt and abhorrence of it. How should we laugh at and despise the vain or the crafty wretch who should once a week dexterously steal the dress of his more wealthy and fashionable neighbour, put it on, and then strut and swell about the streets and market in it, as though it was his

own! How should we scorn, and pity, and condemn the fool we saw constantly hobbling along our streets on crutches, who we knew could walk and run without them as well as ourselves, would he but use the strength and limbs which God has given him! And do we not here see a picture, though a faint one, of the vanity, or cunning, and degradation of that professed minister of Jesus Christ, who, from sabbath to sabbath arrays himself out in the mental attire of some other man; or who leans upon the crutches, or stalks on the stilts he has purchased at the shop of Simeon, or Hannah, or Burns and Co.? And can it in reason and justice be pleaded that these means are really necessary to any one whom the great Head of the church has called to the ministry of his word? We firmly believe it cannot. Surely there are materials enough in the word of God; for *that* is an inexhaustible mine. The riches of Christ, which he is to preach, are "unsearchable riches." The Holy Spirit which Christ has promised, for the purpose of aiding his servants and giving success to their labours, is, for the variety, and fulness, and all-sufficiency of his gifts and illuminations, compared to "seven golden lamps before the throne of God." All then that can be necessary is for us to dig into these mines—to gather up a little of these boundless treasures—and earnestly to seek, and then open our hearts to the reception of, the promised Spirit of light and power. Of the kind of preparation we are enforcing we have a glorious specimen in the first preachers of the gospel. Wherever they went it was "in the fulness of the blessing of the gospel of Christ." When they preached, the word reached their hearers, "not in word only, but in power, in the Holy Ghost, and in much assurance." And to thousands both of malignant Jews and of degraded Gentiles did that word become "the power of God unto salvation." In later times we are furnished with the fine and instructive examples of such men as John Bunyan and Richard Baxter, the secret of whose success lay rather in "the preparation of the *heart*," than of the *head*.

> "I preached as never sure to preach again,
> And as a dying man to dying men."
>
> *Baxter.*

A Warwickshire Pastor.

SCRIPTURE AND INFALLIBILITY.

From the Oxford Protestant Magazine, September, 1847.

The case of Mr. A. has afforded me, lately, a remarkable illustration of some of the remarks which I have at various times put forth.

Being a man of ingenuous and pious mind, he set himself to ascertain what was the religion it was his duty to embrace; instead of contenting himself, as one more indifferent on the subject would have done, with adhering to the church (the Greek) in which he happened to have been brought up.

He hesitated for some time between the sect of Swedenborgians and the Romish faith; and ultimately embraced the latter.

At this some persons would be greatly astonished; the two systems being, apparently, so very remote from each other. I saw, in the hesitation and the subsequent decision, the operation of a principle in the human mind which I have often noticed—*the craving for infallibility*. To examine and re-examine,

to reason, to hesitate, to remain open to evidence, and to acknowledge after all, a liability to error; all this is very unacceptable to the human mind; to its indolence, and love of self-satisfied and confident repose. There is, therefore, a prejudice in favour of those who promise to put us in the way of finishing the work of inquiry at once and for ever, and to relieve us from all fear of uncomfortable self-distrust. And this is done, either by setting forth the authority of an *infallible church*, which will tell us, on every point, what we are to believe and to do; or again, by putting in the place of a *church*, immediate *inspiration from heaven*, whether bestowed on each individual who joins a certain sect, or on some inspired leader who will communicate to his disciples the messages he receives from heaven.

The church of Rome offers the one of these, and the Swedenborgians, the followers of Southcote, and other such sects, the other.

And this is a case in which our most natural *conjectures* go along with our *wishes*. If a man were asked what kind of divine revelation he would *choose* to have, or again, what kind he would think it the most *reasonable and probable* the Almighty should bestow, he would most likely answer both questions, by saying, Such a revelation as should provide some infallible guide on earth, readily accessible to every man, so that no man could possibly be in any doubt as to the divine will on any point, but that each would be placed on a kind of plain road, which he would only have to follow steadily, without taking any care to look about him; "for," he might say, "if a book is put into my hands containing a divine revelation, but containing passages which different persons may understand differently, and also containing no directions as to some points of belief and of conduct, unless I have some infallible interpreter always at hand, to give me the right meaning of every passage, and supply all deficiencies, this revelation is no revelation to *me*. The book itself, indeed, may be free from all admixture of error; but it is no guide to *me*, unless I can be perfectly certain, in every case, what its directions are. It is in vain to tell me that the pole star is always fixed in the north; I cannot steer my course by it when it is obscured by clouds, so that I cannot be sure where it is; I must have a *compass* to steer by, which I can consult at all times."

And for a man thus to give himself up to the guidance of a supposed infallible church, or leader, without venturing thenceforth to exercise his own judgment—this he will be apt to regard as the very perfection of pious humility, though it is in truth "leaning to his own understanding;" for to resolve to believe that God *must* have dealt with us just in the way we could *wish*, and in the way that to us seems most *probable*, is to set up ourselves as his judges.

But anything that falls in at once with men's *wishes* and *conjectures*, that they will often readily and firmly believe, not only *without* evidence, but against evidence. And so it is in this case. The principle I have been speaking of—that if there be a revelation there must be an infallible interpreter of it always at hand—clings so strongly to the minds of very many men, that they are often found still to maintain it after they have ceased to believe in Christianity, or even in the existence of a God. Strange as it may seem to some, to find an agreement on this point between Swedenborgians and sincere Roman Catholics, something still more strange will be found on inquiry. My young friend, if he travels in Italy, Spain, and Portugal, and gets into habits of intimacy and confidential private conversation with intelligent men there, will find, as I have been

assured on the most competent authority, that a very large majority of the most thoughtful and best-informed men are unbelievers in Christianity. Yet still they hold to the principle, that the idea of a revelation implies that of an infallible interpreter accessible to all. Indeed, it is this very principle that has *made* them infidels. Having satisfied themselves by examination and reflection that there *is* no such interpreter, (a conclusion which a man of intelligence will hardly fail to arrive at when he *allows himself* to examine and reflect), they conclude at once that there can be no revelation. They seldom think it worth while to inquire into the claims of any other form of Christianity which does *not* pretend to furnish an infallible interpreter. According to their view it is quite idle to talk of a revelation *without* such an interpreter. The notion of the *necessity* of this, to any revelation, in which notion they have been brought up, still clings to them. And while they outwardly profess adherence to their church, in order to keep up among the vulgar what they consider as a salutary awe, the very principle on which that church mainly rests—the alleged "necessity" of an infallible interpreter—makes them, themselves, confirmed infidels; indeed, they often, fairly enough, follow up the same principle into atheism; for, when once we have taken upon us to argue from supposed "*necessity*," we shall be apt to perceive a necessity for such divine interference as does not take place. We may think it *necessary* that God should interfere to rescue the victims of cruel oppression; to save men from temptations which there is no apparent possibility of their resisting; to remove ruinous ignorance from those who have no natural means of enlightenment, &c.; and seeing that this is *not* done, we shall infer that there cannot be any God.

I have said that in proportion as an intelligent man examines and reflects, he will see that in point of fact there *does not exist* such an infallible guide, accessible to all men, as is alleged to be a necessary accompaniment of a divine revelation. In the first place, he is told that it is on account of his unfitness to exercise his *private judgment* that this guide is provided for him; and yet, in deciding whether the claims of his church *to be* that guide are well founded, he *must in the first instance*, exercise his judgment. He must judge, first, whether the passages of Scripture, which are alleged to favour that claim, really do so, and whether the traditions which confirm it be authentic. And in doing this, it would be absurd, and a palpable begging of the question, to go by the guidance of his church; because her claim is the very point to be decided. In the next place he sees that to the great mass of the people the church is an interpreter not practically *accessible*. How can an Irishman in his cabin, or an Indian on the pampas, put himself in communication with the pope? The *priest* must be, *to him*, the church. For the priest's conformity to the church he must take the priest's word. If the priest be not infallible, if he be either ignorant, or erroneous, or dishonest, the poor man may be as widely misled as by his own ignorant perusal of the bible. And the infallibility of every individual priest is too much for any but the unenlightened to swallow. And yet there is manifestly the same "*necessity*" for it that is alleged on behalf of the infallibility of the church. Thus the whole scheme falls to the ground; and, by virtue of that fundamental principle I have been speaking of, drags Christianity along with it.

My friend dwells much on a distinction between the *dogmas* taught by the church, and the *practical directions*

given by it; for which last he claims no infallibility; but the distinction is of little avail. In the first place, there is the same apparent "necessity" for infallibility in our guide as to *both* points. To *do* what is agreeable to Christ's will must be as essential as to *believe* what he has taught. And, in the next place, there can be no practical *directions* given which do not imply some belief in *certain propositions*. If I direct men to address their prayers to saints, I imply that *those prayers may be heard*. If I encourage men to go on pilgrimages to certain holy spots, I imply that their devotions are more acceptable there than elsewhere; and so of the rest.

It is a very great difficulty, no doubt, to understand why the Almighty has *not* supplied us with an infallible guide always accessible to every man, but has left us to act on our own judgment and on our own responsibility, as we best can, exposed to innumerable dangers of going wrong. In fact, it is a difficulty to understand why earth is not heaven; why evil of any kind exists. But that we *are* thus left is a *fact*, which no intelligent man can conceal from himself except by determining not to examine and reflect.

But if we would make the best of things as they are, we must begin by laying aside that spurious humility above alluded to, and putting on true humility. We must inquire, not what, according to our notions, God ought to have done, but what he *has* done. And we shall find, on examining his written word, the most plain expositions of the purpose for which his revelations were designed, and of the way in which they should be used.

We find, for instance, Paul and the other apostles, speaking of the errors which had already crept into the church, and which, they warned their hearers, would creep in, even in their own times. We find Paul telling the Milesian elders that he had for a long time warned them night and day with tears. "He knows," he says, "that after his departure men will arise even among themselves teaching depraved doctrines;" and he bids them, therefore, not consult the church of Rome, but to "take heed to themselves." He refers them to no man on earth but to *himself*—to the gospel which *he* had preached. *He* did claim to be an inspired and infallible guide; having confirmed his pretensions by the "signs of an apostle;" by miracles wrought, not like those which some churches lay claim to, before believers only, but openly, and before unbelievers. And, "after his departure," when he could no longer be consulted, he bids them "take heed to themselves," on account of the many false teachers who would seek "to draw away disciples after them." He no where gives them such a consolatory assurance as that none of these false teachers should be regularly ordained ministers and governors of the church of Rome, or of any other church. He leaves them, as our Lord did, in warning his disciples against false prophets, to judge of the tree by its *fruits*. This is the very opposite of the plan of *judging of the fruits by the tree;* that is, receiving such and such doctrines implicitly, *because* they are taught by such and such a church.

Now if men will resolve to harden themselves against all the warnings given by our Lord and his apostles, of the errors that would creep into the church, who can wonder that they should be misled? or whom can they blame but themselves? They may make out, I have no doubt, that in very early periods of Christianity, there was worship addressed to the virgin. Why may not this have been one of the very errors which the apostles foresaw and forewarned men of, as likely soon to

arise, or even as already arisen? How, then, are men to know whether this is allowable or not? If we look to scripture, we find, in all parts, God alone represented as omnipresent, and as able to hear at once the prayers addressed to him, by all persons, in all parts of the world. As for the notion, that the disembodied spirits of saints should be able to hear all the prayers of their thousands of votaries, in various places, if anything so much at variance with the general character of scripture had been designed to be taught, we may be quite sure that the apostles would have distinctly declared it. And the same with numerous other dogmas and practices that have crept into various churches.

If my friend will earnestly study God's word, as revealed in scripture, with a spirit of true, and not of spurious, humility — that is, with devout reverence for God, and not for man, he will, I trust, learn to distinguish the genuine doctrines of the gospel from the various errors and superstitions with which presumptuous men have overlaid them. But if he shall continue to cling to the notion that wherever there is a revelation there must of "necessity" be an infallible interpreter of it always at hand, I think, that with his intelligent and inquiring mind, he will hardly escape being landed at last in that infidelity which is the legitimate result of such a principle; and in which he will find but too many companions, outwardly, staunch members of the church.

THE PROVINCE OF CIVIL GOVERNMENT.

"For he beareth not the sword in vain."—ROMANS xiii. 4.

TAKE now the general idea of magistracy suggested to our minds by the simple image under which it is set forth in holy writ, and analyze it. The sword-bearer! Wherein is the special fitness of this representation of the intent and scope of government? Ponder it well—and see whether these are not the associations which it naturally calls up.

First, *command.* The appropriate utterance of physical force is "You shall." Hence, the laws of the state should be such only as may fitly be cast into the imperative mood. The magistrate is not appointed to teach or to persuade—the sword is useless with a view to any such object—but to declare and to enforce. Legislation, then, should be, in all cases, the voice of *authority*, speaking beforehand what it will, if driven to it, employ the sword to compass. And if this be so, the realms of thought and motive are beyond its jurisdiction—for neither can be reached by the only instrument at its command. Acts alone —or purposes so far as they are clearly made known by acts—come under the rightful cognizance of the sword-bearer. His laws should have exclusive reference to these, because with these only is he competent to deal. There are not a few individuals, we are aware, claiming, too, an intimate acquaintance with philosophy, who devolve upon government the task of doing for a people whatever may be best done by concert and organization. They leave out of sight, however, the primary element of all magistracy—command, enforced by the sword. Almost all public objects require concerted action—few, however, can be fitly accomplished by the agency of physical force. The proclaimed intentions of the ruling power may wear a most benevolent aspect — but he who

would judge of them aright must submit them to the test of this question—"Are they such as may be backed in the last resort by the sword?" If not, kindly and generous as they may seem, they lie beyond the legitimate scope of government.

Secondly, *judgment, and the execution of it.* These belong, of course, to the nation's sword-bearer. This man, in the pursuit of his fancied interests, commits a trespass upon my rights, whether of liberty, property, or person. What is my remedy? How shall my weakness prevail against his strength? Law has beforehand denounced the wrong, and affixed to it the penalty. Who is to ascertain the extent of the one, and to exact the other? Where is my appeal? To Cæsar—to him who is "the minister of God to execute wrath upon him that doeth evil"—the depository of my country's physical force—the sword bearer. He is "the strong arm of law"—clothed with authority to shield each from the aggressions of others, and to vindicate for each his individual rights. To administer justice, then, is his especial business—the main end for which he is elevated to office. This done, even those who arrogate for him a sphere little short of that filled by Divine Providence, will be compelled to confess, "He beareth not the sword *in vain.*"

Lastly, *defence of the community.* This also is fitly shadowed forth by the scriptural emblem of magisterial power. The government mounts guard for the nation Whilst all are busy within the enclosure of an empire's limits, the "powers that be" keep watch and ward upon its walls—proclaim the advent of danger from without—decide upon the kind and amount of resistance to be opposed to it. In short, to command wherein command is necessary, to judge, wherein judgment is required, to defend, wherein defence is called for—these are the objects which civil government undertakes to effect for its subjects—which it is qualified, by its very nature, to attempt—which no other instrumentality can secure—and which, consequently, define with the utmost precision, the boundaries of the sphere within which it is to act.

With a view to work out these its legitimate results, civil government has a right to command, to the whole extent required, the resources of the empire—to claim homage, to exact tribute, to enforce service. Its authority, so far at least as it enjoys the sanction of Christianity, extends no further. Whatever else it attempts, is beyond the terms and tenor of its commission. Its duties are not parental, but rectorial. It is summoned into existence, not to do good, in a positive sense, but to prevent mischief. It is neither chief baker, nor butler, nor purveyor, nor almoner, nor presiding pedagogue, nor high priest—but it is SWORD-BEARER, and all that such an office properly implies—nothing more, and nothing less.—*The Nonconformist.*

ON THE REGULATION OF THE VOICE IN PREACHING.

THE biographer of John Elias, whose impressive discourses electrified his countrymen, the natives of Wales, says that the most numerous congregation could always hear the first word he uttered, and yet that his voice was pleasant and agreeable to the nearest auditor. He adds, "I remember meeting Mr. Christmas Evans, after hearing Elias at Carnarvon Association in 1836, and joining with him in praising Elias as a preacher, delivering his great ideas

so well, though so old and nearly toothless. Evans observed, 'He has acquired the art of regulating his voice.' I asked Elias some time afterwards, if this was true, he answered, 'Yes, Mr. Charles taught it me.' The late excellent Mr. Simeon of Cambridge, would thrill an audience by his weak voice! The plan he recommended is the following:—'Always speak in a natural voice. If you speak to 2000 people, you should not rise to a different key, but still preserve your customary pitch. You know that on a violoncello, you may sound scarcely to be heard; or that you may strike it (on the same string) with such force, that it shall twang again. So it is with your voice; it is by the strength, and not by the (undue) elevation of it, that you are to be heard. You will remember that a whole discourse is to be delivered, and if you get into an unnatural key, you will both injure yourself, and weary your audience.'—*Christian Observer*, 1835. It is likely Charles gave Elias similar directions. He always kept his voice in a natural key from beginning to end. His speaking was free and easy, and quite agreeable to the listener: though at times the torrent of his oratory was overwhelming, still every letter, syllable, and word had their proper sounds and accents! It is easy to humour and regulate the voice when natural, as in earnest conversation, giving it the proper inflections and emphasis. Elias's eloquence was not art, but nature decked in her best ornaments."

BIBLICAL GEOGRAPHY. III.—LEBANON.

PALESTINE is a mountainous country,—the level tracts which it contains bearing but a small proportion to the entire extent of its surface. The main features in its formation are dependent upon two ranges of mountains, which extend from north to south, along the coast of Syria, lying parallel to one another. The westernmost of these approaches for the most part close to the sea shore, and bore among the ancients the name of Libanus, which is still preserved in the appellation of Jebel Libnân, given to that portion of it which lies immediately to the north of the 34th parallel. The eastern range, which lies about twenty miles further inland, was anciently distinguished as Anti-Libanus, and is now called Jebel-esh-Shurky: these mountains form together the "Mount Lebanon" of the Scriptures. The height of Libanus exceeds in general that of the eastern chain, and may, perhaps, in some places, be as much as 9000 feet above the level of the sea; but one summit in the range of Anti-Libanus attains a greater elevation than any other part of the entire system, and is probably the loftiest mountain in Syria: this is the scriptural Mount Hermon, now called Jebel-esh-Sheikh. This is usually covered with snow throughout the year, and is probably not less than 10,000 feet in height. The two ranges of Libanus and Anti-Libanus are conspicuously marked features of the country immediately to the north of Palestine, but begin to lose their distinctive character about the latitude of Mount Hermon, to the south of which they diminish considerably in elevation, and spread out from east to west, forming an upland and hilly region, which is divided longitudinally by the valley of the Jordan and its lakes.—*Chronological Scripture Atlas.*

FAMILY BIBLE READING FOR OCTOBER.

Day of the Month.	Day of the Week.	PHASES OF THE MOON. Last quarter..... 1st day.....7h 36m morning. New moon..... 9th day..... 9h 6m morning. First quarter.....17th day.....7h 41m morning. Full moon .....23rd day.....11h 36m night. Last quarter.....30th day.....9h 56m night.	Rising of the Sun.	Setting of the Sun.
			h m	h m
1	F	Jonah ii., iii., iv.....2 Peter iii.	6 4	5 34
2	S	2 Chron. xxvi., & Isaiah vi...Matthew ii.		
3	Ld	Psalms.	6 5	5 32
4	M	2 Chron. xxviii.....Matthew iii.	6 6	5 30
5	Tu	Isaiah vii.....iv. 1—22.	6 8	5 28
6	W	viii. 5—22 & ix.....iv. 23–25, v. 1–20.	6 10	5 25
7	Th	x. 33, 34, xi., xii.....v. 21—48.	6 12	5 23
8	F	2 Kings xvii.....vi.	6 13	5 21
9	S	2 Chron. xxix.....vii.	6 15	5 19
10	Ld	Psalms.	6 16	5 17
11	M	2 Chron. xxx.....Matthew viii 1—27.	6 18	5 15
12	Tu	xxxi.....viii.28–34,ix.1–13.	6 20	5 12
13	W	xxxii.....ix. 14—38.	6 22	5 10
14	Th	Isaiah xxv., xxvi. 1—15.....x.	6 23	5 8
15	F	xxxii., xxxv.....xi.	6 25	5 6
16	S	xl.....xii.	6 27	5 4
17	Ld	Psalms.	6 29	5 2
18	M	Isaiah xli., xlii. 1—12.....Matthew xiii. 1—52.	6 31	4 59
19	Tu	xliv.....xiii. 53—58, xiv.	6 32	4 57
20	W	xlv.....xv.	6 34	4 55
21	Th	xlviii.....xvi.	6 36	4 53
22	F	xlix.....xvii.	6 37	4 51
23	S	li.....xviii.	6 39	4 49
24	Ld	Psalms.	6 41	4 47
25	M	Isaiah lii., liii.....Matthew xix.	6 42	4 45
26	Tu	liv., lv.....xx. 1—28.	6 44	4 43
27	W	lix.....xx.29–34, xxi.1–16.	6 46	4 41
28	Th	lx., lxi.....xxi. 17—46.	6 48	4 39
29	F	2 Chron. xxxiii.....xxii.	6 50	4 37
30	S	xxxiv.....xxiii.	6 51	4 35
31	Ld	Psalms.	6 53	4 33

THE CITY SPARED.

JONAH iii. 4—10.

"YET forty days!"—it lingers still,—the stroke is stayed awhile:
Proud city, on thy stately homes a few more suns shall smile;
A few more pensive evenings fall, ere lurid flames consume,
Or the fell earthquake's yawning clefts, thy goodly pomp entomb.

"Yet forty days!"—what will ye do, vain-hearted, guilty throng?
Drink deep the winecup's luscious draught, and wake the joyous song?
Round careless mirth's convivial shrine in eager thousands press,
And in the present's gladness drown the future's dark distress?

Ah! happier far the unwonted scene that meets the anxious eye:
Faith heeds the prophet's warning voice, and deems the judgment nigh:
The bower—the board—the regal halls—a strange, stern silence own,
The gay saloon forsaken now, the festive floors left lone.

The monarch—he the bold of heart, the heir of kingly pride,
For sackcloth's penitential vest has laid his robes aside;
Descended from the lofty throne, uncrowned his royal head;
The dust his chosen seat by day,—at weary night his bed.

"Let there be fast,—your sins forsake,—cry mightily to God!
Who knows but he will yet avert the vengeance of his rod?
Who knows but he will turn again, nor swift destruction bring,
O sons of Nineveh, on you, your city, and your king?"

The lips of manhood and of age—of children and of sire,
Are breathing forth the suppliant cry of penitent desire;
Stern poverty and wealth are met,—the lofty and the low;
Man scorns not brotherhood with man where each hath kindred woe.

And sighs through Nineveh are heard, and tears are gushing fast;
The voice of merriment is mute, the hour of smiles is past;
The bridegroom from his chamber goes, the bride her closet leaves,
And he who did the myrtle braid, now the dark cypress weaves.

The forty days!—their sum is told;—the city, is she gone?
Hath ruin swept the storied streets, and razed each stately stone?
More deadly than time's mouldering touch, or foeman's ruthless blade,
Hath stern convulsion's iron grasp on home and hearth been laid?

Heard ye love's farewell, frenzy's shriek; the wail of wild despair,
With hope's last plea, all sadly borne along the groaning air?
Proud river! did thy swelling streams lift up their voice on high?
Did heaven in tones of thunder speak, and trembling earth reply?

Nay,—peacefully as childhood's sleep, without a vexing frown,
Glorious in golden beams methinks that last calm eve went down;
There *was* a spreading blaze of light upon each massive pile,
Impressive—wondrous in its strength—but it was sunset's smile!

The notes of nature's vesper song no jarring chord disclosed,
As o'er the height they stole along, or in the vale reposed;
Notes of a tenderness so true, a heavenly harp alone,
Baptized in melody's own fount, could wake a kindred tone.

Perchance they watched in trembling still, their faith too weak to stray
With grateful confidence along the path of coming day;
But midnight waned, and joyous morn, as gladsomely she yoked
Her steeds of glory, heard the strains God's pardoning love evoked.

The Lord of nations, strong to smite, yet pitiful to spare,
Approving marked how holier thoughts had found a welcome there;
The sword indignant justice bore in mercy's scabbard sheathed,
And words not winged with fiery doom, but sweet long-suffering breathed.

Yet, though forgiven—spared—redeemed—for thy frail sons alas!
Their goodness like the morning cloud, and early dew shall pass:
The stroke delayed must fall at length, and terrible indeed
The day, when love forbears to look, and pity will not plead.

Thy boasted might shall melt away, thy pomp forgotten lie;
Naught left to warm the poet's heart, or win the sculptor's eye·
But men of other days and climes, in wondering awe shall see·
The dreary waste, the doubtful site,—but, Nineveh—not thee.

Battersea.

REVIEWS.

Liberty of Conscience illustrated, and the Social Relations sustained by Christians as Members of the Commonwealth considered. Delivered in the form of Lectures, at Liverpool, Birmingham, &c. By J. W. Massie, *D.D., M.R.I.A.* London: Snow. Post 8vo., pp. 202.

Dr. Massie informs us that it is at the request of many friends that he has published the lectures he delivered in various places, illustrative of Mr. Herbert's picture of the Independents asserting liberty of conscience in the Westminster assembly of Divines, in the year 1644. It is not, of course, to be expected that we should find in them that minute accuracy so essential to the value of an historical work, although there seems to be no reason why a popular assembly should not receive a correct and just impression of any period that may form the subject of a lecturer's elucidations. The history of the puritan and nonconformist bodies in this country is not a little misunderstood, and by many of their descendants utterly unknown. The general histories of England give anything but an impartial view of their character and proceedings, and are for the most part written by men having no sympathy with their objects, nor comprehension of their principles. And, with but one or two exceptions, even those who have written their story with some affection for the men and for their noble deeds, have disfigured their pages with a partial and intolerant treatment of other parties, although allied with them in the great struggle for truth and liberty in which they were engaged.

"You traverse," says Dr. Massie, "the history, or rather the historical works, that are professedly a narrative of the events connected with England, and you find the records exceedingly partial, exceedingly defective. In truth, they are one-sided; and it matters not who the historian is, or what his political partizanship may be, you do not find a full, true, and faithful account of the events and transactions connected with all the leading characters, and leading denominations, that may be said to have influenced the history of England."—*P.* 5.

Few parties have suffered more from partiality and intolerance than the baptists. In a larger measure than any other sect they have been exposed to calumny, misrepresentation, and reproach. While every other community has at some time basked in the sunshine of popularity, or enjoyed the ease of respectability and of a good name, they have ever been outcasts from among their brethren, and made to suffer even to the present day severe and unjust penalties for adherence to the dictates of conscience unconformed to the consciences of others. It is a painful fact, that we cannot lay our hand on a work of history, written by men not of our communion, that does not contain false or defective statements relating to the transactions in which the baptists have borne a part. This, truly, is a matter for grief; not indeed so much for their sakes, since they have but realised the lot of their great Forerunner, who was despised and rejected of men; but for the sake of the many good men who have been and are led astray by prejudice, or by the intentional misstatements of the writers to whom they have recourse. Common fairness has been denied us, and the perverted statements of adversaries preferred to our own clear and explicit language.

The history of liberty of conscience is but one of the many illustrations that might be adduced. The least impartial consideration of the main principle of our church polity might have convinced any inquirer of the antecedent probability, that the men who laid so much stress on the necessity of *individual and voluntary assent* to the doctrines of the Redeemer, would be found not only to practise but to grant liberty of conscience. For if union to the church of the Lord *must be a man's own act*, as is everywhere, and has been from the beginning, the requirement of baptist churches, how is it possible to conceive that parties so requiring should do otherwise than both exercise and permit that liberty which is essential to the voluntary nature of the transaction. But this is not mere probability. In every age, in apostolic times, from the

Paulicians to the Albigenses, and from the anabaptists of the sixteenth century to the present time, one uniform testimony has been borne by the baptists to the voluntariness of man's belief, and that force is inadmissible in the kingdom of Jesus Christ. By many among them the sentiment has been maintained, that the exercise of magistracy is unlawful to Christian men; because, in the due execution of that office, force must be employed, which was regarded as incompatible with the meekness, and harmlessness, and gentleness of a follower of the Lamb. Surely, where compulsion *of every kind* was thus eschewed, liberty of conscience must have had its fullest and widest scope.

After centuries of obloquy, their honourable claim to be regarded as the earliest in modern times who have asserted it as the birthright of man, is beginning at length to be admitted, but not without great and manifest reluctance. It seems an honour too great to be the lot of the despised baptist, and not a few seek to deprive him of his reward, or to be sharers of the prize. Grateful indeed are we that this just principle is now so widely acknowledged among all parties, and that in quietness we are permitted to enjoy the substantial fruits of our ancestral conflict, in an unmolested worship of our God.

It was a bold, a manly, and a Christian step, when Mr. Helwys and the little band of his fellow disciples resolved in 1612 to return from exile to their native land, and to meet unflinchingly the tide of reproach and persecution which they knew awaited them. Their presence was announced by the immediate promulgation of the sentiment—"that no man ought to be persecuted for his religion—the magistrate is not to meddle with religion, or matters of conscience, nor compel men to this or that form of religion, because Christ is the King and Lawgiver of the church and conscience." They made no exception; they added no qualification whatever. "All sorts of Christians; yea, Jews, Turks, and pagans," ought to be permitted to practice the rites of their respective creeds. For liberty of conscience "is a meek and gentle lamb, which not only furthereth and advanceth the gospel; but also fostereth those that profess it."

Many indeed were their compatriots who sighed and groaned under the oppression of conscience to which all those were subjected who refused allegiance to the hierarchy of the church established, and some of whom in the "days of Laud," suffered the confiscation of their goods, imprisonment, and the mutilation of their persons for their attachment to the gospel of Christ. Multitudes of tender consciences were driven into secret places, to mountain caves, and to foreign lands, in order there to worship God in pureness and integrity of soul. They perceived and felt deeply the unchristian character of the service demanded of them in their parish churches; but for the most part did not rise to the perception of the iniquity of compulsion in religion, except just so far as the coercive power of the magistrates trampled on their own convictions. That coercion they were equally ready to employ upon their oppressors. Thus it was that the dark and gloomy period, immediately preceding the outburst which brought Strafford, Laud, and Charles I. to the block for their wanton outrages upon every civil and religious right, failed to teach the salutary lesson of the wickedness and futility of coercion in matters of conscience. The utmost aimed at by any party, the baptists excepted, was the toleration of themselves alone.

The power of the Long Parliament was early employed in the suppression of prelacy. Its adherents were deposed, its services forbidden: popery and prelacy shared a common lot, and the nation ceased to have a national church. Crushed, down-trodden puritanism now rose up in its strength, and demanded a presbyterial organization for the church and for the people, the formation of classes, synods, and general assemblies, and the submission of every class of religionists to its theocratic laws. It was a monstrous heresy to deny the magistrate the power of erecting this new hierarchy, or to hesitate obedience to religious laws dictated by state authority. The highest function of magistracy demanded an immediate attention to the religious necessities of the people, and reformation in the church must even precede salutary changes in the state. The summons issued by the parliament to divines from every county was therefore among the earliest of its proceedings, and the assembly was called to consult and advise on the form of church polity

that should succeed the obnoxious and hated rule of episcopacy.

To that assembly were summoned a few members of the houses of parliament and divines of every religious party, (except papists and baptists.) About thirty were regarded as episcopalian, seventy were presbyterians, eight or ten were termed Erastians, and from eight to twelve were known as independents. Of the latter party the chief were, Philip Nye, Thomas Goodwin, Sydrach Sympson, William Bridge, and Jeremiah Burroughes. These men had but lately returned to their native land from the Low Countries, whither they had fled from the tyrannic rule of Laud. Imbued with the sentiments of Jacob and Robinson, they sought to form congregations independent in church polity of all synods and presbyteries, to walk in gospel fellowship according to the rule of apostolic precedent, uncontrolled by any exterior ecclesiastical power. It was natural that they should oppose the high-handed proceedings of the puritan party, which sought to override every conscientious conviction, and to establish a uniform presbyterian rule over the entire nation. But few of the episcopalians attended the sessions of the synod, and those who were present at the earlier meetings gradually withdrew altogether. Thus the burden of opposition was thrown upon the independents, and with the occasional assistance of the Erastian party they succeeded in raising a sufficient barrier to the progress of intolerance, until the triumphs of the army availed to the utter overthrow of the intended ecclesiastical polity.

It has been usual to represent this struggle as carried on under the full apprehension of the great principle, which, in truth, was involved in the strife; namely, entire liberty of conscience. Our independent brethren have generally claimed for the "five dissenting brethren" a perfect perception of the mighty truth, which was sought in their persons to be set aside by the overwhelming majority of the presbyterians. It is on this point that we wish to correct some misapprehensions; and we purpose to show that these independent dissenting brethren deserve not the high commendations bestowed upon them; that, in short, they did not assert the great principle of liberty of conscience for all.

Now, we most willingly admit that much was said by them upon toleration; that toleration was the "great Diana of the independents." We receive the testimony of Baillie as of undoubted truth: "The independents here plead for a toleration both for themselves and other sects." But this toleration was not universal. It did not embrace the conscience of every man, of every sect, of every party. It had its limits and conditions; limits and conditions not recognized as valid by the baptists and a few others, and which are indeed rejected by the independents of the present day. Nay, the toleration they desired was even subversive of the rights of conscience. If indeed they had boldly claimed for every man the unrestrained action of conscience, we should have heard less of toleration—the term by which they themselves, as well as their opponents, designated the degree of freedom they sought, and more of liberty. To be included in the circle of their sympathies, a man must have been neither a papist, nor a prelatist, nor an unbeliever, nor a Socinian: in short, a man must have been sound in the faith, and a partaker of saving grace.

Doubtless the conflict was one involving liberty of conscience. While struggling to secure for themselves the permission to worship God according to their conscientious convictions, they unwittingly threw themselves upon the great principle of liberty. Toleration for themselves was truly liberty of conscience for themselves, and their efforts to secure it aided the final triumph of truth. But although a full liberty resulted from their persevering toil, the "five dissenting brethren" were content to labour for their own benefit alone. Toleration would have satisfied them, although oppression of conscience would have been the lot of multitudes not of their sect. We therefore protest against the assertion of Dr. Massie, that liberty of conscience was identified with his "denomination in connexion with the great men of that time." For it is not true that the independents, as represented by the "five dissenting brethren," were then the advocates of full liberty of conscience. Others, whose claims independents of modern times have overlooked and denied, were the chief assertors and maintainers of this noble and inalienable right of man.

But it will be expected of us, since we thus oppose the prevailing sentiment

of our brethren, as embodied in the picture of Mr. Herbert and in the lectures of Dr. Massie, and refuse to give to those eminent leaders of their denomination the credit of propounding this great principle, that we should offer some proof for our assertion, and show that it is not without reason that we run counter to the universal statements of Independent history.*

It was in the month of July, 1643, that Mr. Nye, in company with the commissioners appointed by parliament, proceeded to Scotland to meet the General Assembly. A "Solemn League and Covenant" was the subject of its deliberations, embracing the whole nation, and binding it to a reformation of religion. In the discussions, Mr. Nye, with Sir H. Vane, took a leading part. They were "for keeping of a door open in England to independency." For aught that appears, Mr. Nye considered the welfare of no other sect but his own. On the 25th of September both houses and the assembly of divines assembled in St. Margaret's church, Westminster, "where," says Whitelocke, "Mr. White prayed an hour to prepare them for taking the covenant. Then Mr. Nye in the pulpit made some observations touching the covenant, showing the warrant of it from scripture, the examples of it since the creation, and the benefit to the church. Then Mr. Nye in the pulpit read the covenant, and all present held up their hands in testimony of their assent to it; and afterwards subscribed their names in a parchment roll where the covenant was written."† Now this covenant, thus approved of by Nye, and doubtless subscribed by him and his brethren, stipulates for a uniformity in religion, in confessions of faith, in form of church government, and a directory for worship and catechising; also that the parties to it bind themselves to "*the extirpation of popery, prelacy, superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness.*"‡ But this test was not only taken by the assembly and by parliament, it was compulsively enforced on the entire nation, although, says the historian Neal, "it contained some obligations upon conscience which wise and honest men might reasonably scruple."§ This unwarrantable proceeding was the occasion of much suffering, many of the clergy being deposed upon refusing to take the required oath. That Nye fully approved of this intolerant imposition on conscience, is evident from the part he took, both in its preparation, and in the public service of the day on which the oath was taken. It may not be amiss, however, if we just present a few of the expressions employed in his "Speech or exhortation—to the House of Commons and reverend Assembly of Ministers at their taking the said Solemn League and Covenant." He says: "What do we vow? Is it not the preservation of religion where it is reformed, and the reformation of religion where it needs? Is it not the reformation of three kingdoms, and a reformation universal, doctrine, discipline, and worship, in whatever the word shall discover unto us? This I am sure of; it is a way in all probability most likely to enable us to preserve and defend our religion against our common enemies, and possibly a more sure foundation will this day be laid for ruining popery and prelacy, the chief of them, than as yet we have been led unto in any age. God swears for the salvation of men, and of kingdoms: and if kingdoms swear, what subject of an oath becometh them better than the preservation and salvation of kingdoms, by establishing the kingdom of a Saviour amongst them."‖ It were needless to point out that this national reformation, this vow of extirpation of all opposing forces, this swearing to set up the kingdom of Jesus, is opposed to the "utmost latitude of religious freedom," and we must be permitted to question whether Nye and his brethren had then learned the commonest elements of true liberty of conscience.

The opposition given by the "dissenting brethren" to the formation of a presbyterian establishment, and the demand urgently made for exception in their own case from the controlling power of classes and synods, called forth much bitter language on the part of the supporters of the new polity. They

* Mr. Hanbury, in his Memorials thus writes: "The dissenting brethren will ever stand pre-eminent for their regard for the inalienable rights of conscience; and *who contested on behalf of the utmost of religious freedom*," &c. &c., vol. ii. p. 204. Memorials, p. 70.

† Hanbury, ii. 203.

‡ Hist. of Puritans, ii. 224.

‖ The Excellency, &c. pp. 1, 2, 3, edit. 1643.

were thereby induced to publish an apology for themselves and for their opinions. In this temperate and calm production, we find no trace of the claim for liberty of conscience for all. They speak of the conscientious difficulties which led to their expatriation, their freedom from any bias or interested motive, and that it was their only desire to worship God acceptably and according to his word. They describe their worship as scriptural, the officers of their churches as chosen according to Christ's institution, and their government and discipline as independent of all external ecclesiastical authority. Nevertheless, say they, it *was "a most abhorred maxim,"* that such a single society of men "should further *arrogate unto themselves an exemption from giving account to, or being censurable by any other, either Christian magistrates above them,* or neighbour churches about them.."* And in another place, contrasting the presbyterian discipline with their own, they assert that to the magistrate's power, "we give as much, and (as we think) more than the principles of the presbyterial government will suffer them to yield."† Accordingly they complain of the name independent, as if they desired their churches to be exempt, not only from ecclesiastical control, but from magisterial authority likewise; and conclude with a desire of "the allowance of a latitude to some lesser differences with peaceableness." Such were their ideas of liberty of conscience;—magisterial interference in their churches, and toleration because their differences from their brethren of the presbyterian way were small! We are not left in doubt as to their meaning: for Mr. Burroughes, when pleading for a toleration of all sects and opinions, introduces the proviso, that they hold nothing contrary to fundamentals in doctrine; and in his commentary on Hosea he says, "That the king is supreme governor to govern in a civil way by civil laws; *so as to see Christ not dishonoured, so as to keep out idolatry, to protect the church, to punish enormities that are there,* to defend it from enemies." In perfect accordance with these sentiments, we therefore find Baillie asserting that the "five" agreed with the presbyterians that a presbytery was an ordinance of God, with power and authority to call ministers and others before it, to admonish and rebuke obstinate offenders, "*and give them over to the punishment of the magistrates.*"‡

Thus it was that, when the anabaptists delivered in to the assembly an admonitory printed sheet by an "old English anabaptist at Amsterdam (Canne?), to give a full liberty of conscience to all sects," it is reported, that a vigorous debate arose, in which "Goodwin, Nye, and their party, by all means pressed the neglect, contempt, and suppressing all such fantastic papers. Many marvelled at Goodwin and Nye's vehemency in that matter."§

But if in some places Baillie writes that the independents "have expressed their desires for toleration, not only to themselves but to other sects," we soon after have an explanation given of this latitude: for "Thomas Goodwin declared publicly that he cannot refuse to be members, nor censure when members, any for anabaptism, Lutheranism, or any errors *which are not fundamental, and maintained against knowledge.*"‖ And the whole of the debate shows that their whole aim was to secure toleration for their own way alone, or for others just so far as they held what *they* deemed fundamental truth. It will be sufficient if we only refer to the exemplification of this principle in the persecutions at that very time proceeding in New England, the authors of which were in intimate friendship with the "five dissenting brethren," who were known to regard the actions of their congregational brethren in America with high approbation.

If, further, we consult the writings of these leaders of the independents, we shall discover still more unequivocal proofs of their unsoundness. Our first reference shall be to Jeremiah Burroughes. In a sermon preached before the House of Peers, in November, 1645, after remarking upon the many tares that were sprung up, and which if their lordships should endeavour to extirpate might result in the up-rooting of the good also, he proceeds to say, "For connivance at blasphemies or damnable heresies, God forbid any should open his mouth; those who are guilty herein against the light of nature, *should be taken off the face of the earth;*

* Hanbury, ii. 297. † Antapologia, p. 128.

‡ Hanbury, ii. 430. § Ibid. p. 255.

‖ Hanbury, ii. 557, 558.

and such as are guilty against supernatural light, *are to be restrained, and kept from the society of men*, that they infect not others."* He subsequently adds, "There is a great outcry against the toleration of all religions, and *we are willing to join against such a toleration*."† Other passages equally explicit might be taken from his writings. One more shall suffice, in which he defends himself and his brethren from calumny. Speaking of his antagonist Edwards, Burroughes says: "He (Edwards) says further in the same page, that I, preaching before the lord mayor and aldermen, preached for a toleration of all sects and opinions, so they were not against fundamentals in doctrine, and fundamentals in civil government. Answer. Then I did not preach for an universal and unlimited toleration of all religions, of all things: as both myself and others are very sinfully reported to do. But is this fair? Do not your consciences condemn you in this thing? For my part, as I never was, so I now am not for a toleration of all things; nay, I should be loth to live in England, if ever it should be here. I do and shall pray and endeavour against it."‡ Certainly our author's dislike to the utmost latitude of conscience, could not have been very small to have made him willing to suffer expatriation, if his countrymen should be ever in the enjoyment of it.

Mr. Goodwin's sentiments we have already seen. The following passages are from a sermon by Sydrach Simpson. It was preached at Westminster, before sundry of the House of Commons, in 1643. That such sentiments should be addressed to the highest authority in the realm is most significant of his imperfect perception of the rights of conscience. "Christ must be the end of all laws of men, as he is of his own, Rom. x. 4; therefore have all magistrates their power, that Christ may not be mean or despised. Judges sit to do him right: *parliaments to reduce him to his throne*. . . . If religion be a supporter to the state, then corrupters of religion are the greatest traitors; they strike at government and majesty in the root. . . Religion must be settled that the commonwealth may. . . . *What should kings do? Pluck down that which hinders it, root and branch. Do it quickly; do it thoroughly*. . . . As it was with the king of Syria, so it is with errors in religion and erroneous persons; spare them one year, and the next they will fight for themselves."§ Persecution for religion can hardly be more clearly urged and recommended, than by this one of the leading "five."

In the interesting history of the congregational church at Yarmouth, preserved by Dr. Rippon, there is an incident mentioned strikingly illustrative of the views of Mr. Bridge. In the church book is an entry made on his return from a meeting of messengers of the churches in London, in the year 1659. Four things were propounded by Mr. Bridge for their assent, which appear to have been the topics of deliberation by the assembled brethren. One of these is to the following effect: "2. As touching the magistrate's power in matters of faith and worship, we have declared our judgment in our last confession (The Savoy); and though we greatly prize our Christian liberties, yet we profess our *utter dislike and abhorrence of universal toleration, as being contrary to the mind of God in his word*." And in the last proposition, they desire that "no countenance be given unto, nor trust reposed in the hand of Quakers, they being persons of such principles as are destructive to the gospel, and inconsistent with the peace of civil societies."‖ This one too of the "five dissenting brethren" fails to support the claim made on their behalf. A more undisguised exhibition of intolerance can scarcely be conceived.

But it is upon the language reported as uttered by Mr. Nye that the claim of the independents is more especially founded. The moment of its utterance is that chosen by Mr. Herbert, in order to associate the independents of the assembly with the noble assertion of the rights of conscience, and for which a statue of gold to their memory, it is suggested, would be but an imperfect payment of the debt due to them.¶ The following extract from Dr. Massie's lectures presents the scene before us, and though somewhat long, its production is necessary to understand our subsequent remarks.

* Epist. Ded. † p. 45.
‡ A Vindication, &c. pp. 23, 24, edit. 1646.

§ Pp. 3, 20, 24.
‖ Rippon's Register, p. 639. An. 1801.
¶ Bogue and Bennett's Hist. of Dissent, i. 138.

"Philip Nye—considered a leader, if not the leader of the independents—a man of talents, energy, and zeal, rose, and in the name of his brethren, made his declaration. I do not conjecture this;—Robert Baillie, who sits in great consternation, relates it in his correspondence. He said, he was 'prepared to demonstrate that one way of drawing a whole kingdom under one national assembly,' the proposition then under consideration, 'as formidable, yea, pernicious and thrice over pernicious to civil states and kingdoms.' *He solemnly and distinctly proclaimed as a principle they held, that 'by the command of God, the magistrate is discharged to put the least discourtesy on any man, Turk, Jew, papist, or Socinian, or any religion whatever, for his religious belief.'* The painting exhibits him declaring that sentiment. You mark the whole aspect of the assembly. 'Ah, but that is the painter's fancy,' say my honest friends on the other side of presbyterianism. 'That is not true: do not believe it.' Why not believe it? Robert Baillie says, 'all cried him down, and some would have had him expelled the assembly as seditious. We were all highly offended with him. The assembly voted him to have spoken against the order. We would not meet him except he acknowledged his fault. The independents were resolute not to meet without him, and he resolute to recall nothing of the substance of what he had said; at last we were entreated by our friends to shuffle it over the best way might be, and to go on in our business."—*Pp.* 112, 113.

There is here some confusion of dates, and also an incorrectness in the citation from Baillie. From Gillespie's Notes* we learn, that the scene here depicted occurred on February 21st; but it was reported by Baillie in his 45th letter, under the date of April 2nd. In this letter, the passage we have marked by italics does not occur. But it does occur in the postscript of the 59th letter, under the date of May 17th, and therefore it must be inferred was not uttered on the occasion referred to in February. Consequently the rage and terror of the assembly could not have been excited by that sentiment, but by the assertion of Nye's views against a national establishment. Our readers will observe that no less than fourteen letters had been written in the interval, in the earliest of which it would doubtless have been reported had it been then uttered. But what if it should turn out that it was never uttered by Nye, and that Baillie himself says so? Will our readers believe that such is the case? We will give Baillie's own words, and the entire passage. "The independents here," he says, "finding they have not the magistrate so obsequious as in New England, turn their pens, as you will see in M. S., to take from the magistrate all power of taking any coercive order with the vilest heretics. Not only they praise your magistrate [the magistrates of Holland]—who, for policy, gives some secret tolerance to divers religions, wherein, as I conceive, your divines preach against them as great sinners—but avow that *by God's command, the magistrate is discharged to put the least discourtesy on any man, Jew, Turk, papist, Socinian, or whatever, for his religion!* I wish Apollonius considered this well. THE FIVE HE WRITES TO WILL NOT SAY THIS; but M. S. is of as great authority here as any of them."† So then the five dissenting brethren "*will not say this*," and therefore, most clearly no one of them could have ever uttered it in the assembly. In fact, Baillie attributes the sentiment to M. S.:‡ that is, to Mr. John Goodwin, who, although an independent, is discarded not only by Dr. Massie and Mr. Hanbury as a leader of the independents, but was also by the five dissenting brethren regarded as a most obnoxious individual. In one of his other works Baillie thus writes:—"Liberty of conscience and toleration of all or any religion is so prodigious an impiety, that this religious parliament cannot but abhor the very naming of it. *Whatever may be the opinion of John Goodwin, of Mr.* [*Roger*] *Williams, and some of their stamp, yet Mr. Burroughes* (one of the five) *in his late Irenicon, upon many unanswerable arguments, explodes that abomination.*"§ That Mr. Nye then, did utter the admirable language attributed to him, is, after all, "the painter's fancy;" and it is out of the assembly, among such men as John Goodwin, Williams, Blackwood, and others, we must look for the maintenance of those enlarged views of liberty, challenged on such poor evidence for the five dissenting brethren.

* P. 26.

† Hanbury, ii. 428, 437.

‡ M. S. to A. S., with a plea for Liberty of Conscience, &c. edit. 1644. On page 53 is a passage much resembling the remark above in Baillie.

§ Dissuasive Epist. Ded.

If the reader will bear in mind the part taken by Nye in the imposition of the Solemn League and Covenant, and other circumstances already mentioned, it will be at once evident that he could not have held the sentiment attributed to him, and every doubt must vanish if his share in the proceedings of the Savoy conference be also considered. Nye, with Bridge, Goodwin, Owen, and three others, formed the committee that drew up the congregational Confession of Faith. In this confession, mutual forbearance and toleration is expressly limited unto "saints of all persuasions that keep unto and hold fast, the necessary foundations of faith and holiness."* Accordingly, in the section on the Civil Magistrate, it is declared, that it is not only incumbent on the magistrate to promote and protect the profession of the gospel, but to take care "that men of corrupt minds and conversations do not licentiously publish or divulge blasphemy and errors, in their own nature subverting the faith, and inevitably destroying the souls of them that receive them;" and also, that in the case of such as differ about the doctrines and worship of the gospel, "exercising a good conscience, manifesting it in their conversation, and *holding the foundation*," the magistrate has no warrant "*to abridge them of their liberty*."†

But testimonies to almost any extent might be adduced to show that the leading independents of that day did not allow the utmost latitude to conscience; they uniformly introduced the proviso, that it was to be enjoyed by such as were sound in fundamentals only. It was our intention to have illustrated this yet further from the writings of the celebrated Owen, and especially from his much-talked-of, but little known discourse upon Toleration. Want of space, however, forbids this at the present time, and the attention of our readers once called to it, they will doubtless be led to search for themselves.

While, then, religious liberty is greatly indebted to the noble stand made by our independent brethren in the Assembly of Divines, we are not able, with the evidence now adduced before us, to grant them that high meed of praise so long claimed and enjoyed. Toleration! toleration! was their battle-cry. But full liberty of conscience for all, they did not desire or understand. The exigencies of their position made them to feel the value of, and earnestly to press after the exemption of their tender consciences from the prelatic or presbyterian yoke. But that the liberty to think and act as conscience dictated was the inalienable right and the just privilege of every man, be he who or what he may, entered not into their perceptions of truth and justice. They are to be highly esteemed for what they did; but humbler men, less known indeed, but not less honourable, deserve the gratitude of posterity, and the transference to them of the praise which partiality and prejudice have so long denied them. That there were *some* independents who were united with them in this holy warfare for conscience, we most gladly admit, but they were not those whose brows have hitherto worn the laurel, and for whom the admiration of the world has been altogether challenged. Dr. Massie has well characterized the opinion and desire of these leading men, and in the same words condemned their claim to be the true expounders of religious liberty;—

"Man has no authority to assume the right of toleration. The principle that authorises any man, or any body of men, to enact what is called a law of toleration is a principle that shakes the foundation, and cuts at the root of liberty of conscience. I say to the man that would put himself under the shield of that act, and that law—the law of toleration, 'You are placing yourself under the shadow of a upas tree, and if the poison drop upon you, you deserve it.'"—*P.* 8.

Yet such a law the "five" deemed it the prerogative of the magistrate to grant, and sought to shelter themselves under its shade. In fact, they recognised the very principle, which, Dr. Massie assures us, and truly so, "shakes the foundation, and cuts at the root of liberty of conscience." These were the men that Mr. Herbert's picture was painted to honour, and Dr. Massie's lectures given to eulogise. History, truth, and the extension given to the erroneous statements concerning them by Dr. Massie and his friends, have demanded from us the correction here supplied. More severely we might have spoken of the wrong done by such perversions of historic fact, and by the lamentable want of candour often dis-

* Hanbury, iii. 530. † Ibid. p. 542.

played by our independent brethren on this subject, were we not convinced that they (as well as some of our own body) have been led into mistakes by prepossession, partial information, or inadequate research. Dr. Massie is, however, to be commended for the candour he has individually displayed. His faults are those arising from imperfect information of the sentiments of the men he has proposed for our admiration and esteem; and we regret that he has instigated Mr. Herbert to the production of a work of art, that cannot fail to convey and perpetuate erroneous impressions.

BRIEF NOTICES.

The Life and Adventures of Zamba, an African Negro King; and his Experience of Slavery in South Carolina. Written by Himself. Corrected and arranged by Peter Neilson. London: Smith and Elder. 12mo. pp. 258.

This is professedly the autobiography of an African Prince, who succeeded his father as king of a small territory on the banks of the Congo, who being inveigled by the captain of an American slaver, was sold to a magistrate of Charleston many years ago, whose wife was afterwards stolen by other dealers, carried to Charleston and sold to his master, and who lived in the enjoyment of both temporal and spiritual comfort from that time to the February of 1846, when the narrative terminates. It is an interesting account, but we cannot help asking as we read it, Is it true? If it be, the assistance which Zamba received in writing it "from both white and coloured friends" has unhappily deprived it of the aspect of credibility. Not only is the language such as no negro in Zamba's circumstances could ever have been trained to write, but the style of thought, the knowledge of the world, and the point of view from which he looks at the affairs to which he refers, in Africa, America, and Europe, are too thoroughly British to be the spontaneous outpourings of a heart that never beat in any other land than Western Africa and South Carolina. The facts may, however, be true, though the language and reflections be those of well-meaning but injudicious helpers; and it is probable that the name of Mr. Neilson, who dates from Kirkintillock, North Britain, is, to those who know him, a sufficient guarantee that this is the case. That gentleman testifies that during a residence of several years at Charleston, he heard from Zamba's lips the leading incidents of his life, and that he has "no doubt of the truth of the statements contained in the narrative." He adds, "as regards the occurrences in Charleston, some anecdotes are too well known in that city to be controverted;" but this we know not how to reconcile with the resolution of Mr. Neilson to withhold any clue to the identification of Zamba, "because that would expose him to persecution, if not to the deadly vengeance of the slaveholders in the white community amongst which he resides."

The Ministry demanded by the Churches in these Eventful Times. An Address to the Students of Bristol College, delivered at Broadmead Chapel, at the close of the Session, June 30th, 1847. By HENRY TREND. London: 8vo. pp. 46.

The importance of the subject discussed, the diversity of judgment concerning it, and the request of the respected auditory that this address should be published, will undoubtedly obtain for it an extensive circulation. Mr. Trend's main position is, that "The times in which we live demand, and the times which are coming on, if their premonitory signs are not mistaken—if our mental eye receives no false impressions from the mistiness which generally floats about objects that are more or less remote—will, in a still higher degree demand educational qualifications in our ministers of a decidedly superior type." Mr. Trend has a strong conviction, apparently, that the prevailing opinion among the members of our churches at the present time is not accordant with his own as to "the desirableness of a highly cultivated and thoroughly educated ministry." He may have information that we do not possess, but we hope that he is mistaken in this: at all events, we are persuaded that learning is far more highly appreciated in the denomination now than it was thirty or forty years ago. We are, however, aware that some of the most earnest advocates for a learned ministry are dissatisfied with the present college system, and that some go the length of thinking that there are evils connected with residence in our colleges which counterbalance the advantages they yield. The desirableness of learning for ministers, and the best way of their obtaining it, are two distinct questions. It is to the former principally that Mr. Trend's discourse relates.

An Earnest Ministry the Want of the Times. By JOHN ANGELL JAMES. London: Hamilton, Adams, and Co. 12mo. pp. 341.

A question, similar to that discussed in Mr. Trend's address, but not identical with it, is brought before the reader of this volume. Mr. Trend writes of preparation for the ministry; Mr. James of the manner in which the ministry should be fulfilled by those who have been duly prepared. He assumes the fact "that the modern evangelical pulpit has lost and is losing something of its power in the way of converting sinners and carrying forward the spiritual life of believers;" he believes that this fact arises partly from "a diminished adapta-

tion of the pulpit," and partly from "the circumstances of the times that are now passing over us;" and he maintains, with evident propriety, "that we live in an earnest age, and nothing but an earnest ministry can hope to succeed in it." He illustrates, therefore, the nature and value of earnestness; earnestness in the choice of subjects—in the delivery of sermons—in the pastorate; earnestness as exhibited in the apostolic ministry, and by successful preachers of modern times; and concludes by pointing out "motives to earnestness," "means to be used for obtaining an earnest ministry," and "the necessity of divine influence for an efficient ministry." Anecdotes and extracts, introduced in the skilful manner of which the author is a master, enliven the whole. The work is one which it would be good for the churches and the world that ministers of every class should peruse and ponder.

Christianity in its Power; or Piety exemplified, in the Heart,—the Family,—the Church,—and the World. By JOHN MORISON, *D.D., LL.D.* London: Snow. 16mo. pp. 114.

A fact, which is obvious to every vigilant pastor, that "in an age of sleepless activity, there may be considerable danger lest the disciples of Christ should suffer some diminution of that internal and vital energy, so essential to spiritual prosperity," has occasioned this production. It is a practical and judicious treatise on the effects of genuine religion on the personal habits of its possessor, and on his feelings and deportment in the various relations he sustains. It is adapted to do good to Christians and professed Christians of every denomination.

Dr. Chalmers, drawn by ALEXANDER HANDYSIDE RITCHIE, *A.R.S.A., Sculptor.* Edinburgh: Caldwell. London: Partridge and Oakey, 34, Paternoster Row.

A beautiful engraving, which gives a full-length view of the late eminent theologian, Dr. Chalmers, as he appeared when found in his bed on the morning of May 31st. He is resting partially on the left arm, the upper part of the body supported by a pillow propped behind him, and the right hand clasping a book on his breast. Other papers are lying by his side. He had retired early on the preceding evening, intending to revise his College Report in the morning, before he proceeded to the General Assembly of the Free Church, to which it was to be presented. An old servant, finding that no answer was returned to her knocks at the door, entered the room and opened the shutters. The light fell upon his pale and lifeless countenance. She immediately sent for Professor M'Dougall, who was close at hand, and who found him thus: "Dr. Chalmers was sitting half erect, his eyes and lips closed, but closed without the slightest appearance of compression. The aspect of the countenance was that of the most serene placidity. The position in which the body lay was that of the most natural and perfect ease. All told how painless had been the spirit's passage to its calm and eternal rest and blessedness in the heavens." This description, which we take from the Free Church Magazine for June, corresponds with the representation given in this picture. The engraving is sufficiently large to allow the principal figure to be about twenty-four inches in length. The execution is all that could be desired.

The Days of Laud and of the Commonwealth. By Mrs. COURTENAY NEWTON. London: Seeley and Co. Square 16mo. pp. 301, cloth.

An interesting view of the period to which it refers. Its portraits of the actors in the stirring scenes delineated, are on the whole impartial and correct. It will be a pleasing addition to a family juvenile library.

The Book of Life; being the Substance of a Sermon preached at Zion Chapel, Chatteris, on the evening of May 16, 1847. *By* W. PALMER. *Published by request.* London: 8vo. pp. 37. Price 6d.

A sermon on Philippians iv. 3, in which the preacher inquires, What is the general and figurative idea of a book? What is more especially signified by the book of life? What is implied by names being written in this book of life? And what are the principal evidences of the fact, where the fact exists? His view of the meaning of the text is in accordance with that of Calvin, who says, "The book is nothing else than the eternal purpose fixed in the Divine mind."

Nelson's Large Type Comprehensive Edition of Matthew Henry's Commentary, unabridged, with numerous Illustrative Engravings. London: Folio. Parts VII. and VIII. Price 1s. each.

This edition of a well known and justly esteemed commentary may be safely recommended as one of the best, if not the very best that has ever appeared. Unlike some of its predecessors, it is not abridged. It is of a convenient size; about fourteen inches by nine. It has some valuable additions to the original work, consisting of marginal references, select various readings from the older English translations, a few notes from modern expositors and writers on oriental peculiarities, and some very well executed illustrative wood-cuts. It is the New Testament that is in progress, and these parts bring us to the nineteenth chapter of Luke.

RECENT PUBLICATIONS

Approved.

Knight's Standard Edition of the Pictorial Bible. Part VIII. Second half. *London: 8vo. pp. 90. Price 2s.*

Tract Society's Monthly Series. Truth and other Poems. By WILLIAM COWPER, Esq. *London: 18mo. pp. 192. Price 6d.*

Tract Society's Monthly Series. Life of Mohammed. *London: 18mo. pp. 192. Price 6d.*

Illustrations of the Theory and Practice of Assurance. By W. E. HILLMAN, Actuary to the Star Assurance Office. Second Edition. *London: Bateman. 8vo. pp. 77.*

The Claims of the Gospel on the Young. By the Rev. JOEL PARKER, D.D., of Philadelphia. *London: R.T.S. 18mo. pp. 134.*

The Eclectic Review. September, 1847. *Price 2s. 6d.*

Oxford Protestant Magazine. September. *Price 1s.*

INTELLIGENCE.

ASIA.

MADRAS.

In the Oriental Baptist for June, we find a letter to the editor from a correspondent at Madras, containing information respecting the baptist brethren in that presidency which cannot fail to be interesting, especially as taken in connexion with the recent departure thither of our friends, Mr. and Mrs. Page.

"Possibly some may say, where is the necessity of sending out a baptist minister to the few scattered baptists in Southern India? Why not leave them to connect themselves with other sections of the Christian church at Madras and at the outstations,—and thus endeavour to hide the apparent divisions among Christians in this heathen land, instead of making them more conspicuous? In reply, it may be observed that the baptists by no means wish to make the divisions more conspicuous than they now are, but simply to have a minister of their own denomination to counsel, instruct, and take a pastoral oversight of them, to visit those who are in isolated places for the purpose of administering the ordinances of the gospel, and if called on to do so, to admit approved candidates into the visible church of Christ, on a profession of their faith in him, in the way he has appointed, and in accordance with the practice of the apostles as recorded in the New Testament. This is all that baptists require, and in seeking to obtain it, they do not wish to offend their brethren of other denominations in separating from them in church communion, but simply and avowedly to adhere more closely to what they believe to be the truth, than they have hitherto done; for it is to be feared, that some, among baptists, have not only made shipwreck of their principles but of their faith also, and the cause of this, in some measure, may be attributed to the want of a minister to go in and out among them, and in their giving heed to the doctrines of men in preference to the commands of God. It is therefore the desire of those who remain to walk in all the commandments of the Lord blameless, in order that they may enjoy more peace and comfort in their own souls, and be able to realize and enjoy the promise made to those who hearken unto and keep the commandments of God, Isa. xlviii. 18.

"It may not be considered out of place here, to give a brief history of the baptists in Southern India. This will show the cause of their being here without pastors, unlike other denominations of Christians, who have their pastors at Madras and at other stations in the interior, while the baptists are left entirely destitute. Some of the baptists in and about Madras have belonged to baptist churches in Great Britain and Ireland, and some of them say that they still hold their baptist principles but have joined other churches, on account of there being no baptist church or minister here. Some have been baptized on a profession of their faith, by baptist ministers who have occasionally visited Madras. Some by the Rev. Mr. Day of the American Baptist Mission, who was lately in charge of the Telugoo mission at Nellore, but is now in America, where he went with his family for the benefit of their health in the latter end of 1845; some by the baptist missionaries at Berhampore, in Orissa, while others have thought it their duty to go from this to Calcutta to be baptized by the ministers of the baptist churches there. By these means baptists have made their appearance in Southern India, but the greatest number have come here with the artillery and her majesty's regiments, which came from the Tenasserim coast.

"Many officers and soldiers stationed at Maulmain, Tavoy, and Mergui, as well as individuals belonging to the different public offices and inhabitants at those stations, joined the American baptist missionaries and their families when they assembled together on the sabbath and at other stated times for public worship, and under God's blessing, these means of grace were the means of many being converted. Of the corps that have been stationed at Maulmain, I may mention that H. M.'s 50th and 62nd were some time there, but as these corps went from there to Bengal, it is not known whether churches were formed in them or not; but with reference to her Majesty's 41st, 45th, 63d, 84th, and 94th regiments which came from Maulmain to Madras, we can speak more particularly, for it is well known that in most, if not in all those corps, healthy and well regulated little churches were formed previous to their leaving the Tenasserim coast. In this way very many baptists have come to this presidency, and when these regiments went home, many of the brethren, who were young and had families, volunteered into other corps, while others took their pensions and were permitted to remain in the country. I may here add that the baptist churches which

were formed in corps previous to their leaving Maulmain have exerted a salutary influence among the men generally. All the corps which came from Maulmain to Madras are gone home except H. M.'s 84th and 94th regiments; the former is now stationed at Secunderabad, and has a church in it consisting of about thirty members, officers, soldiers, and their wives, and is in a healthy, prosperous state. The brethren in this corps often meet together for social worship, and by these means of grace, together with the orderly, steady, and consistent conduct of the brethren, the minds of many of their comrades have been awakened, and they are anxious to join the church; but in consequence of having no baptist minister the ordinance of baptism cannot be administered to them. This shows the difficulties the baptists labour under in not having a minister of their own, but it is hoped that this state of things will soon give place to a better."

EUROPE.

VISIT OF DR. COX AND MR. HINTON TO THE SOUTH OF FRANCE.

These brethren having undertaken to visit the south of France, as our readers are aware, in consequence of information received by the committee of the Baptist Missionary Society, after passing through Paris, Tours, and Poitiers, arrived at Angouleme on Saturday, the 24th of July. Dr. Cox, who kept a journal, has kindly permitted us to make some extracts from it; and we think our readers will be interested by the following passages, the first of which is dated July 25th:—

Little did I think a very short time ago, of spending this sacred day in this unhallowed country. It presents the same moral aspect as it did when I visited it nearly twenty years since; and there seem to be very few, if any, signs of improvement in these parts.

We attended a mass service at ten o'clock; at two, went to the protestant church, anticipating the regular service by an hour, through mistake. But finding the minister, M. Pilatte, an agent of the Paris Evangelical Society, we waited to hear his examinations of the children. They were few and young: about seven or eight attended. The public worship was conducted much after the dissenting manner. Afterwards we became acquainted with him, and heard another discourse in the evening. He is an animated preacher, fluent and sensible.

We had written on Saturday to M. Füstir, colporteur of the Bible Society at Paris, who as we had learned was a decided baptist, and like many in the regions to which we were going, desirous of being baptized. M. F. found us at the protestant service in the evening, having come at our desire from Mansle. Took him to our hotel, and held much conversation and read letters he presented us, showing his views were directed to more enlarged operations in diffusing the gospel. He had a full conviction of being discarded by the society, upon his openly practising baptism.

26th. Proceeded to the river side (accompanied by M. Pilatte, who showed the utmost attention and liberality), where M. Füstir was baptized by Mr. Hinton. He seems to be a pious, devoted, and ardent man; but his views are decidedly those of the Plymouth brethren and millennarians.

Left by diligence in the afternoon at four. Travelled all night, and arrived the next day (27th) at about six in the morning at Bordeaux. Found travelling in the banquette by far the most pleasant at this warm season; the heat of which, however, had been attempered by a thunder storm.

Called on Mr. Crowe: were invited to dinner at half part five, and enjoyed a very agreeable day. The son, Frederick Crowe, has been at Bordeaux about a month. He has been compelled to leave his wife behind in South America; he having been seized and expelled by the authorities for the heresy of teaching a protestant Christianity. He intends, however, to return soon. He is a thorough baptist, and is anxious to baptize his sister and mother, who would be the first-fruits in relation to this ordinance in Bordeaux. Miss Crowe is an intelligent young woman, who is engaged in tuition, and hazards much by her baptist inclinations. All at present attend M. Alphonse La Harpe, who has a tolerable independent congregation, (i. e. for this country.)

In calling on the father of M. La Harpe, who occupies a beautiful mansion in the immediate vicinity, we were fortunate enough to meet with M. Henri La Harpe, professor at Geneva. We spent an hour or two in very agreeable conversation on the prospects of Switzerland, and on the state of religion in France. We are kindly invited to visit them if we return by Bordeaux.

28th. Rose at half past three, and started on our further journey from the quay by a pretty little steamboat, which took us forty-two miles up the Garonne to Langon. The banks are beautifully diversified with vineyards and chateaux.

From Langon went forward by the diligence. I rode in the banquette during the day, and had the felicity of being crammed into the interior with seven others for the night—a night which seemed of interminable length—till we reached Pau at 6 o'clock.

The district of the Landes through which we passed, and which extends from Bordeaux to the Adour at Bayonne, and from the sea to Mont St. Marsan and Dax, though generally flat and sterile, yet in the earlier part of this route in particular exhibits a verdure pleasing to the eye. The forest scenery was

very grateful to me, in spite of the long and ever-outstretching straight lines of road. Human life here seems at a low ebb.

29th. Called early on M. Buscarlet, the independent minister here. At his house we met M. Recluse of Orthez, and the schoolmaster of the village of Haussel, near Pau, who has ministered to some poor people who were never under Rome. They have no bible or minister, but meet together to sing and pray, and not a cross or image is seen among them.

M. Buscarlet proposed a meeting at his church in the evening, and having with reiterated entreaty and affection urged me to address the people, although I had not attempted a French discourse for more than twenty years, I was induced to comply. The occasion was interesting, and the number in attendance we reckoned at about eighty. M. Buscarlet prayed, and my worthy friend and companion, Mr. Hinton, sang the French hymns most manfully.

30th. We visited Eaux Chaudes and Eaux Bonnes, and traversed the Pyrennees to Gabus, the extreme French hamlet on the way to Spain, bringing with us remembrances of the limestone rocks.

31st. Returned to Pau. Altogether a most delightful excursion among scenes displaying at every turn the glory of God in nature.

In the evening took a voiture, and proceeded to Nai, about twelve miles. As soon as we arrived we hastened to the house of M. Camilon, who, with his little flock was the great object of our visit. We found him sitting with his children in his front court. He received us with a warmth of welcome which made us feel at once at home. Being aware of his desire to be baptized, we entered into a free and long consideration of the subject. His views appeared to be perfectly clear as to the nature and obligation of the ordinance; but he pleaded that his health not permitting a river baptism, he must be baptized in his own house. He had not sufficient accommodation, however, for this, but believed he could obtain a vessel sufficiently large. He seemed, however, to confine his views to a private baptism.

August 1st. Repaired to the house of M. Camilon about nine o'clock, for further conversation before the time of public worship, viz. ten. We urged upon him the importance, especially in his position, of making known his baptism, if he were to be baptized, announcing it to the church publicly, and inviting their attendance and that of others, if they chose. We wished him to fix the time for this purpose. He objected, saying it was sounding a trumpet; but persons would not have the doors shut against them. After consultation we agreed that the studied privacy of the proceeding would very much defeat the object, and be prejudicial as an example, in the important situation in which Providence had placed him. We, therefore, for the present at least, declined the service, requesting him to give it further consideration.

Attended the public worship, when I delivered a discourse. M. Camilon afterwards followed in a very long address, containing many good things; but he sat during the delivery in the seat he had at first chosen among the brethren, and with his back to a great portion of them. He was, however, very animated in his manner, and they paid great attention. No other individual spoke, though it is not uncommon. They renounce the idea of the pastoral office, and are millennarians; but the conduct and the influence of Camilon render him to all intents and purposes the pastor. We partook with them of the Lord's supper, which was simply administered.

2nd. Mr. Hinton and I agreed to separate for a few days. He was to take a journey among the mountains, not being likely to enjoy another opportunity; while it was devolved on me to remain at Nai, for the purpose of obtaining a further acquaintance with the people.

After Mr. H.'s departure I set off in a cabriolet to spend the day among the villages, where the members of the church resided. M. Camilon accompanied me to the first, called Besine; but the illness of his wife, approaching her confinement, recalled him. I was then driven about by Cazaban, one of the members, and visited different families in four villages; namely, *Besine*, *Béuste*, *Boïl*, and *Bodreis*. In the two former there are four families in each; in the two latter, two in each. The more aged are members, and in some instances the son and daughter-in-law; but in general, the young are but attendants.

They all received me with great welcome, and such as were in the field at work were brought in. I talked to them as much as I could about eternal realities, read the New Testament, and especially addressed myself to the young men and women. In two or three instances I saw indications of a lively religion; but in general I find their worldly occupations (they are farmers) too much engross them. Cazaban, who drove me, seemed to be a lively Christian, and I was pleased with some of his self-prompted remarks, e. g.: we had taken shelter under a tree in a forest from a heavy rain. I spoke of the quantity of it, "Yes, sir," said he, "but it is wanted; but how great the blessings when God sends down the abundance of his spiritual rain upon Israel!"

They have only one long service in the day (that is, on the sabbath) in Nai, in the morning: but I found they all have prayer and reading of the scriptures in their respective houses, and at some seasons of the year this domestic worship is rendered social

by the union of the families. M. Camilon also sometimes meets them, but not regularly. They have family worship in the evening on ordinary days.

To my surprise I found Mr. Clarke in the evening at my hotel. M. Barbez also had accompanied him from Orthez. They had come I believe with the view of baptizing M. Camilon. I explained to them what had passed, and the grounds of our difficulty.

3rd. This was a day of much converse with M. Barbez and M. Camilon, and of mutual explanations. M. Barbez, who was the instrument of M. Camilon's conversion, and who manifested the deepest interest in him and the people, elicited that Camilon adhered to his objections to publicity, but not from any fear—solely on a ground of humility. He said he had a conscientious scruple about declaring what *he* was going to do, fearing it was ostentatious, and on this account he refused to publish the time to the church, as we had wished, on the sabbath. Publicity *in itself* considered he did not dread, having already suffered obloquy and persecution. M. Barbez proposed that *he* should inform the people when it was settled, and invite them to attend; and requested me to baptize M. Camilon. I agreed to do so, upon the ground that his private feeling was overruled by the nature of an avowal as distinct and public as the circumstances would admit, and that the reason of its being domestic and not in the river, was his health. Accordingly, we fixed on the next day, M. Barbez having to return. This, to my great regret, precluded the attendance of my brother Hinton, who was among the mountains; but M. Barbez naturally pleaded his deep interest in his son in the gospel, whose profession he desired to witness, he having been himself baptized within a few days. Barbiez is a man of decision and zeal, and has far less of the hypochondrical constitution than Camilon.

We held a meeting with the people from the villages in the afternoon, when M. Barbez prayed and gave a long but rather impressive address.

I retired very early, for in addition to the general excitement about our religious concerns, it was a day of intense heat and of high market, from an early hour in the morning till night, hundreds of the country people filling the square and neighbouring streets, and every room of the hotel.

4th. This was the important day of Camilon's baptism. I repaired to his house at the time appointed. About ten were present, chiefly his relations. M. Barbez began in prayer; I then delivered an address, and solemnly baptized Camilon in the name of the Trinity. M. Barbez then read and expounded Rom. vi. 1—14, and concluded in prayer and singing.

At the conclusion of the service we had a conversation, and then took leave after the old French fashion. When M. Camilon kissed me on one cheek, I forgot to present the other, but *he* did not omit the entire ceremony.

M. Barbez expressed his conviction that with the divine blessing the service was likely to be followed with important results. He did not doubt that the report of it would produce a strong impression on many minds, and perhaps excite some salutary public agitation.

5th. As I had enjoyed ample opportunities in conversation both with M. Barbez and Mr. Clarke of ascertaining the general state of things at Orthez, upon Mr. Hinton's rejoining me this day, we concluded it was not necessary to extend our journey thither, and therefore returned to Pau, on our way home.

About nine persons, it appears, including M. Barbez himself, had been baptized on the preceding sabbath by Mr. Clarke at Orthez. Others, it is believed, will very soon follow this example. They may be called lively Christians, but have imbibed deeply the sentiments and adopted the plans of the Plymouth brethren. M. Barbez is their leader, and like Camilon at Nai, really their pastor. He is a man of excellent sense, real piety, and ardent zeal. He lives from day to day in entire dependence on Providence, and glories in his necessities. They have, he says, been always, and divinely, supplied.

6th and 7th. Left Pau at three, and reached Bordeaux the next morning about eleven, a distance of 120 miles. In the evening, spent an hour or two with our friends the Crowes. Found that Mrs. and Miss Crowe had not yet been baptized, and delay rather increased than diminished the difficulties. Miss Crowe was unhesitating, and her brother expected to baptize her and her mother next week. We endeavoured to encourage them to a speedy decision, assuring them that universal experience proved that delays only multiplied obstacles.

8th. Met our friends in the chapel erected by M. La Harpe, at half past nine. Mr. Hinton preached, but scarcely any one was there besides the family of Crowe.

At one, attended the worship conducted usually by M. Alphonse La Harpe; but in his absence his brother Henri, on a visit from Geneva, officiated. In the afternoon at three went to the protestant church. A miserable exhibition. Dined at M. La Harpe's.

The average congregation at M. Alphonse La Harpe's may be 150. The place accommodates perhaps from 200 to 250. Protestantism is feeble in this part of France, wherever it exists.

WEST INDIES.

EDUCATION IN JAMAICA.

The attention of our readers was called

two or three months ago to a Circular Dispatch from Earl Grey to the Governors of the Colonies, and to Suggestions for the establishment of schools for the coloured classes from the Educational Committee of the Privy Council, the effect of which would be to subvert the plans of education which the best friends of the negro race have been accustomed to follow.

Eighteen pastors of baptist churches in Jamaica have drawn up and signed a statement respecting their educational efforts, to which they are anxious that publicity should be given in this country, and which we commend to general attention as illustrative of subjects interesting to every philanthropist. Our brethren say, referring to the Despatch and suggestions,

"By these documents it will be seen that it is proposed to establish and to assist schools, of a religious and industrial character, throughout the island; that the labouring classes shall be compelled, under heavy penalties, to send their children to those schools, or to others which have the approval of the government inspector, and that a new direct tax shall be levied upon the people at large to support the contemplated educational establishment.

"Believing as we do that it is no part of the business of the state to provide for the religious instruction of the people, and that the system proposed is essentially unjust in principle, and will prove most injurious in its consequences, we feel bound to protest against it, and to refuse to participate in the pecuniary advantages it offers.

"In adopting this course we cherish the confidence that we shall not be deserted by those friends in England who have hitherto kindly assisted us, but that they will by their generous aid enable us to prosecute our efforts for the religious instruction of the rising race in this colony.

"In connexion with the Western Union (which comprises about two-thirds of the baptist churches in Jamaica) we have *at the present time* thirty day-schools and a greater number of Sunday-schools in operation. In the former there are 3000, and in the latter 8000 children, besides adults, under instruction.

"These schools are carried on at an expense of at least £2000 per annum, of which nearly one half is raised by the weekly payments of the children and the contributions of our congregations: for the remainder we are dependent on the liberality of Christian friends in England.

"The deficiency has, to a great extent, been supplied by members of our own denomination and of the Society of Friends, and by grants of materials from the British and Foreign School Society and the Sunday School Union.

"We regret to state that so far from being able to dispense with such kind assistance, we now need it more than ever. In consequence of diminished resources last year we were compelled to close several schools, and to conduct others with less efficient agency than could be desired. We had also to mourn over a great falling off in the numbers attending school, arising principally from the drought and distress which then prevailed. Now, we rejoice to say, nearly all the schools are well attended—in some the numbers have more than doubled, but for want of funds we cannot re-open those that were suspended, nor are we able to yield to the earnest importunities of the people to commence new ones in destitute districts.

"The improvement which has taken place, and the increased desire for instruction which has been manifested, we regard as indicative of a better appreciation of the value of education amongst our peasantry, and we feel encouraged to use every effort to continue, and as far as possible to increase the number and efficiency of our schools, that our youth may not be surrendered to the influences of a new educational establishment, which, judging from the state-supported schools now in existence, will be little fitted to train them up in habits of manly independence, virtue, and piety.

"Under these circumstances we venture to appeal to our English friends to renew their efforts on our behalf, that we may be enabled, in connexion with brethren of various denominations, to impart a religious but unsectarian education to the rising generation of this island, uncorrupted and untrammelled by state patronage and control.

"The necessity of such aid will be evident when we state that we have no wealthy persons in our churches; that they are composed almost entirely of labourers earning from one shilling to one shilling and sixpence per day; that they are heavily taxed to support a church from which they dissent, with the prospect of an equally expensive educational establishment being soon superadded, while they have to defray the whole expenses of our mission, and to bear the burden of debts on school-houses and chapels.

"Of the importance of our schools little need be said. Although the want of suitable agency (sickness and death having from time to time deprived us of our most efficient teachers), and more frequently paucity of funds, have rendered it a matter of no small difficulty to keep the schools in existence; and although the children have not attended with the regularity, nor remained the length of time under instruction we could have wished, a vast amount of good has, with the divine blessing, been accomplished. Many thousands have been taught to read the word of God; considerable numbers have made satisfactory progress in other branches of education, while the greater part of the

teachers now employed, both in our Sunday and day schools, and others who assist in various ways in the work of God, are indebted to them for whatever instruction they have received.

"On the continuance and efficient management of these schools the character of a large portion of the next and succeeding generations in this colony depends. If abandoned, the fruit of our labours and those of our predecessors will, to a great extent, be destroyed: our youth will probably become a prey to the soul-destroying errors of Puseyism, or to an equally dangerous indifference to all saving truth; and the hopes long cherished of the evangelization of Africa by the instrumentality of her emancipated children be blasted. We therefore earnestly entreat our friends not, at this crisis, to withhold the assistance they have in past years so kindly extended to our schools, but rather to increase it, that we may be enabled to provide for the religious instruction of the whole of the rising race within the reach of our influence, on the broad and catholic principles of the founders of the British and Foreign School Society, and to place our schools on equal footing, in all other respects, with those about to be established under government auspices.

ASSOCIATIONS.

NORTHAMPTONSHIRE.

Thirty-one churches in Northamptonshire, two in Buckinghamshire, and one in Rutland, are included in this body.

Aldwinckle	J. Brooks.
Barton Earl's	T. Phillips.
Blisworth	J. G. Stevens.
Braunston	
Braybrook	S. Walker.
Brington	
Buckby	A. Burdett.
Bugbrook	J. Larwill.
Burton Latimer	W. May.
Clipston	T. T. Gough.
Gretton	J. Robinson.
Guilsborough	W. Hawkes.
Hackleston	W. Knowles.
Haddon West	— Cole.
Harpole	J. Ashford.
Kettering	W. Robinson.
Kingsthorpe	
Kislingbury	
Moulton	F. Wheeler.
Northampton, College-st.	J. Brown.
Do. Grey Friar's-st.	J. Pywell.
Oakham	— Bumpas.
Olney	J. Simmons.
Pattishall	T. Chamberlain.
Ravensthorpe	— Wilkinson.
Road	G. Jayne.
Rushden	J. Whittemore.
Spratton	T. Clements.
Stanwick	J. B. Walcot.
Stony Stratford	E. L. Foster.
Sulgrave	
Thrapston	B. C Young.
Towcester	J. Davies.
Walgrave	J. Marriott.
Weston by Weedon	

At the annual meeting, which was held at Long Buckby, May 25th and 26th, Mr. Burdett presided, and sermons were delivered by Messrs. Pywell and Foster. The circular letter, written by Mr. Brown, is on "The Peculiar Necessity for Fervent Piety, arising from the pressing Public Duties of the Christian in the present Day." The following resolution was passed:

"That this association, considering the present posture of ecclesiastical affairs in this country, feel that it is high time for voluntaries to give in every possible mode a distinct enunciation of their views, and as one effective means of doing this, would earnestly recommend to all the members of our churches who possess the electoral power, to withhold their vote from every candidate who does not entertain Anti-State-Church principles."

Statistics.

Number of churches furnishing reports		30
Baptized	136	
Received by letter	30	
Restored	5	
		171
Removed by death	74	
Dismissed	29	
Excluded	11	
Withdrawn	34	
		148
Clear increase		23

The next meeting is to be held at Kettering.

HERTS AND SOUTH BEDS.

Six churches in Hertfordshire, and five in Bedfordshire constitute this association.

St. Albans	W. Upton.
Boxmoor	B. P. Pratten.
Cranfield	T. Owen.
Chipperfield	S. Cowdy.
Dunstable	D. Gould.
Hemel Hempsted	T. C. Finch.
Luton	H. Burgess.
Leighton Buzzard	E. Adey.
Markyate Street	T. W. Wake.
Rickmansworth	Dr. Murch.
Toddington	W. Wood.
	E. Hull.

The annual meeting of the Herts and South Beds association was held at Boxmoor, June 2nd, when the Rev. T. Owen of Cranfield preached in the morning. The usual business was transacted in the afternoon, and in the evening the Lord's supper was partaken of by the members of the associated churches and of other Christian communities.

Statistics.

Number of churches		11
Baptized, &c.	80	
Received by letter	21	
Restored	3	
		104
Removed by death	28	
Dismissed	9	
Withdrawn	13	
Excluded	2	
		52
Clear increase		52
Number of members		1279
Sabbath scholars		1825
Village stations		22

SUFFOLK AND NORFOLK NEW ASSOCIATION.

Twenty-four churches in Suffolk, and two in Norfolk are associated in this body.

Wattisham	Cooper.
Beccles	Wright.
Halesworth	Brown.
Rattlesden	Parson.
Hadleigh	
Bardwell	Smith.
Friston	Brown.
Grundisburgh	Collins.
Norton	Backhouse.
Waldringfield	Pawson.
Somersham	Crook.
Bury St. Edmonds, 2nd church	Baldwin.
Cransford	
Earl Soham	Service.
Tunstal	Day.
Little Stonham	Smeeton.
Occold	Revell.
Glemsford	Barnes.
Wetherden	Abbott.
Pulham St. Mary	Taylor.
Crowfield	Last.
Chelmondiston	Saxby.
Stoke Ash	Oakley.
Sutton	Clarke.
Ipswich, Zoar Chapel	Austin.
Saxlingham	Boast.

The annual meeting was held at Occold on the 8th and 9th days of June. Mr. Cooper presided, and Mr. Wright was re-chosen secretary. Sermons were delivered by Messrs. Galpine, Irish, Wright, and Collins. The circular letter is on "Baptism in its relation to the Lord's Supper."

Statistics.

Number of churches		26
Baptized	91	
Received by letter	32	
Restored	7	
		130
Removed by death	46	
Dismissed	34	
Separated	41	
		121
Clear increase		9
Number of members		2205
Sabbath scholars		1062
Village Stations		83

The next annual meeting is to be held at Wetherden.

EAST KENT.

This association consists of eleven churches.

Ashford	T. Clarke.
Brabourne	T. Scott.
Broadstairs	J. Brook.
Canterbury	W. Davies.
Dover	J. P. Hewlett.
Eythorne	
Folkestone	D. Parkins
Do. Uphill	J. Clarke.
Margate	J. Sprigg, A.M.
New Romney	W. Hedge.
Ramsgate	F. Wills.

The annual meeting was held at Canterbury on the 22nd and 23rd of June. Mr. Scott was chosen moderator, and Mr. Hewlett secretary. Messrs. T. Clarke and Hewlett preached, and Mr. J. Clark read the circular letter he had prepared on "The Efficiency of Christian Churches," which was approved. It was determined to forward a protest to the Baptist Union, as in former years, against the plan of holding the annual meetings of the union in provincial towns. It was also resolved:—

"That the association, being deeply impressed with the conviction that the small increase of members in the associated churches during the last year calls for humiliation and earnest prayer, recommends that each church should, on the third Monday evening of every month in the ensuing year, have special reference to this want of spiritual prosperity, and should most earnestly entreat of God an enlarged communication of the influences of the Holy Spirit."

Statistics.

Number of churches furnishing returns		10
Baptized	35	
Added otherwise	4	
Received by letter	17	
		56
Removed by death	19	
Dismissed	15	
Excluded	6	
Withdrawn	6	
		46
Clear increase		10
Number of members		884
Sabbath scholars		1175
Teachers		167
Village stations		11

The next meeting is appointed to be held at Margate, on the 30th and 31st of May, 1848.

NEW CHURCH.

TAUNTON.

On Thursday, Sept. 9th, a new baptist church was formed at Taunton, consisting of thirty-nine seceders from the church in Silver Street, in consequence of that church having introduced the practice of mixed communion. They had received an honourable dismission for the purpose; and five others were added to them, having received a dismission from other churches. The Rev. J. Little of Street presided, and the Rev. D. Wassell of Bath delivered an appropriate charge from "Well done, good and faithful servant; thou hast been faithful over a few things," &c. The Lord's supper was then administered to the newly-formed church, and between thirty and forty members of other baptist churches. In the afternoon, the Rev. J. G. Fuller, of Stogumber, delivered a lecture on "The Connexion between Baptism and Church-fellowship." And in the evening three addresses were delivered; on "The Edification of Saints," by the Rev. J. G. Fuller; on "The Conversion of Sinners," by the Rev. J. H. May of Prescott; and on "The Attention due to the Young," by the Rev. D. Wassell. At the close of the evening service, a collection was made in aid of a fund for the erection of a new meeting-house.

ORDINATION.

MILL END, HERTS.

On Thursday, Sept. 16th, the Rev. T. Carter, late of Fenny Stratford, was publicly recognised as pastor of the baptist church at Mill End. The service was introduced with reading the scriptures and prayer by the Rev. R. Robinson of Luton; the prayer for the pastor was offered by the Rev. W. Payne of Chesham; the charge delivered by the Rev. W. H. Murch, D.D. of Rickmansworth; and the address to the people by the Rev. W. A. Salter of Amersham. In the evening a sermon was preached by the Rev. W. Groser of London. The Revs. J. Cowdy of Chipperfield, W. Ayrton of Chesham, and D. Ives of Gold Hill, took part in the service.

RECENT DEATHS.

MRS. CLEMENT.

On the 22nd of August, Mrs. Clement of Leytonstone, Essex, died at an advanced age, and left a pleasing testimony of her exchanging earth for heaven. Though for many years she was secluded from the Christian world by affliction, yet the interest she took in the great cause of the Baptist Mission was evinced by her devoting money and time to the furnishing of such boxes of useful articles as have, from time to time, been found to be very valuable acquisitions. These labours of love, it is hoped, will have a beneficial influence in inducing others to go and do likewise.

MR. JAMES TREASURE.

Died, August 31st, Mr. James Treasure, aged seventy. He had been long connected with the church meeting in Badcox Lane, Frome; having been baptized in 1799, and appointed to the office of deacon in 1828. He had also been a teacher in the Sunday school from the time of its commencement, and was chosen superintendent at a very early period of its history. He was seized with *angina pectoris* while engaged in the school on Lord's day morning, March 21st, and although he rallied in some small measure, so as to attend a few times subsequently both in the school and in the house of God, he gradually declined in strength. His long affliction was marked by very much of mercy, and the event of death was met by him with calm confidence in the justifying righteousness of the Lord Jesus Christ. The principal feature in his character was that of affection. He was eminently a man of peace, greatly beloved by his pastor, his brethren in office, and all the members of the church. His interment took place Sept. 5th. The children and teachers of the Sunday school surrounded the grave of their departed friend, and he was followed to the tomb by many persons who will ever hold his name in affectionate remembrance. A funeral sermon from Rom. v. 1, a text chosen by the deceased, was preached by Mr. Middleditch to a very large congregation, anxious to show their respect for a valued friend and highly esteemed Christian brother.

REV. J. FOX.

On the 11th of September died, sincerely mourned by the circle in which he moved, the Rev. Joseph Fox; for nearly six years the laborious, faithful, and affectionate pastor of the baptist church meeting at Paulton, Somersetshire. The removal of this talented and exemplary minister, in the prime of life and the height of his usefulness, is a serious loss, not only to the people of his charge, but to the surrounding neighbourhood and to the church at large. A more extended memoir of Mr. Fox will probably appear.

MISCELLANEA.

BAPTIST-COLLEGE, PONTYPOOL.

The annual meeting of this institution was held on Wednesday, the 28th of July, at the new English chapel, Pontypool, when Mr. Mursell of Leicester delivered a very elaborate and eloquent address, and Mr. David Jones of Cardiff preached an appropriate and impressive sermon to the students. A meeting of the subscribers and friends was held in the same place in the afternoon, when several very interesting addresses were given, and various resolutions adopted. There are now sixteen students in the house, and there are on the list about as many more candidates for admission. The treasurer's account showed a heavy balance against the society. The society, however, is much indebted to the liberality of the churches and of numerous friends, among whom C. Conway, Esq., Pontnewydd, deserves honourable mention for his fifth annual donation of £50. Never has an educated ministry been so important for the principality as at the present time, when strenuous efforts are made on one hand to educate, and on the other to pervert and enslave the people, and happily, never was an educated ministry more appreciated by the churches.

BAPTIST THEOLOGICAL INSTITUTION FOR SCOTLAND.

The first report of this institution has just been published. It appears that during the year three students have been partially or wholly maintained from its funds. Mr. Johnstone, under whose care they are placed,

bears ample testimony to the devotedness of the young men to their work, and to the diligence and success with which they have pursued their studies. During the past session, some progress has been made in the following branches of education:—Hebrew, Greek, and Latin; mental science and rhetoric; church history, biblical criticism, and theology. Mr. Johnstone has also delivered to his class a considerable portion of a course of lectures on Systematic Theology; and the students have in turn delivered discourses and read essays on different topics, besides regularly taking notes of the lectures and works read. In addition to this important course, classes in the school of arts were attended by some of the students during the winter, in which instruction was imparted on chemistry, natural philosophy, and English.

Almost every sabbath during the winter, one or more of the young men have been engaged in supplying vacant pulpits or new stations. The following places have been thus visited by them:—St. Andrews, Dunfermline, Galashiels very frequently, and occasionally Airdrie, Glasgow, Kircaldy, and Duncan Street Chapel, Edinburgh. The station of the Union at Leith has also been regularly kept up, chiefly through the means of their labours.

The pecuniary assistance of English Christians is earnestly invoked.

PROPOSED NEW COLLEGE IN CALCUTTA.

Mr. Bôaz, an esteemed missionary of the London Society now in this country, has issued a prospectus in which he says, "It is the intention of the friends of Christian education in Calcutta, should their brethren in Britain render ample aid, to establish in that city, the metropolis of Northern India, A CHRISTIAN COLLEGE OR INSTITUTION, for the education of the native heathen, Mohammedan, and Christian youth of the country. In addition to the general educational department, the institution will embrace the other interesting objects referred to in the following outline. It will comprise:—

"I. A Central Hall, with suitable Classrooms. II. A neat and commodious Christian Sanctuary. III. A Theological Institution for the education of a Native Ministry. IV. An Orphanage for Native Male and Female Orphans. V. Houses for Native Catechists, Catechumens, and Inquirers.

"It is proposed to erect the college on the site of the London Missionary Society's present institution at Bhowanipore, the southern suburban district of Calcutta.

UNION OF TWO SCOTCH BAPTIST CHURCHES.

On Lord's day, Sept. 5, the baptist church formerly meeting in King's Head Court, Bishopsgate Street, London, united with the church of the same order meeting in Dorchester Place, New North Road. The union is based on strict communion principles, the plurality of elders, weekly communion, and the public exhortation of the brethren. This event has taken place with the cordial and unanimous consent of both bodies; who anticipate from it, under the blessing of the Head of the church, an increase of personal edification and public usefulness.

RESIGNATION.

The Rev. Thomas Lomas has resigned the charge of the baptist church at Salendine Nook, Yorkshire.

COLLECTANEA.

CHURCH RATES.

At a recent Visitation at Ripon, the lord bishop of that diocese, Dr. Longley, remarked that for the last few years the church had been much agitated in consequence of the conflicting opinions which had prevailed with regard to the law of church-rates. That difficult question had fortunately at length been settled by an authority which it would be difficult to dispute. The Lord Chief Justice had decided that in case of a vestry being called for the avowed purpose of making a rate, that rate might be levied whether or not the majority of parishioners in vestry assembled agreed to it. It had never been disputed, and he believed that it was the duty of every parish to keep in proper repair its own place of public worship; but the question which had constantly been agitated was, as to the manner in which this work was to be performed, and on whom devolved the duty of doing it. It had now been decided that whatever repairs might be necessary in the church's fabric must be ascertained by sentence of the court, or by order of the ordinary. It would then be the duty of the churchwardens to lay an estimate of the cost before a parish meeting, to be summoned in compliance with the provisions of the statute, and all that the parishioners were then called upon to do was to decide, not as to the propriety or otherwise of making the repairs, but simply to make provision for raising the resources necessary for that purpose. "Those, therefore," it has been observed, "who make use of the occasion to express their dislike of church-rates in general, or to offer other vexatious opposition, will throw away their votes, and the necessary rate will be valid, though made only by the minority of those who are present: the case resembles an election for members of parliament, if the majority should rule that no representative should be

chosen, or tender their suffrages for a disqualified party, the election would be decided by the minority who voted as the law directs."

BISHOPRIC OF MANCHESTER.

The London Gazette of August 31, contains an Order of Council establishing the new diocese of Manchester. One of the items is "That the said bishop of Manchester, and his successors, bishops of Manchester, shall be endowed with an average annual income of £4200."

NOVEL CLASS OF HOME MISSIONARIES.

We learn from The English Churchman, that the Bishop of London has given his sanction to a scheme for establishing a Corporate or Collegiate institution of which he has consented to become president, the objects of which would be to educate and maintain in a community females belonging to the English Church, who should receive all such instruction and undergo such training as may best fit them to act as nurses and visitors of the sick and poor. The prospectus states that "they might be made most useful agents for the parochial clergy, in visiting especially those of their own sex, upon whose good and prudent conduct the happiness and comfort of the poor man's hearth so much depend.

"The necessity of a well-organised system of parochial visiting is universally admitted; and the inadequate means which exist for this desirable object have lately attracted a good deal of public attention. Might not a few discreet women, devoting themselves systematically to this important work, be found valuable auxiliaries to the parish ministers?"

UTILITY OF EPISCOPAL BAPTISM.

A correspondent of The Record asserts that the Bishop of Oxford very lately put this question to an applicant for a licence in his diocese:—Do you believe that the seeds of grace are implanted in children at their baptism?" "Certainly not," was the reply. "You will not do for me then," said the bishop, and refused to grant him a licence. The writer adds, "This expression, 'the seeds of grace,' is a very favourite one with semi-tractarians."

EDITORIAL POSTSCRIPT.

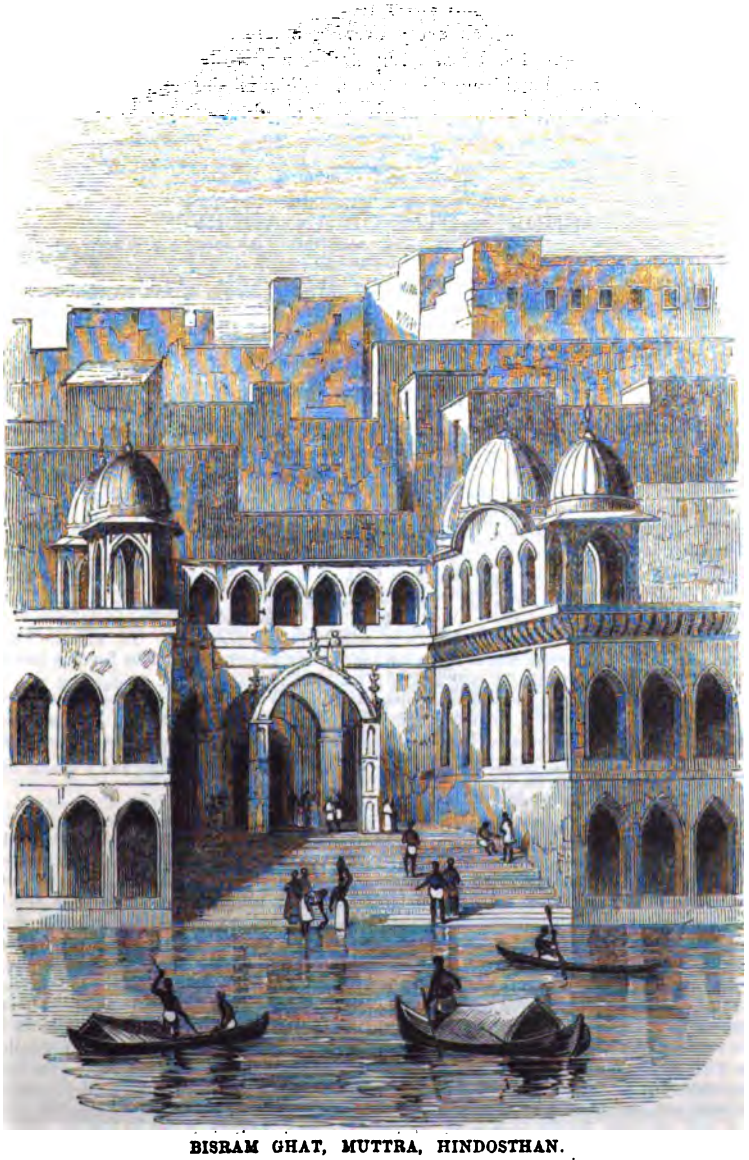
Stepney College is about to be re-opened under the superintendence of one who was trained for the ministry within its walls. The Rev. William Jones, pastor of the baptist church in Sheppard's Barton, Frome, who delivered last year, at the commencement, an admirable address on the Influence of Literary Pursuits on the Christian Ministry, which was afterwards published, has accepted the invitation of the Committee to become resident tutor. After going through the usual course of study under Dr. Newman and Mr. Young, Mr. Jones spent some time at the University of Edinburgh. In 1829 he took charge of the church at Frome which had been formerly under the care of Dr. Murch, and in this comparatively retired situation it is understood that he has acquired much valuable knowledge from books, as well as much pastoral experience, tending to fit him for the important work on which he is about to enter. The commencement of the coming session is fixed for Wednesday, October 13th, when the annual meeting will be held in the College Chapel at half past three; the supporters and friends of the institution will take tea together at five; and an evening service will commence at half-past six, at which the Rev. Edward Smith Pryce, of Gravesend, A.B., has engaged to preach.

The very excellent and seasonable piece, in an earlier part of this number, entitled "Scripture and Infallibility," will perhaps be regarded with additional interest by some of our readers if they are apprised that the writer belongs to a class from which we are not accustomed to expect much valuable theology. Dr. Whately, however, is not a common archbishop; he has in other instances written what has surprised and gratified intelligent dissenters; and we have reasons which we do not wish to publish for believing that some who think that they see in this article internal evidence that it is from his pen are not mistaken in their judgment.

Our readers have been apprised that the third volume of the publications of the Hanserd Knollys Society is to be a critically correct edition of that extraordinary book, The Pilgrim's Progress. We are happy to learn that it is so nearly ready, that it will probably be issued to subscribers on the first of November. The introduction will embrace an analysis of the various works to which it has been surmised that Banyan was indebted for some of his ideas, and will prove, as we are informed, the entire originality of his admirable performance.

Mr. Cramp of Montreal says, in a private letter to the editor, "Common sense, general knowledge, and scriptural theology, are very much wanted in Canada. The people are becoming more alive to their true interests. Pious, active young men, thoroughly trained, (whether learned or not is of no great consequence—a good English initiation into theology is sufficient in most cases), will be sure of finding suitable situations. I wish you could send me a dozen *to be instructed here*. There would be no doubt of their success."

THE MISSIONARY HERALD.



BISRAM GHAT, MUTTRA, HINDOSTHAN.

BISRA'M GHA'T, MUTTRA.

Bisrám Ghát is the sanctum sanctorum of Muttra. Here, it is said, Krishna rested, or took bisram (rest), after his conflict with Kans, the giant, for the destruction of whom he had become incarnate. In the centre of the area may be seen a small cupola, under which a golden image of the god is seated on a velvet throne, bedecked with gold and silver lace. Two triumphal arches are before, under the outermost of which every evening a large chandelier, or lamp with many branches, is lighted and heaved up and down, while showers of flowers are thrown over it and horrid music sounds. This is the chief bathing place. Thousands of turtle live here on grain given by pilgrims.

SHORT NOTES OF AN ADDRESS

DELIVERED TO

JOSHUA MARSHMAN, WILLIAM WARD, DANIEL BRUNSDON, AND WILLIAM GRANT, MAY 10, 1799.

BY

ABRAHAM BOOTH.

This address is referred to in the Periodical Accounts, vol. i. p. 520, in the following terms. "After the opportunity was over"—a designation service at Olney—"the missionaries, accompanied by Mr. Fuller, set off for London. There they met with their brethren from Bristol, and presently felt themselves to be of one heart and of one soul. It was expected that the ship would sail in a few days, but it being detained in harbour beyond the time, opportunity was afforded for a public meeting in London; and which was held at Mr. Booth's place of worship, on Friday, May 10. Brethren Thomas Thomas, Timothy Thomas, and Button engaged in prayer, and Mr. Booth addressed the missionaries at their own request, and in a very serious and suitable manner, on the *interesting, honourable*, and *arduous* nature of their undertaking. The London brethren were much interested in the work, and carried it very affectionately to the missionaries."

The following notes of the address, which have recently come into the hands of the secretary, were from the pen of a deceased lady who was present. Their publication will afford both a pleasant retrospect of transactions which took place forty-eight years ago, and a useful study for those who are still in the field of labour.

Your engagement, my dear friends, is *interesting, honourable*, and *arduous*.

Interesting to yourselves in the sacrifices you make in leaving your native country, your relatives, and your religious connexions—interesting in the influence your change of country may have on your future destinies, and on those of your families—interesting to your relatives and friends, who part with you almost without a hope of seeing you again in this world—interesting to the religious societies with which you are connected—interesting especially to the Society by whom you are sent out, and to each of us who are present, and who are deeply concerned for the success of the cause in which you are engaged—interesting, highly interesting, to those missionaries who are already engaged in the work of evangelizing the heathen—how would they participate in our most delightful sensations, could they witness the solemnities of this day—how will their hearts be gladdened if you are preserved in safety and in health, by meeting you on the plains of Hindostan. If you are rendered instrumental in opening the eyes of the blind and unstopping the ears of the deaf, your mission will be very interesting to the poor heathen, though they know it not yet. May I not say that your mission, if successful, will be interesting to the angelic hosts? Yes; you will recollect who it was that said, "There is joy in heaven over one sinner that repenteth."

Your engagement, my brethren, is honour-

able. You are not going to quit your own country to pursue those studies by which you may attain knowledge that may be useful merely in the present life, much less to obtain the spoils of oppression. It is honourable because you are governed by the dictates of conscience and influenced by a regard for the happiness of your fellow men. You have not been induced by any persuasions to make the sacrifices you are about to make; your conduct has been, I doubt not, the effect of submission to the authority of the great Christian Legislator, who has said, "Go ye into all the world and preach the gospel to every creature;" of conviction that to you these words are addressed, and that it is the duty of each of you to dedicate yourselves in this way to the service of God and of benevolence to your fellow creatures, to promote whose best interests you are willing to make such large and such permanent sacrifices. The cause in which you have embarked is honourable—it is the cause of God, of the infinitely compassionate God, who is not willing that any should perish, but that all should come to the knowledge of the truth. It is the cause for which He who was the brightness of the Father's glory and the express image of his person, left the realms of bliss, sojourned for a season among sinful men, and at last endured the painful and ignominious death of the cross. In the faithful discharge of your mission you will become fellow workers with God. You have reason to expect the gracious assistance of the Holy Spirit, and under his divine influence you will be the means of delivering men from the thraldom of Satan, and of bringing them into the glorious liberty of the sons of God; thus extending the Redeemer's kingdom, and causing him to see of the travail of his soul. This is an honour not conferred on angels, but upon those who are redeemed from among men, and are made the children of God. Oh, how great the honour, how blessed the privilege of making known to the sons of men salvation by the cross of Christ, and of bringing forward the fulfilment of that prophecy which forms your encouragement—that all the kingdoms of the world shall become the kingdom of Jesus Christ.

The engagement you have made is arduous. You know not yet the sacrifices you will be called upon to make; you know not yet the self-denial you will be called upon to practice. It is a cause in which confessors have suffered imprisonment and martyrs have bled; not that I wish you to seek for martyrdom or to court persecution in other forms, but it is necessary to your success that you should cultivate a proper spirit both as ministers and as missionaries. Permit me to propose for your imitation the spirit and the conduct of Him who is styled in scripture the Apostle and High Priest of our profession.

If you wish to be successful as missionaries you must lay your foundations deep in Christianity. Endeavour to increase in your acquaintance with yourselves and with the scriptures. Live much in the exercise of prayer. Your characters as missionaries must be built on your character as Christians and as ministers. The people among whom you are going to reside may not understand all that you say respecting religion, but they will understand the import of your conduct. They know something of what is meant by virtue, and will be able to see whether you practice it. Be careful, then, that your whole deportment is consistent with the professions you have made—that it is a life of consistent piety.

Most of you who are now going out are in the conjugal state. Your wives have expressed their readiness to accompany you, and this not in consequence of over persuasion, nor indeed of any persuasion that I am aware of, but influenced, as we believe you are, by a sense of duty and benevolence. Let these wives, who renounce their country and their friends to accompany you in such a mission, possess your first regards, enjoy your most tender attentions.

When you shall be able to address the natives in their own language, conscientiously endeavour to make them converts to Christ, and not to yourselves. Endeavour to bring their consciences into subjection to Christ, and tell them you do not wish them to believe what you say further than they find that it corresponds with the sacred scriptures. Tell them that your religion is the religion of the bible. Guard against being too highly elated if you should be successful preachers of the gospel. I know nothing that a man has more reason to dread on his own account than being a remarkably successful preacher. We are at all times too ready to sacrifice to our own net, and burn incense to our own drag, and while men are rejoicing in being eminently useful in the conversion of sinners, they sometimes pierce their own souls with many sorrows. Do not, on the other hand, despond if you should labour long before the word is blessed, and you see the fruit of your labours. Recollect, if there should be reason to recur to such a circumstance, the pious and for a long time unproductive labours of one of the first missionaries, David Brainerd; recollect the self-denying, and, in their earlier period, the discouraging labours of the Moravian brethren in Greenland. Trace the effects of perseverance in this labour of love, and remember that he that goeth forth with tears bearing precious seed, shall return at length laden with sheaves.

Permit me to add one word before I conclude. Carefully avoid all political interference with the governments under which you may reside. You are not sent to teach men what political system is the best, but you are the servants of Him whose kingdom is

not of this world. Carefully, then, abstain from every thing which might tend to lessen your usefulness, and teach those who hear you to conduct themselves in a peaceable and proper manner towards their civil governors, showing by your own example that Christianity is a system highly beneficial to civil society.

ASIA.

CALCUTTA.

Mr. Lewis, whose arrival in this city has already been announced, speaks cheerfully of his prospects. Writing on the 2nd of July, he says,—

I am now giving all my time and strength to Bengali, and I hope, judging from the pleasure with which I study it, and from the ease with which I have acquired the rudiments, that I shall soon master it.

At present, the only assistance I am able to render to the brethren is in the way of relieving them occasionally in English preaching. We greatly admire and love them all, and we esteem it no small privilege to be associated with men so truly affectionate and endowed with so much piety, and with such prolonged experience.

We are at present well. Mrs. Lewis's health has been decidedly improved by the change. Our little boy thrives very nicely.

BARISAL.

The accounts which have reached us respecting this station have been of a mixed and perplexing character. Missionaries who have visited it believe that a very great number of the recent converts have been in truth turned from darkness to light, and from the power of Satan to God; but there are circumstances relating to Mr. Bareiro himself which are, to say the least, very questionable and suspicious in their aspect. Our most recent information is from Mr. Thomas, who says, under date of July 2nd,

Brother Parry has been into a part of the Barisal station, and met with about 200 of the native Christians, who are desirous of religious instruction. In a letter received yesterday he gives a list of twenty-three villages, containing about 200 families, and comprehending about 900 individuals, who are said to have embraced the Christian name, and to be desirous of religious instruction. Of this number upwards of 200 have been baptized. He gives a very distressing account of the sufferings of the native Christians in some of the villages, where they have been plundered of all the property they had, and driven from their houses, by their landlords.

Mr. Parry did not go so far as Barisal, having to appear in one of the local courts on behalf of the poor persecuted people, with a view to obtain justice for them. He has engaged to comply with the request of the native Christians of eight villages, to take them under his charge, and is very anxious that somebody should take charge of the others, but to enable him to do anything for the religious benefit of the people of those eight villages, he will be obliged immediately to select men from among his converts to labour there. This we shall encourage him to do.

From other stations the intelligence is, on the whole, encouraging; and I begin to entertain the hope that the very painful events which have taken place at the Barisal station will ultimately, and probably at no distant period, turn out to the real advantage of the cause. It is a time of reproof and reproach, but it is also a sifting time; and although there is assuredly a good deal of chaff, I believe there is also a good deal of precious grain.

JESSORE.

During the month of April Mr. Parry had the pleasure of receiving seven converts into the church under his charge on a confession of their faith in Christ by baptism.

DINAJPUR.

Mr. Smylie has also been encouraged by the addition by baptism of one hopeful convert to the church under his pastoral care.

BENARES.

On the 17th ultimo Mr. Small had the satisfaction of baptizing and receiving into the church one female convert, the wife of one of his catechists.

CHUNAR.

Mr. Heinig has recently visited a town named Aharora, about twelve miles from his station. It contains about three thousand inhabitants, carries on a trade in sugar, stones, wood, and iron, and is in a large valley extending many miles in length and breadth, which appears to be very fruitful, abounding in groves of trees, in whose shade weary travellers find protection from the burning sun. Giving an account of his journey, Mr. Heinig says—

After having pitched my tent in a garden abounding with mangoe trees which were in full bloom, and promised a plentiful crop, my arrival was noised abroad in the town. Many came to see me, and would at once have entered my tent to engage in conversation, but being weary from my long walk, I requested them to leave me for a few hours, and I would come to the city and deliver my message. With this they complied. In the afternoon I went into the bazar and proclaimed the message of salvation before a large congregation, who heard with great attention and apparent delight. This was not the effect of fear or reverence which the natives generally show when they first see a missionary coming amongst them, but which is soon succeeded by impudence. These people formerly were often visited by Mr. Bowley, and had heard and conversed much with him about salvation by Jesus Christ, and therefore I brought no strange things before them. Crowds followed me to my tent, where we conversed in a more quiet and convenient manner. They stayed with me till a very late hour. The next morning I went early into the bazar, and preached and conversed to a considerable length; and afterwards I went to some of their houses, where I was welcomed by those who were the teachers of the people; others of the higher class also came and took their seats. They evidently showed regard for the saving truths of the gospel, and if any made the slightest attempt to make light, or to mix his notions with the explanation of Christ's coming and his merits, the rest of the hearers immediately prevented him interrupting the conversation. After that time (having returned to my tent), my tent was continually crowded from morning till ten o'clock at night. They did not allow me time to get my meals, and I did not ask them to leave me, because I wished to improve the opportunity as much as possible, as my stay was very short, being obliged to return on Friday evening to prepare myself for the sabbath; however, my mind was so much worn out from much talking, instructing, and endeavouring to direct their minds from the worship of their gods and idols to the only thing needful, that I felt a little rest quite necessary.

Intending to start the next morning early, I thought a few hours' bodily rest would strengthen me for the march, but I was quite disappointed, for a heavy storm came on about nine o'clock in the evening, when those people who had been with me hastened to their homes. I was obliged to keep awake the whole night on account of the vivid flashes of lightning and the strong wind, which threatened to tear my tent every moment. I and all my things were completely covered with dust. Weary from watching, I anxiously awaited the daybreak, and when the wind had a little abated I started, with many good wishes of the people, who had again come to bid me farewell, and arrived home about twelve o'clock. Though very weary, yet I felt happy in my mind, and though I cannot speak decidedly of any conversions amongst this interesting people, yet I do trust many of them were seriously impressed. Since I have been engaged in missionary labour, I have never felt more pleasure and joy in the work, and the recollection of this visit will continue to be sweet to my mind. I distributed 150 gospels and about 100 tracts.

But one circumstance I have to mention, that among the great number of children there is no permanent teacher, consequently the children know not how to spend their time, and of course grow up in idleness and bad habits. The people very earnestly entreated and begged me to establish a school. I asked why the rich people, who have built tanks and groves, did not care for the youths of the city. The usual answer was, that they took no interest in them; and when I inquired where some of them had learned to read, they answered, that now and then a teacher came and taught them, but he only taught them according to what the children could give him; for instance, a boy that could give him three annas per month obtained a little more knowledge than those that could only afford two annas or six pice. He generally remained two or three months in the place, and after he would go again to his field labours; consequently the children forgot almost all they had learned, therefore the people solicited me to commence a school; but I have no funds for this purpose. How thankful should I be if some Christian friends would assist me in doing good among this people. The expenses are generally in the beginning a little more as regards books, &c., &c., than the support itself. If I had about forty rupees for the first month, and for the continual support say fourteen rupees, I might be able to establish two schools, one in which Sanskrit and another in which Hindi is taught, and the children would imbibe a better knowledge, and become useful members of society. Cast thy bread upon the waters, and it shall be found after many days.

AGRA.

Mr. Williams, addressing the editor of the Calcutta Missionary Herald, says—

Since I last wrote you, four persons have been added to the church by baptism, two of the European community, the others natives: may they have grace given them to endure unto the end, that they may be saved. Some time ago I informed you that we had land at Madeká-magrá; I had just then legally purchased land, and had the prospect of obtaining immediate possession, but I am sorry to say, that I have been quite disappointed, in consequence of the person to whom the land had been mortgaged having a claim, whether real or otherwise I am not prepared to say; at any rate it was deemed sufficient to prevent my being put in possession without a process of litigation, which, under existing circumstances, I do not think advisable. However, I am glad to say, that we have succeeded in securing some fifty bigahs of good land at the village of Hiner, two miles distant from Chitaura, and we fully expect to secure more shortly. I am happy to state, the dwelling-house for Mr. Smith and family is nearly finished, though we have not as yet realized the sum required for its erection; some hundreds of rupees are still wanting—"the Lord will provide."

I have recently been on a missionary tour to Allygurh and to Bulandshahar. I had fully intended to go further up the country, but not feeling myself well, and the weather being very warm, I did not deem it prudent to do so, and therefore returned home, after an absence of eighteen days, during which period brother Domingo and I preached in fifty-three different places, some of them large towns and villages, where we had many large and attentive congregations. At Hatras we preached in several parts of the town to great crowds of hearers. This, I think, is a good place for a missionary to be located. At Allygurh we had a good preaching in the town on two mornings; some hundreds heard attentively the word of life. I also preached once in English to a few of the residents of the station; this also presents a fine field for missionary labour.

At Bulandshahar I remained for three days with our most affectionate friend Mr. E., where I had also the pleasure of meeting with brother Thompson of Delhi. Our stay together was but short; I could have wished it to have been much longer, but circumstances did not admit of it. On the Friday evening we had an English service; brother Thompson preached. The next morning we went into the town, and preached to a goodly number of natives, who heard us pretty well. On the same evening brother Thompson left for Delhi. On the sabbath I preached twice in English. I trust the Lord was with us, and that the time was a time of love. Blessed be the Lord, there are some few in this place who serve him in spirit and in truth; may he pour out of his Spirit upon them abundantly.

CEYLON.

In a letter dated Colombo, July 10th, Mr. Davies says, "I am going to baptize two native converts to-morrow. I trust the work is reviving."

From Kandy, Mr. Allen writes thus:—

In the Kandian province there is little to cheer and gladden the heart, whilst there is much to depress and discourage; and yet I would continue, if God give me strength to labour, in the hope that some good will arise from the efforts that are made to turn the idolatrous people to the one living and true God. Since brother Dawson left Kandy my labours have perhaps been more abundant in some respects. At least I have done more of what I deem missionary work to consist in. In journeyings often, I have preached the gospel to multitudes, who it is probable have but seldom if ever listened to it, and this with varied experience. Sometimes listened to and encouraged, sometimes treated with insolence and contempt, and departing discouraged, but still hoping and praying that good may be done. A week at a time, as the months roll round, I leave for the jungle, and dwell amongst the people, endeavouring to instruct them in the great things of the gospel; in their huts and by the wayside, in their rest-sheds and temples, or wherever I meet with them. I endeavour in such excursions to preach the gospel to every creature, but with what success in many instances the day of judgment will alone reveal. At other times I do what I can in the language, not without hope of becoming fluent in it.

AFRICA.

We are happy to learn that Dr. Prince has arrived safely at Clarence, after an absence occasioned by the failing health of Mrs. Prince and himself. Mr. Newbegin, while supplying the Doctor's place, suffered severely from illness, of which he gives an account in a letter dated Bimbia, July 2nd.

The people were very kind, and, I believe, appreciated the sacrifice I made in coming among them for that time. Dr. Prince's absence was protracted beyond thirteen weeks, and I began to fear much that he would be unable to find any conveyance back. He returned on the 14th ult., in the vessel commanded by the individual whose castaway crew the Dove picked up about two years ago. The Warree had arrived the day before, so that for two days we mustered a strong mission band. Mr. Waddell very kindly preached for me the sabbath on which he arrived. A powerful sermon it was, and the help very opportune, for I was then the subject of a tertian ague, and considerably weakened by it. . . . .

My residence at Clarence was a time of considerable suffering in health; often so weak as to find the performance of duty an exceedingly difficult task. I preached two sermons on one sabbath, after a night of fever, but was obliged to leave the preliminary parts to the people to conduct. I have written thus much, I believe a fuller account than I have before done, because I think such inroads have been made on my health that a few more such as the last will place me by my sainted wife, and I think the time is come for me to seek a rest from their repetition by leaving the coast entirely for a season, that I may be built up and established. I do not think such a trip as Dr. Prince's, which is only palliative, will affect what I require. Let it be remembered that from the time of my dear wife's death, I have been constantly the subject of some attack. I had strength mercifully given me to attend upon her until her soul took its flight, but from that time I have been gradually giving way. I did seriously think of going in the Dove, such was the prostration that for weeks I suffered; and withal I was then the subject of Asiatic dropsy and enlarged spleen. But I rallied once more, and after brother Fuller's death, which gave me great anxiety, I returned to Clarence weak and exhausted, lying in my bed all the day prior to my departure, and there obliged to give directions concerning the packing, &c., necessary for my expected sojourn. When I inform you of all this, you will not think me unreasonable in meditating a voyage home. I have great hopes that a visit in the cooler months, for a short time, will do much for me, by restoring my liver and allaying the irritability of my nervous system, which suffers sometimes very sadly. Greater constitutional strength would be obtained, because of the necessary cessation of these prostrating causes. At present, although better, I am very weak in muscular strength, and unable to apply my mind closely to any work for any length of time. I have written to Dr. Prince concerning his opinion about a voyage home, and shall consult with all the brethren here before I decide, but I think it is right to inform you of what passes in my mind at present. I have no wish to enter any other field, but to occupy this usefully as long as my appointed time lasts.

I have passed through deep waters here such as I never knew till here I came. I desire not to be moved by such things, but to spend my life for the good of unhappy Africa. I have strong hope that a visit home will effect what I desire.

Mr. Walker, at Gaboon, suffered much as I have done. After two years and half's residence he returned to the States, and is out again and strong. Mr. Ashwall in the Cameroons for a year and a half suffered very much. He went to England, and since his return for three years has enjoyed excellent health. His brother came since I did, has passed through much such an ordeal, and is gone home expecting the like benefit. I fear I tire you with so much of myself, but I think I have a cause. I desire to be directed by unerring wisdom and counsel from on high, and whether my life be protracted or shortened, to live to the glory of God.

Since the foregoing paragraphs were in type a letter has been received from Dr. Prince, containing the following passages :—

The afternoon I returned from the Gaboon, Mr. Newbegin became so sick I feared a few hours thereafter he would die. When he boarded us to welcome our return, he had the aspect of a man with black jaundice, or as if his face had been exploded by gunpowder, the particles of which had embedded in his skin. He has determined to turn homewards, and asks for my certificate. I mean to seal it with a recommendation for him never to adventure back. He wants the physical qualities for a labourer in this country.

Thankful I am I went to Gaboon. The condition of my body called loudly for change. I could fairly have put you to the expense of a journey home, but there were arguments in the soul which stilled those in the affections of the parent and son ; wherefore I am truly thankful for the little remitting the Lord has granted, and for the sincere will I have to expend it in his cause amongst this people. He is honoured by making me useful in my double capacity at the Gaboon. He brought me back to save Newbegin and our highly valued deacon Wilson, and I hope he'll cause testimonies to be seen that he has brought me amongst the people to bless them. My prayer was never to be returned for any lower purpose. Our new chapel is commodious. There is no jarring amongst us.

WEST INDIES.

JAMAICA.

Mr. Abbott sailed from Falmouth on the 1st of August. In a letter written three days previously he says, "My medical attendants urge immediate rest and change, and recommend my leaving in a sailing vessel for the sake of a long sea-voyage. I have therefore taken my passage in the 'Calypso,' which vessel leaves this port the day after to-morrow, and we may hope will reach London, D.V., between the 15th and 20th of September. I suffer from extreme debility and loss of voice, from which, the doctors say, there is no hope of my recovering in this climate, but they are sanguine as to the beneficial effects of a long sea-voyage." . . . Mr. Abbott requests that he may not be asked to take any public service till he has had some rest, and the sanction of experienced medical men.

BELLE CASTLE.

Mr. Jones, writing August 5th, says, "On the 9th of May I baptized twenty persons, who were added to the church. Four have been restored during the last two months. Since I came here there has been a clear increase of about sixty persons, and new inquirers still join us now and then. To the Lord be all the praise."

Mr. Burchell, of Rochdale, is about to prepare a memoir of his brother, the late Rev. T. Burchell, and will be happy to be entrusted with any letters or documents which may aid him in his work.

STATISTICAL REPORT FOR 1846 OF THE EDUCATIONAL SOCIETY IN CONNEXION WITH THE BAPTIST WESTERN UNION.

Schools, where situate.	Teachers.	Commenced.	No. on the Books.			Average attendance.			Reading and Spelling Classes.								Arithmetical Classes.										Writing in Books.	English Grammar.	Geography.	Needlework.
			Boys.	Girls.	Total.	Boys.	Girls.	Total.	1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8	9	10				
St. Ann's Bay, St. Ann	James Gibson	1842	200	80	280	50	30	80	45	32	29	29	27	29	29	60	32	25	20	16	14	11	9	10	8	4	87	...	...	57
Brown's Town	Benjamin G. Smith	1841	81	54	135	36	23	59	22	21	24	16	15	20	17	...	...	48	12	13	...	6	...	...	...	...	32	...	37	40
Buxton	Richard Brown	1842	54	40	94	30	20	50	20	...	...	24	11	22	17	...	18	20	12	9	7									
Sturge Town	William Tainton	1839	65	50	115	21	23	44	32	...	27	...	25	...	27	...	...	29	2	2	3	...	...	...	2	...	17	...	27	22
Salem	Thomas E. Tharpe	1844	45	25	70	35	17	52	12	9	8	9	4	4	8	6	8	5	2	6	...									
Staceyville, Clarendon	Margaret Smith	1840	41	30	71	29	26	55	19	9	11	16	9	7	...	...	8	7	9	10	2	9	7	...	...	...	21	...	8	30
Stewart Town, Trelawney	Mr. & Mrs. Milliner	1837	54	39	93	47	31	78	29	8	14	16	16	7	3	...	6	12	...	3	3	8	5	3	...	...	12	16	16	16
Falmouth*	Thomas W. Knibb	1835	70	11	81	40	10	50	19	15	11	23	11	...	1	1	...	17	4	3	3	2	1	1						
Refuge	William Munro	1835	93	57	150	40	20	60	51	30	29	18	12	10	...	..	4	2	...	3	2	3	...	...	...	...	23	7	3	
Kettering	Miss A. E. Knibb	1843	38	47	85	19	21	40	3	4	9	6	17	26	20	10	...	...	...	...	...	...	...	...	...	...	21			
Waldensia	Charles Sibley	1837	105	40	145	55	25	80	31	20	12	15	18	20	20	9	...	...	...	...	...	...	...	...	...	...	60	7	...	30
Hastings	Vacant	1843	59	34	93	36	22	58	13	12	9	13	14	14	12	6														
Bethtephil, St. James	Henry Reese	1837	52	31	83	27	12	39	12	10	9	11	13	12	10	6														
Salter's Hill	Mr. & Mrs. Claydon	1837	63	13	76	32	5	37	...	5	18	...	20	13	9	1	...	13	7	4	...	3	...	...	...	1	29	76	76	13
Maldon	John Armstrong	1837	79	17	96	47	10	57	4	18	13	14	8	16	16	7	11	12	2	4	2	5	2	...	...	4	32	18	23	
Montego Bay*	S. J. Vaughan	1835	105	53	158	60	29	89	33	22	19	15	22	13	15	18	70	28	12	11	8	7	11	11	...	...	58	12	33	40
Mount Carey	W. J. Reid & Miss Stewart	1836	33	30	63	20	15	35	...	2	...	4	11	4	9	17	5	15	5	18	7	3	1	2	...	5	35	63	...	30
Do., Infants	Mary Morris	1836	77	53	130	50	34	84	30	15	15	14	8	15	9	20	130	5	...	...	...	...	...	...	3	...	6	...	...	32
Shortwood	Mrs. Whitfield	1837	32	16	48	25	16	41	5	5	7	7	14	...	6	4	...	5	3	2	1	5	...	1	2	4	3	...	4	16
Bethel Town, Westmoreland	Miss Ann Reid	1837	78	57	135	61	49	110	20	...	15	20	...	13	17	13	43	20	4	7	13	...	...	...	...	...	15	...	...	57
Sutcliff Mount	Mr. M'Donald	1845	12	16	28	12	16	28	6	8	4	3	3																	
Elstow		1840	19	17	36	19	17	36	8	9	6	7	...	6	...	...	6	8	4	2										
Fuller's Field	Miss Hutchins	1837	18	14	32	18	14	32	5	7	8	6	4	2	...	...	7	5	8	3										
Bethsalem, St. Elizabeth	F. Robinson	.....	20	15	35	17	9	26	5	16	...	13	12	13	12	...	...	...	7	...	...	...	...	...	...	...	10			
Providence	Alexander Brown	1843	25	19	44	16	13	29	9	...	...	8	7	20	12	12	...	...	...	24	...	...	...	...	...	...	24			
Sudbury, St. James	Michael Watson	1840	73	39	112	39	18	57	9	7	6	19	14	24	21	12	11	12	2	4	4	2	...	...	1	6	16	10	26	
Totals		.....	1591	897	2488	881	525	1406	442	284	301	326	310	300	290	202	359	288	115	144	69	64	36	28	16	24	497	149	253	383

Note 1. No reports have been received from Falmouth or Montego Bay, but as the schools are known to be at least equal to last year, the figures of that year are adopted.

2. From Spanish Town, Annatto Bay, Jericho, Guy's Hill, Ocho Rios, Bethany, Stepney, Clarksonville, and Coultart Grove, no information has been obtained.

3. The classification in reading and arithmetic is according to the plan recommended in the Borough Road Manual.

4. The various schools are under the inspection of the ministers at whose stations they are held.

HOME PROCEEDINGS.

It is important to call the attention of the friends of the Baptist Missionary Society to one or two facts connected with the state of its finances.

For several years the receipts of the Society for ordinary missionary purposes have steadily increased.

They amounted in 1843 to	£15,280
1844 to	16,979
1845 to	16,340
1846 to	18,583
1847 to	21,490

The increase here is progressive and gratifying, and, for all purposes, the increase has been in proportion.

But it must be remembered that during the last year especially the legacies and donations were very large—some thousands of pounds larger than usual.

For this fact the Committee desire to record their devout thanksgiving to God and to His grace. It suggests also, however, the importance of systematic and strenuous effort on the Society's behalf. The Auxiliaries have done much less last year than they did in 1845, and thus far in 1847 it is to be feared they are doing still less than they did in 1846. There is a downward tendency which must be arrested at once if the Society is to be kept free from increased embarrassment.

The diminution of income from Auxiliaries is owing to two causes. Fewer churches collect: and collecting churches give less.

In the sixteen following counties eighty-one more churches aided the Society in 1845 than aided it in 1846: an average of not less than five defaulting churches in each county.

Buckinghamshire, deficient	9 churches.	Nottinghamshire, deficient	5 churches.
Cambridgeshire	2	Shropshire	2
Cheshire	1	Somersetshire	8
Cumberland	2	Staffordshire	3
Essex	16	Suffolk	2
Hereford	2	Sussex	1
Kent	4	Yorkshire	2
Leicester	4		—
Monmouth	18		81

In the nine following counties the Society received aid in 1846 from thirty-three more churches than aided it in 1845.

Cornwall, improved	3 churches.	Lancashire, improved	5 churches.
Derby	1	Norfolk	2
Devon	7	Westmoreland	2
Durham	2	Worcestershire	6
Gloucestershire	5		—
			33

Other counties not named had as many contributing churches as in previous years.

In nearly every county, too, the churches that did contribute, contributed in 1846, on the average, much less than 1845.

For this year the Society can reckon on no large legacies; but few donations have been as yet received. The receipts from Auxiliaries are thus far even less than those obtained in 1846, so that without strenuous exertions the Society will be at the close of the year in very serious difficulty. The remedy is plain.

Let EVERY church work; and

Let all our churches be ALWAYS working. The Committee wish for this cause no more than it justly claims; but acting in their Redeemer's name and for the

world, they request with great confidence that no church will withhold its contribution, and that in each church there may be such systematic and continuous effort as shall secure an adequate result.

AMERICAN BAPTIST MISSIONS.

It will interest many of our readers, doubtless, if we lay before them an epitome of the present state of the missions conducted by our American brethren, as recorded in the report of the American Baptist Missionary Union, which has just reached us. We have especial satisfaction in doing this, as the divine blessing has attended the exertions of these brethren in an unusual degree in some of the fields they have occupied. In reference to the year ending March 31, 1847, they write as follows:—

In reviewing the history of the past year, the executive committee have perceived so many marks of divine favour to the missions, and so numerous and gratifying instances of spiritual prosperity and enlargement, that they invite the attention of the Board to a particular consideration of some of them, as an expression of their gratitude to God for his great mercies, and as an encouragement and incentive to a more vigorous prosecution of the missionary work. In almost every mission, we might say in every mission from which the annual returns have reached us, God has distinctly manifested his gracious presence, and in most of them his power to create anew and save. In several portions of our missionary field the months of harvest and the harvest-home shouts of the rejoicing reaper have continued through all the year. Verily "the ploughman *has* overtaken the reaper, and the treader of grapes him that sowed seed." Nor have the manifestations of the great grace and power of God been limited to the more cultivated and productive missions. They have been no less signal, and are hardly less worthy of devout acknowledgment, where the manifestations have been those of considerate tenderness and gentleness, where strength has been made perfect in weakness, and where the burdened missionary, knowing Him who had said, "My grace is sufficient for thee," has been enabled to glory in his infirmities, that the power of Christ might rest on him. The grace of God hath various admeasurement. The exhaustless fountain is ever full and ever hastening in its glad courses; but the all-wise Husbandman knoweth the times and seasons, and the nature and habit of every plant of the field that he hath planted, from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall; and his wisdom, and might, and affectionate thoughtfulness may be seen as clearly where he nightly distils the silent dew as where he hath divided a water-course for the overflowing of waters, and sendeth on the earth the great rain of his strength. Of this quiet order and method, and without observation, have been God's spiritual dealings with several of the Indian missions, with those to France and Greece, with the Bassa mission, with the Teloogoo and China missions, and we may add Tavoy. Though some of these missions are "little among the thousands of Judah," and in others has been heard "the voice of weeping, lamentation, and great mourning," yet in them all have been seen, and are still to be seen, the foot-prints of Him "whose goings forth have been of old, from everlasting."

SUMMARY.

The whole number of missions sustained by the Union is 16, with 50 stations and more than 93 out-stations, under the care of 99 missionaries and assistants, and 144 native helpers. Forty-five of the missionaries are preachers. The number of churches *reported* is 108. 1783 have been added to the churches the past year on profession of faith; and the whole number of members is about 10,000. The number of schools is 59, and of pupils from 1500 to 1600.

PROSPEROUS MISSIONS.

The missions in which the grace of God has most abounded unto their edification and enlargement the past year, are the Shawanoe, the German, the Assam, and the Burman and Karen.

SHAWANOE.

In the Shawanoe mission the annual report gives fifty-six as the number of additions to the churches on profession of faith in Christ; and a late communication announces the baptism of fourteen others, making the whole number of recent converts seventy. The subjects, with three or four exceptions, are Ottawas, Stockbridges, Delawares, Putawatomies, and Shawanoes; the tribes among whom four missionaries are labouring, with a few female assistants and native helpers, at four distinct stations. Compared with the limited extent of the population to whom these missionaries minister, and the adverse circumstances with which they must continually struggle, this increase in the number of professed believers is almost unprecedentedly large, and displays in a correspondent measure the exceeding riches of divine grace in Christ Jesus.

GERMAN.

We are again permitted to report abundant manifestations of divine favour to this rapidly

growing mission. The stations of Hamburg and Berlin, with their numerous out-stations, have had large experience of the grace of God the past year, and the hearts and hands of our brethren have been greatly encouraged and strengthened. At Hamburg the additions to the church in 1846, by baptism, were seventy-three, making their whole number, deducting losses by deaths and exclusions, 286. New converts have also been added to the little bands gathered at Elmshorn, Pinneberg, Wilhelmsburg, and other out-stations. A like delightful progress has been made at Berlin and its associate stations. Seventy-three were baptized in the course of 1846, making their present number 233; of these, 165 are resident in Berlin, and the remaining sixty-eight in ten out-stations. The reports from other portions of this widely extended field are of the same cheering character, so far as received. Ten have been baptized at Memel, the eastern extremity of the Baltic, making their number of church members twenty-five; and six at Breslau. At Marburg twelve were added to the church on one occasion; and at various places in the duchy of Nassau, in Baden-Baden, and Baden see, &c. Twenty-three others were baptized during the same missionary excursion. Nineteen in various parts of Hessia were baptized on a previous tour. Additional members have been received at Stettin, Allenstein, &c.; and in various places, Breslau, Stettin, and in Eastfriesland, Westphalia, Elsass, &c., new churches have been or are soon to be constituted. In Denmark the church at Aalborg has had accessions, and its state is prosperous. Difficulties have occurred at Copenhagen, and the missionary connexion with Mr. Mœnster has been closed.

Some progress has been made in Hamburg and Berlin towards providing suitable accommodations for public religious worship. At the former place, where the worship-hall has become too strait for their crowded assemblies, a lot of ground has been purchased with a warehouse standing on it, capable of holding, with slight improvements, 600 hearers. At Berlin, also, a very favourable location has been secured, where it is hoped the church will be able to build a temporary house before the close of the current year. The funds required for these objects, in addition to contributions made by our German brethren, "whose poverty abounded to the riches of their liberality," were generously supplied by British churches and individuals; Mr. Oncken having collected £450, and Mr. Lehmann nearly £1200, in their visits to England the last year. Bible and tract operations have been carried forward with their wonted energy; 387,405 tracts have been issued, in German, Danish, Dutch, and Polish; and 5649 copies of scriptures. Also about 5000 copies of other works, such as Memoir of Mrs. Judson, Haldane on Romans, Haldane's Evidences, Pengilly, &c.

We regret to add to this cheerful outline of spiritual progress a darker shade. The principles of religious liberty, so clearly understood and widely enjoyed in this country, are but in the infancy of their development even in Protestant Germany. Our brethren are still subjected, at various points, to restrictions enforced by fines and imprisonment. Messrs. Lehmann and Hinrichs at Berlin, Mr. Sander at Oberlingen, Mr. Steinhoff at Marburgh and elsewhere, and Mr. Oncken at Koenigsberg and Elbing, not to mention other and severer cases, have been made to feel, by deprivation, the value of the rights of conscience and of "freedom to worship God."

ASSAM.

Ten years our faithful missionaries had toiled and wept there, and waited for the Lord as they that watch for the morning; but the day of God's visitation was still deferred, and, excepting here and there a solitary token of the Spirit's presence and power, these beloved brethren were constrained to believe rather than see that "the Lord is very pitiful and of tender mercy." At length the time to favour Assam was fully come. "An unusual seriousness," says Mr. Bronson, "became apparent among the children of the Orphan Institution. It continued steadily to increase. A great improvement in their daily deportment and a tenderness of conscience began to be visible. I felt assured that the Spirit of God was setting home to their hearts the instructions they had received. I gave them Pilgrim's Progress and the parables of our Lord. These were blessed to their greater awakening. As they read of the man clothed in rags, burdened with sin, and turning a deaf ear to the entreaties of his own loved family, that he might escape from the City of Destruction and obtain eternal life, their own falling tears and earnest inquiries showed that they too felt their perishing condition and need of the Saviour's forgiveness. At length one of the eldest sought an interview with me. He begged to know what he should do. His sins, he said, were a heavy load, on account of which he had no peace of mind. He had long prayed in secret for light, and for a new heart, but his prayer was not heard; he feared he must perish. He knelt with me in prayer. Others were found in a similar state, who also had long been in the habit of secret prayer. The conversation and preaching of our beloved brother Brown was greatly blessed. The time appointed for our yearly missionary meeting had come. We suspended the school, and gave ourselves wholly to prayer and conversation, and declaring the glad tidings of salvation. At sunrise, noon, and evening they came together to hear the word of God. It was deeply moving to hear the native Christians plead with their countrymen that they would renounce idolatry and embrace the gospel; and it was still more affecting to see the orphan children, one after another, losing their burdens at the foot of the cross, and rising in the presence of all to tell what God had done for them. Truly "out of the mouths of babes and sucklings God perfecteth praise." Those scenes will never be effaced from my memory. Day and night, which ever way I turned, I could hear the voice of prayer or the song of praise. The love of God, the boundless, mysterious love of God in dying for sinful men, seemed to be the theme that filled every heart. On Sunday, the 29th of November, we stood by the water's side; and in accordance

with the Saviour's command and example, *ten* rejoicing converts descended into the baptismal waters, and were "planted in the likeness of his death." Seven of this number belonged to the Orphan Institution. The Lord has thus brought into His church nearly every member of our highest class, and is now filling their hearts with desires to preach salvation to their countrymen. We trust they may be made effective instruments in spreading the glorious gospel among this people. Several of the number have good talents for the work; we hope they will follow in the steps of the Karen apostle Ko Thah-byu."

BURMAN.

The awakening influences of the Spirit of God have descended also on many of the Burmese in Arracan. In November last Mr. Ingalls, accompanied by Mr. Vinton, left Akyab for Sandoway. They stopped at Ramree and preached the gospel, continuing their speech till midnight. When the service was closed, the chief men of the city, who had quietly listened, came forward in a mass, nearly filling the house; and for hours they investigated the merits of the Christian religion. A spirit of inquiry had pervaded the whole region; the nature and claims of the gospel of Christ had been continually discussed; men of influence and officers of government, Mussulmans and Burmese, had met from evening to evening at appointed places, for this purpose. At a subsequent period the native preacher reported twelve good inquirers, six of whom were accustomed to meet and pray with the disciples. At La-doung, near Ramree, it is also reported, one half of the population have embraced the Christian faith.

KAREN.

In the Tenasserim provinces the Karen department of Maulmain mission has had large increase, as in former years. The church of Chettingsville has been revived. In March of 1846, during a protracted meeting, twenty-five were hopefully converted and received for baptism. The Maulmain schools, both Sgau and Sho, have shared in common the quickening and saving influences of God's free Spirit. To all the churches in connexion with Maulmain mission the total additions the last year were about 400. God has also showed his great mercy to the Karens of Ulâh, near Mergui; where, after a series of religious services by Mr. Brayton, eight were received to baptism, and there remained about thirty inquirers.

Among the Karens of Burmah Proper the work of grace, which is still in progress, had its beginning some twelve or fourteen years ago. In April and May of 1833, Ko Thah-byu, the first Karen convert, made his first missionary tour to the Maubee villages near Rangoon, preaching "the gospel of the kingdom" and distributing religious tracts. He returned with *one* inquirer; and, said Mr. Bennett, then resident at Rangoon, "Ko Thah-byu is very sanguine that if there were *three* converts the work would spread rapidly." His faith, which honoured God, was honoured of God. And the thing was done suddenly, for God had prepared the people. A second inquirer came July 6, a third on the 9th, and on the 11th Ko Thah-byu left again for Maubee. In September he reported *ten* hopeful inquirers, and in the following month Mr. Bennett writes, "The Karens are thronging us from Dalla, Sing, Maubee, Kyada, and many places I have not heard named—men, women, and children—and all are anxiously inquiring about the religion of Jesus. There are very many who already keep the Lord's day, and read our tracts, and endeavour to instruct one another the best they can. Heads of families teach their children. . . . . There surely is the sound of rain; and if I might not subject myself to the imputation of *enthusiasm*, I would say, 'much rain.'" The first baptism of Karens at Rangoon was on the 10th of November (1833), when four were baptized by Ko Thah-a, "the first-fruits," said Mr. Bennett, "of the plentiful Karen harvest which these ripened fields present to our view." A fifth was baptized near the close of the year (Dec. 18). In 1834 twenty-two were baptized by Mr. Webb, in 1835 thirty-eight, and in the autumn of 1836, by Messrs. Vinton, Abbott, and Howard, along the Rangoon and Irrawaddy rivers, 173. In the winter of 1837–8, Mr. Abbott made repeated excursions to Maubee and Pantanau, and received to baptism 117. At the close of 1838 the Rangoon and Pantanau churches had 372 members; among them was the young chief from Bassein, Moung Shway Weing. In 1839 large numbers of converts in Maubee and its neighbourhood were waiting to be baptized. Very many at Pantanau and the surrounding villages were turned unto the Lord. The young chief at Bassein was active, his house a Bethel, and "many from neighbouring and distant villages were resorting to him to learn to read and how to worship God." This year (1839) fifty-one Karens were received by Mr. Abbott to the privilege of baptism on profession of faith. The next enumeration of members in connexion with the Rangoon Karen churches gives 744. In 1843, says the report of that year, "the work of grace reported the year before had continued with great power. Whole villages, it was said, were turned to God, particularly in the Bassein province; and numerous churches were collected with native pastors. Several hundreds of converts had passed over the Arracan mountains, mostly young and middle-aged men, to be baptized by Mr. Abbott; 259 were baptized by him in January and February of 1842;" and in the next dry season (1842-3), 134; beside more than 200 by two native preachers. The following year many hundreds of converts were received to the churches in Burmah Proper, who had been confessed disciples of Christ from one to three years. Of the two native preachers whom Mr. Abbott had specially commissioned for the glorious service, one wrote to him from Bassein in 1844;—"Great is the grace of the eternal God. Thus, by the great love of our Lord Jesus Christ, more than 1550 have joined themselves to the Father, Son, and Holy Ghost. I, Myat Kyau, and Ong Sah, we two, we went forth, and God opened our way, and we went in peace and joy." About an equal number have been added to the churches since that Pentecostal day. In

1846, more than 1000 are reported as the increase of the first six months; 372 were received by baptism on one occasion. The whole number in connexion with the Karen churches in Burmah Proper at the present time, we cannot well estimate at less than 3000. So "*great* has been the grace of the eternal God;" and *such* the arguments why at this present coming together "to declare what miracles and wonders God hath wrought among the heathen," we should with one consent repeat and re-repeat the eager ascription of the beloved Judson, "PRAISE AND GLORY BE TO HIS NAME FOR EVERMORE. AMEN."

A letter from Mr. Ingalls, received since the meeting of the Board, reports 3240 members of churches connected with twenty-nine out-stations; Ko Myat Kyau and Ko Dwai baptized in 1846 812, including one Burman; and 1427 are waiting for admission to the churches. There are five other stations from which no returns were made; at one of them a church of some fifty members.

FUNDS.

Receipts of the Union during the year ending March 31, 1847.....dollars	85,487
Expenditure	84,339
Balance against the Treasury, April 1, 1846	34,835
Balance against the Treasury, April 1, 1847	33,687

TABULAR VIEW.

Missions.	Stations.	Out-stations.	Preachers.	Preachers and Teachers.	Printers.	Female assistants.	Total missionaries and assistants.	Native preachers and assistants.	Churches.	Baptised.	Present number.	Theol. School.	Boarding and day schools.	Pupils.	Day schools.	Pupils.
Asiatic.																
Maulmain *a*	2	21	8	4	1	14	27	36	24	1400	4800	2	3	174*b*	6	467*b*
Tavoy	2	18	3	2*c*	...	4	9	26	14	21*d*	600?	1	2	60	5*e*	50*e*
Arracan	3	8	2	...	...	...	2	27?	8*b*	5*d*	700?	...	1	39	1	12
Siam	1	1	3	...	1*f*	3	7	3	1	5	28					
China	2	3	3	...	1*g*	2	6	8	1	...	17?					
Assam.....	3	...	3	...	1	4	8	2	3	18	30?	...	1	21	22?	700?
Teloogoo.....	1	...	2	...	...	2	4	3	...	...	...	...	...	...	5	150
In Asia.....	14	51	24	6	4	29	63	105	51	1449	6175	3	7	294	39	1379
West African.																
Basea	1	2	2	...	...	2	4	2	1	3	20?	...	1	20?	1	12?
European.																
France	7	33	1	...	...	1	2	10	13	21	230					
Germany	14	?	...	...	...	...	...	18	30?	235*d*	2000?					
Greece.....	2	...	2	...	...	4	6	...	...	...	...	...	...	...	2	75
In Europe.	23	33	3	...	...	5	8	28	43	256	2230	...	...	...	2	75
North American.																
Ojibwa	1	2	...	2	...	1	3	1	2	5	55?	...	1	40		
Ottawa in Michigan..	1	...	...	1	...	1	2	...	1	...	25	...	...	...	1	20
Tonawanda	1	...	1	...	...	1	2	...	1	...	39					
Shawanoe	4	...	4*c*	...	...	7	11	3	4	56	145	...	2	36	1	17
Cherokee	5	5	1	1	1	3	6	5	5?	14	1000?	...	...	...	1	25?
In North America	12	7	6	4	1	13	24	9	13	75	1264	...	3	76	3	62
Totals	50	93	35*h*	10	5	49	99*h*	144	108	1783	9689	3	11	390	45	1528

a Including Rangoon and Bassein churches. *b* Report of 1845. *c* One a printer. *d* Reported. *e* Returns incomplete. *f* Type-cutter. *g* Physician. *h* Besides two preachers under appointment.

FOREIGN LETTERS RECEIVED.

AFRICA.....CLARENCE .....Clarke, J.....February 23.
AMERICA .....MONTREAL.....Cramp, J. M. ....July 28, August 30.
ASIA .....BOLUNDSHUHUR .....Edmonstone, G., jun. July 3.
CALCUTTA .....Lewis, C. B.....July 2.
Thomas, J.....July 2 & 7.
COLOMBO .....Davies, J.....July 10.
DACCA.....Robinson, W.....June 16.

	INTALLY	Pearce, G.	July 1.
	KANDY	Allen, J.	July 9.
	MONGHIR	Parsons, J.	May 25.
	SAMARANG	Brückner, G.	March 15.
BAHAMAS	GRAND CAY	Rycroft, W. K.	July 30.
	NASSAU	Capern, H.	August 5 & 9.
		Littlewood, W.	August 5.
FRANCE	AUXERRE	Lorrian, C.	July 10.
	MORLAIX	Jenkins, J.	Aug. 23, Sept. 3.
	PARIS	Delay, L. R.	September 1.
HAITI	JACMEL	Harris, M.	August 7.
		Webley, W. H.	July 24.
HONDURAS	BELIZE	Buttfield, J. P.	June 21, July 16.
		Kingdon, J.	April 5, July 19.
JAMAICA	BELLE CASTLE	Jones, S.	August 5.
	BETHTEPHIL	Pickton, T. B.	July 27.
	BROWN'S TOWN	Clark, J.	August 3.
	CALABAR	Tinson, J.	August 5.
	FALMOUTH	Abbott, T. F.	July 29.
		Simnight & Co.	August 5.
	KETTERING	Clarke, J.	July 22.
	KINGSTON	Milbourn, T.	July 21.
	LUCEA	Clarke, J.	August 6.
		May, J.	July 16.
	MOUNT HEPHZIBAH	Clarke, J.	July 15.
	PORT MARIA	Day, D.	August 6.
	ST. ANN'S BAY	Milbourn, T.	August 5.
		Millard, B.	August 5.
	SALTER'S HILL	Dendy, W.	July 19.
	WALDENSIA	Henderson, J. E.	August 2.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. J. Gillott, Birmingham, for a parcel of steel pens and holders, for *the Mission Schools;*
Friends at Shacklewell, for a box of clothing and books, for *the Mission;* and a parcel of books and useful articles, for *Trinidad;*
British and Foreign School Society, for a parcel of Reports, for *the Mission Stations;*
Mrs. Jordan, Cold Harbour Lane, for a parcel of magazines.

The thanks of the Committee are also presented to the Religious Book Society of Toulouse, for very acceptable grants of books, for Haiti and the Grande Ligne Mission, to be forwarded by Minvielle and Ducos, Bordeaux.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of August, 1847.

Annual Subscriptions.

	£	s.	d.
Farrington, Rev. B., Dumpton Hall	1	1	0
Gurney, Joseph, Esq., for *Patna Orphan Refuge*	2	0	0
Taylor, James, Esq., Furnivals Inn	2	2	0

Donations.

	£	s.	d.
Colossians iii. 17	10	0	0
Friend to Missions, for *Haiti*	2	0	0
Gurney, Joseph, Esq., for *Patna Orphan Refuge*	3	0	0
Gurney, W. B., Esq.	200	0	0
M. B., for *Schools in Trinidad*	30	0	0
Do., for *do. in Haiti*	20	0	
Newton, Mrs.	0	12	0

	£	s.	d.
Legacies.			
Crane, Mr., late of Bexley, additional	5	0	0
Mummery, Miss Mary, late of Dover, by Mr. E. Knocker	10	0	0
Titford, Mrs. S. R., late of Walworth	101	0	4
London Auxiliaries.			
Brompton, Alfred Place—			
Collection, 1846	4	0	0
Do., 1847	4	1	8
Juvenile Society	5	6	4
Horsley Street—			
Collection	4	9	0
Shakspeare's Walk—			
Contributions	0	10	0
Do., Juvenile Auxiliary	1	6	6
Buckinghamshire.			
Amersham—			
Collection (part)	18	4	3
Contributions	31	18	10
Do., Sunday School	0	13	6
Cambridgeshire.			
Cambridge—			
Contributions	24	4	0
St. Andrew's Street—			
Collections	53	4	8
Contributions	5	5	3
Do., Sun. School	4	10	0
Zion Chapel—			
Collections	14	7	1
Contributions	1	12	2
Do., Sun. School	0	18	10
Caxton—			
Collection	1	19	4
Contributions	0	15	0
Cottenham—			
Collection	16	6	8
Contributions, First Church, Sunday School, for *Dove*	1	10	0
Harston—			
Collection	1	15	8
Contributions	0	3	1
Landbeach—			
Collection	1	14	1
Contributions	1	6	7
Melbourn—			
Collection	10	9	6
Contributions	4	17	6
Do., Sunday School	0	13	3
Shelford, Great—			
Collections	6	15	3
Contributions	5	0	5
Swavesey—			
Collection	3	10	0
Waterbeach—			
Collection	4	2	9
Contributions	1	16	7
Willingham—			
Collection	2	19	8
Contributions	1	3	0
Wisbeach—			
Contribution	1	0	0
Do., for *Translations*	0	10	0
Do., for *Schools*	2	5	0
Do., for *Bible Reading*	2	5	0
Durham.			
Darlington—			
Contributions, by Miss Foster	2	11	0
Ditto, by do., for *Schools*	14	15	0
Stockton—			
Contributions, by Miss Foster, for *Schools*	3	5	0
Essex.			
Coggeshall—			
Contributions	0	13	0
Halstead—			
Contributions, by Rev. E. Carey	13	13	7
Herefordshire.			
Leominster—			
Collections	10	0	3
Contributions	6	0	9
Hertfordshire.			
Markyate Street—			
Collection	3	0	0
Contributions	5	2	8
Do., Sunday School	0	10	0
Kent.			
Brasted—			
Contributions, by Miss Roberts	0	13	6
Canterbury—			
Collections	13	17	3
Contribution	1	0	0
Maidstone—			
Waghorne, Mr., for *Africa*	3	0	0
St. Peter's—			
Cramp, Rev. T., for *Swiss Mission, Canada*	2	0	0
Norfolk.			
Upwell—			
Sunday School, for *Dove*	0	11	0
Shropshire.			
Oswestry—			
Contributions, for *Entally*	1	0	0
Do., for *Dove*	0	5	0
Somersetshire.			
Winscombe—			
Contributions, for *Dove*	1	0	0
Warwickshire.			
Birmingham, by Mr. J. H. Hopkins, on account	14	19	0
Westmorland.			
Kendal—			
Contributions, by Miss Foster, for *Schools*	51	2	6
Worcestershire.			
Cradley—			
Contributions, for *Debt*	3	1	0
SOUTH WALES.			
Monmouthshire.			
Monmouthshire, on account, by Rev. J. Statham	50	0	0
Pembrokeshire.			
Pisgah—			
Contributions	0	10	0
Do., for *Translations*	0	10	0
Do., for *Debt*	1	2	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, London: in Edinburgh, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glascow, by Robert Kettle, Esq.; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

FAILURE AND SUCCESS.

We regret to state that the Committee have not been able to carry out their resolution to which we called attention in our last number. That resolution was forwarded to twelve ministers, but all declined to go; not from want of sympathy with the object, or any doubt of the propriety of the proposed step. Indisposition in some cases, engagements for kindred institutions which could not be postponed or set aside in others, prevented compliance with the request tendered to them. Their replies, however, breathe a cordial spirit of good will, and express a very deep sense of pleasure in the fact on which the resolution was founded; and we feel assured, if next year similar openings should present themselves for out-door preaching, there will be no difficulty in carrying out the plan. We regret this failure, under present circumstances, as a recent extended tour in Ireland has confirmed all the notions which we have lately put forth on the growing desire to hear and know the word of God.

If we have to report failure here, we have to report success on the other side of the channel. The annual meetings in Dublin, in August, were most interesting, animated, and edifying. Ministers and friends of other sections of the church attended and took part in them with right good will. The letters from the churches were deeply interesting. Only three remained in the same condition as the previous year. *Ninety-nine* have been added. The losses amounted to over sixty; but *one half* of these had emigrated. Dublin revives. Banbridge in two years numbers thirty-one members, and a piece of ground has been purchased for a chapel. Conlig triumphs over all opposition, open and secret. Coleraine is happily settled with a pastor under most promising appearances. The infant cause at Belfast grows. Waterford, now without a pastor, will, we hope, ere long, be supplied.

But down in the Ballina district a great work is going on. The first proof we saw was a Sunday-school of nearly one hundred and twenty children, looking healthy, clean, and happy. They were singing sweetly as we entered. Ten months ago they were sunk in the deepest ignorance. Even these have openly thrown off popery. At the noon-service the place was thronged, chiefly by peasants. How they looked and listened! These also have openly come out of Rome. At the Lord's table we sat down with a goodly number, of whom sixteen have been within a few months brought out of darkness into marvellous light. The next day we met an inquirers' class, numbering twenty-seven, all of whom were seriously concerned about their souls. We were astonished at the sound scriptural knowledge they had acquired in so short a time. They had even got rid of the usual verbiage of Romanism. And when we asked them about the nature of the change which had passed upon them, their answers were of such a kind that we could not help exclaiming, *this is the Lord's doing, and it is marvellous in our eyes.* "Did you know much of these things before you were led to come to this place?" "No indeed, sir," they said, "we were no better than cattle, without knowing God, or Christ, or ourselves." "And do you find any difference in the state of your minds?" "Yes, indeed, now we have got peace, peace which we never felt before." "You must expect persecution and trial, when they come perhaps you will go back again." "No, sir, if it please the Lord, we would rather die first."

And they *have* endured persecution, but they have borne it meekly and in a Christian spirit. As their numbers increase they will gather courage. Even now they and their children have lost their former superstitious fear of the priest. Connaught is thrown open, and yet the Committee can do nothing to enter

and possess the land. May God in his mercy shield and comfort these poor but sincere and humble-minded brethren, and carry on the good work which has been begun.

It will be seen from the following facts, that the new cause at Banbridge is flourishing. It is young, but active. A spirit of zeal and concord prevails; and there is every prospect of Mr. BATES's hopes being realized.

BANBRIDGE—PRESENT STATE AND PROSPECTS.

I came here last November, he observes in his last letter dated September 8th, and it may be as well to state what has been done. A few months before this the name of baptist was scarcely known. Now we have a church of thirty-one members. Deacons have been chosen; a prayer-meeting established; a Sunday-school set on foot, containing nearly one hundred and fifty scholars; a congregation of about one hundred persons gathered; a stock of twenty thousand tracts and handbills procured, and a piece of ground in an eligible locality has been bought and paid for, on which we intend to erect a place of worship.

FURTHER PROGRESS.

I have just baptized four persons on a profession of faith. Last week the officers of the church met two others who have been proposed for membership. May the Lord give us peace, purity, and zeal.

A REASONABLE REQUEST FOR A GOOD OBJECT.

Could you give us eight or ten pounds towards fitting up a school? A suitable teacher is providentially to be had, an excellent young Irish woman and a baptist. She has been for some years in the neighbourhood of London teaching, but her health failing, she came home. She wishes now to try in her own country. I know your means are scanty, but I wish to work the station thoroughly. If we have a school, we shall get the scholars into the congregation. *We shall thus reap the fruit of our own labours, and secure as hearers many who do not now attend.* [If this should meet the eye of some of our wealthy friends, we should be rejoiced to receive the amount named, and hand it to brother Bates.]

The visits of our agents to the poor and sick, especially when smitten down by dangerous fever, produce a deep impression on the minds of the peasantry. They see the motive, and are sensibly affected by the disinterested benevolence of such conduct. PAT. BRENNAN, in his letter of August 19, refers to it, and gives, among many, the following instance of this

IMPROVED SPIRIT.

I visited a poor Romanist family who were in fever. The father was glad to see me, and said, "Sir, I never will forget your kindness in coming to see me and my family at this trying time, and if you did not feel for our souls you would not venture." I told him I did feel for his soul, and that I would venture my life if I thought any one of my fellow creatures would be willing to hear of the salvation of Jesus Christ. "Oh sir," said the poor man, "I am willing to hear of it." I read suitable portions of scripture to him. He and his son and daughter paid the most marked attention. I then prayed with them and left. In three days after the old man died, I was glad that my steps were directed to him, as I found *he was wishing to hear of Jesus.*

MORE OF A SIMILAR KIND.

A poor woman has been in the habit of attending our Lord's day meetings. She was a Romanist. She expressed a wish to be baptized some time ago, but we thought it better to keep her under instruction a little longer. She is still most attentive, and I hope the Lord has blessed his word to her soul. Her father, mother, and sister, are also all willing to hear the scriptures, and I trust she will thus prove a blessing to the whole family. I give them tracts, and visit them once a week.

The school referred to in the subjoined extract from ENEAS M'DONELL's monthly letter, was lately visited by four priests, accompanied by a Romanist gentleman, a magistrate, and they all behaved in a very unbecoming manner, and frightened the poor children away. Means have been taken to prevent such intrusions in future, and the teachers have been directed to refuse admission to these gentry, and to keep the school-rooms locked. The result has been good. The children acquire confidence, and the intruders are made to feel that their power and assumption are resisted and despised.

THE DISPERSED SCHOOL REGATHERED.

Since my last letter the greater part of my scholars are returned again to school. The alarm caused by the last visit of the priests is dying away.

NEW MEETINGS BEGUN.

According to the directions given by you (Mr. Hamilton), our little meetings for reading and prayer have been commenced. Thomas Cooke assisted us yesterday, and we had two meetings, which were well attended. The evening one was for the purpose of calling the young and thoughtless together, to form a Sunday-school, which included the children of every denomination in the village.

A GOOD TRUTH WELL PUT.

I have paid visits to some of my old acquaintances for the purpose of reading the scriptures. A man named H—— happened to be present in a house where I had been doing this, and after I had done, said, that any person leaving the church of Rome, on any pretence, would be eternally lost. I referred him to those passages where we are expressly commanded to come out of Babylon, lest we be partaker of her plagues, and showed how what was said of Babylon applied to Rome. I also remarked to him that after all the church of Christ was a better foundation than the church of Rome. Wishing, however, to show him the truth, I quoted the passages from St. Paul which speak of Christ being *the only foundation*, &c., and I then asked him whether he thought that it was the church that was to save him, or Jesus Christ. He acknowledged that it was Christ alone who could. We parted better friends than we met.

JOHN NASH has found, in his district in Kerry, continued proofs of the improved state of mind of the peasantry. Their desire to hear the scriptures increases, and the delight they express while listening seems to become intense.

A GOOD JOURNEY.

Wishing to extend the knowledge of Jesus, I took a journey to Tralee, visting poor and ignorant familes, reading the glad tidings of salvation to them. Some whom I used to know had gone to America, many more into eternity. But numbers remain who are inquiring after the true way of salvation.

Into one house which I entered, I found the people talking of poverty and sickness. I spoke to them of the Friend of sinners, who could feed both body and soul. I read Matt. xiv. and xv. to them. The man of the house said, "We are thankful to you for telling us the blessed words of the Saviour; for when we think of what you read for us, that causes us in our poverty and distress to put our trust in him."

THE BETTER CHOICE.

I went into a house where many people were waiting for a funeral. I began to read the ninth of John. All listened attentively. Many more came in. I proceeded to read the following chapter, making such remarks as I could. The funeral passed out; many left the house; but some remained, saying, "We are not in a hurry to be away, we want to hear more of that blessed reading." Others made similar remarks. Many came to the house where I lodged that night, having informed each other, as I heard them say, "The old man with his Irish good book is in Thomas Lynch's house." I read for them Luke vii. viii. Some of them seemed serious and attentive, and uttered many fervent expressions of love and gratitude to the Saviour.

As knowledge extends, the people begin to see how they have been kept in ignorance by their spiritual guides. Carefully taught the rites of their church, all instruction respecting the gospel plan of salvation is withheld from them; they are consequently profoundly ignorant of the character and perfections of God, of the person and work of Christ, indeed of all the essential truths of the gospel.

PROOFS OF THIS STATEMENT.

As I came across the country, writes R. MOORE, I met with a man at his labour, to whom I read a portion of God's word. He liked it so well that he sat a long time on the wall. I then opened more fully on the subject. He told me that poor Romanists were lost, for that the priests kept them in great ignorance. We talked about the education of his children, when he said they should go to our school at Tully, and that neither priest nor bishop should keep them back, or keep them in ignorance for the time to come.

In the house of J. M., says JOHN JUDGE, I read the Scriptures both in English and Irish, as some who were there did not understand the former. Having endeavoured to show them the plan of salvation, and the danger of trusting to self-righteousness, and of not repenting and believing the gospel, the man said he never heard anything said by his priest at any time on these things. They all seemed delighted, and wished me to come again.

The opposition which the spread of the truth stirred up some time ago seems on the decline. It has been borne meekly and in a Christian spirit, and those who have come out of Rome and joined our churches, have manifested so much patience and forbearance as to disarm hostility of some of its fierceness. JOHN MONAGHAN

TESTIFIES TO THESE FACTS.

Priestly opposition has almost ceased for some time past, and if things continue in this state, I hope for good results. The people

are daily increasing in their desire to read, and hear the Scriptures read to them. Prejudice and superstition are evidently giving way; and many who six months ago would think it a gross violation of their principles to hear the Bible, are now carefully reading and studying it.

GOOD RESULT OF REPEATED EFFORTS.

Last January I urged a man to accept a tract from me. He refused. Passing his house a few days after I left one for him with his wife, requesting she would have it read to him. I had not much intercourse with him after this until lately, when he called upon me saying he had read the tract over and over, and that he believed it to be a most excellent one; and he now came in hopes I would give him a full explanation of its statements. I read it over to him, comparing the doctrine taught and the texts quoted with their contexts in the Scriptures. While thus engaged, he made several inquiries, paying the strictest attention. After we had finished, he said, "Well, we Romanists are no Christians, we have only the name. We are kept in ignorance of the Scriptures. From this moment I will read the Bible, and every other good book I can get, not caring who may hinder." I am glad to find he sticks to his resolution.

Whilst laying such facts as these before our readers, calculated as they are to encourage, the feeling is constantly present of deep regret that many places, in the western district, presenting most inviting prospects of success, especially at the present time, cannot be occupied. Mr. HAMILTON's labours in Ballina alone require all his time. To leave it, except very occasionally, for the out-stations would be abandoning a sphere of usefulness becoming more important every day. What is to be done we know not, unless the society's income be greatly augmented, and that speedily.

THE TRUTH WILL PREVAIL.

The priests round about here, says JOHN COOKE, cannot prevent the people from coming to the meetings. The priest of this parish went to another parish, last Lord's day, to oppose them with all his influence. One of the people told him he might as well hold his tongue until he could show his charity as the preachers did whom he called heretics.

OPPOSITION DEFEATED.

I was in Tully last Lord's day, and held a meeting at noon. The priest had been hunting and scolding all he could hear of as attending the meeting. He was just gone when I came. *The Romanists whom he tried to prevent attending accompanied me to the house of prayer without fear or dread.*

POSTSCRIPT.

The brethren in Ireland have suspended all relief operations in their districts except to aid those who are sick in fever. Whatever remains of the Relief Fund, and what provisions our agents may have in store, will be kept to meet any exigences which may arise during the winter.

The want of employment in Ireland becomes greater, and as winter approaches will be yet more severe. The late calamity has limited the means of all parties, high and low, while trade has been fearfully depressed. The recent measures of government can hardly have adjusted themselves to the new circumstances in so short a time. It will be a time of bitter trial. We hope no farther appeal will be necessary, but it is right that our friends should be prepared for it.

Should any of our kind friends be preparing to send any clothing, we would suggest as the best, at present, *bed-clothing of all kinds.* It was painful to the last degree, when recently in Ireland, to see one's brethren and sisters in Christ, *without such a thing as a bed to lie on, and scarcely a blanket to cover the wisps of straw on which the whole family slept.*

If communications to the Secretary have not met with that prompt attention which has been usual, he must crave indulgence, for since his return from Ireland, up to the time of writing these lines, severe illness has almost precluded any attention whatever to business.

Contributions in our next.

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq. 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FREDERICK TRESTRAIL, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
31, GLOUCESTER STREET, QUEEN'S SQUARE.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

NOVEMBER, 1847.

THE BAPTISTS AND THE CONTROVERSY ON THE MODERN QUESTION.

BY THE REV. THOMAS POTTENGER.

As the eighteenth century was drawing to a close, this controversy disturbed and divided our churches in most parts of the kingdom. The point at issue was of the utmost importance, inasmuch as it involved the obligations of man to believe whatever God has revealed in his word, and because of its influence upon the Christian ministry. Although it cannot be called in the strictest sense a denominational controversy, as it affected the interests of the universal church, and good men of all persuasions either took part in the discussion, or watched its progress with deep solicitude, yet it is a well known fact, that our own ministers were in the heat of the battle, and felt most of its consequences.

The controversy arose out of the general spread of hyper-Calvinism amongst the baptist churches of this country during the middle of the last century, and this led to a careful investigation of the extent of human ability in religion, and how far it was the duty of ministers to call upon the unregenerate to repent of their sins and believe on Christ for salvation. This was denied by some able and worthy men, who allowed that the ungodly might be urged to read the scriptures, attend the house of God, and use the means of grace, but maintained that exhortations to repentance, faith, obedience, and holiness must be confined to *sensible* sinners and believers.

That these questions should have divided our pastors and churches in bygone days, may well astonish those who interpret the writings of inspired men in accordance with their preaching, and exalt the oracles of God above all systems of divinity; yet the controversy produced so much envying and strife, that the baptist body was kept in a state of painful agitation for the best part of half a century, which did not cease till a happy change had taken place in the preaching of its ministers and in the sentiments of the people.

It is matter of history that the pastors who presided over our churches prior to the revolution of 1688, and for the next fifty years, were untainted with the spurious Calvinism of a later date, as may be shown by an appeal to their writings, which set forth the fundamental doctrines of the gospel, *in connexion* with their relative duties and obligations. So far back as the year 1646, when seven of the London churches published a confession of their faith, they stated in the twenty-fifth article, that "the preaching of the gospel to the conversion of sinners is absolutely free," warranting "the naked soul, a sinner and ungodly, to receive Christ crucified, who is made a prince and a Saviour for such sinners as through the gospel shall be brought to believe on him."* Thirty years later, when the subtle points involved in this controversy had disturbed a few churches in the west of England by raising doubts in the minds of individuals respecting the obligation of unconverted men to pray, Andrew Gifford of Bristol wrote to the London ministers for advice and instruction, and received from them an admirable letter, which Ivimey has given entire. "If it be objected," say the writers, "that such persons have not the Spirit, therefore ought not to pray; this objection is not cogent, forasmuch as neither the want of the Spirit's immediate motions to, or its assistance in the duty, doth not take off the obligation to the duty. If it would, then also from every other duty; and consequently all religion be cashiered. If the obligations to this and other duties were suspended merely for want of such motions and assistance, then unconverted persons are so far from sinning in the omission of such duties, that it is their duty to omit them. 'Tis certain no man can, without the assistance of the Holy Spirit, either repent or believe; yet it will not therefore follow that impenitency and unbelief are no sins; if these be sins, then the contrary must be their duty."† Thirteen ministers signed this letter in approval of its sentiments; among whom are the names of Kiffin, Knollys, Dyke, Collins, and Coxe; all of them belonging to the Calvinistic section of the baptist denomination; yet they maintained that it was the duty of sinners to believe the glorious gospel of the blessed God, and to bring forth fruits meet for repentance. Benjamin Keach was a contemporary of those venerable men, and few persons in our day will doubt his soundness in the faith, but he did not shun to warn sinners of their danger, or to urge upon them the duties of repentance and faith; for when preaching to his unconverted hearers he said, "Labour to get a full sight and sense of your lost and undone condition by nature. Labour to get an interest in Jesus Christ. How long hath he stood knocking at the door of your hearts. Oh, fear lest he depart! Sinner, hasten to him and open the door."‡ Bunyan was of the same age and stamp as Keach, though vastly his superior. Let us hear the glorious dreamer on his manner of preaching the gospel. Here is a specimen from his sermon to "Jerusalem Sinners." "Sinner, go in thy *own* colours to Jesus Christ. Put thyself among the most vile, and let him alone to put thee among the children. Thou art as it were called by *name* to come in for mercy. 'Begin at Jerusalem' is thy call and authority to come. Wherefore up man, and shoulder it. Say, stand aside devil, Christ calls me. Stand away unbelief, Christ calls me. Stand away all my discouraging apprehensions, for my

* Crosby, vol i. Appendix, page 16.

† Ivimey, vol. i. p. 417—420.

‡ Sermon for Mr. John Norcot.

Saviour calls me to him to receive mercy. Wherefore, let all the angels make a *lane*, and all men make *room*, that the Jerusalem sinners may come to Christ for mercy." Passages, though not equal in beauty to this, yet the same in sentiment and spirit, might be taken from the writings of many other ministers who filled and adorned the pulpits of the baptist denomination at the close of the seventeenth century; but time and space forbid. One specimen, however, of the preaching with which our churches were favoured at the commencement of the *eighteenth* century may not be out of place in a rapid sketch of this controversy. It is from a funeral sermon preached and published in the year 1702 by Mr. Piggott of London, "Let me entreat you," are his words to sinners, "by all that is sacred, by the joys of heaven and the torments of hell, by the interest of your never dying souls, by Christ's bloody sweat in the garden, and his agony on the cross, that you immediately close with Christ, and receive him as offered in the gospel; submitting to his sceptre, as well as depending on his sacrifice, that you may be eternally lodged in the bosom of his love."*

These are *samples* of the preaching heard in our chapels before the Commonwealth and after the Restoration, when hardly anything was taught in the pulpits of the establishment but the divine right of kings, the efficacy of sacraments, and passive obedience to the civil magistrate even in religion. The stern Calvinists of that age felt no scruples in exhorting unconverted men to flee from the wrath to come, by trusting in the merits of the Redeemer; for, though they held, and gloried in what are called the doctrines of grace, they followed the example of Paul, who warned every man and taught every man in all wisdom, that he might present every man perfect in Christ Jesus. The fathers and founders of our churches were as sound Calvinists as Calvin himself, but happily their Calvinism did not hinder them from making the fullest and most free offer of salvation even to the chief of sinners. It was reserved for a later and darker period in the history of our denomination to witness the introduction of the non-invitation scheme.

The origin of this evil has been laid to the charge of Skepp and Hussey, two baptist ministers of some distinction in the last century; the former settled in London, the latter at Cambridge. "I believe," says Andrew Fuller, "no writer of eminence can be named before the present century, who denied it to be the duty of men in general to believe in the Lord Jesus Christ for the salvation of their souls. I think Mr. Hussey was the first person, who by the general tenor of his writings laid the foundation for this sentiment."† Hussey was a man of learning and piety, a popular preacher, and much esteemed by a large circle of friends. He was a disciple and admirer of Dr. Crisp. In condemnation of ministers who enjoined the duties of repentance and faith on the ungodly, he said, "where doctrines of Christ have been spied out, they have been presently murdered, or knocked down by shooting from the stalking horse of *use* and application. Ah! vile doings among soul murderers! and text murderers! who go and let out the life of a text, and kill it upon the spot."‡ Justice to the memory of those good men demands the acknowledgment, that their design was to secure to the Spirit of God the sole glory of renewing and sanctifying the souls of men; but it has been well said, that if one class of

* Piggott's Funeral Sermon for Mr. Harrison.

† Fuller's Works, vol. ii. p. 138, note.

‡ Claude's Essay, by Robinson, vol. ii. pp. 327, 328.

1846, more than 1000 are reported as the increase of the first six months; 372 were received by baptism on one occasion. The whole number in connexion with the Karen churches in Burmah Proper at the present time, we cannot well estimate at less than 3000. So "*great* has been the grace of the eternal God;" and *such* the arguments why at this present coming together "to declare what miracles and wonders God hath wrought among the heathen," we should with one consent repeat and re-repeat the eager ascription of the beloved Judson, "PRAISE AND GLORY BE TO HIS NAME FOR EVERMORE. AMEN."

A letter from Mr. Ingalls, received since the meeting of the Board, reports 3240 members of churches connected with twenty-nine out-stations; Ko Myat Kyau and Ko Dwai baptized in 1846 812, including one Burman; and 1427 are waiting for admission to the churches. There are five other stations from which no returns were made; at one of them a church of some fifty members.

FUNDS.

Receipts of the Union during the year ending March 31, 1847.....dollars	85,487
Expenditure	84,339
Balance against the Treasury, April 1, 1846	34,835
Balance against the Treasury, April 1, 1847	33,687

TABULAR VIEW.

Missions.	Stations.	Out-stations.	Preachers.	Preachers and Teachers.	Printers.	Female assistants.	Total missionaries and assistants.	Native preachers and assistants.	Churches.	Baptized.	Present number.	Theol. School.	Boarding and day schools.	Pupils.	Day schools.	Pupils.
Asiatic.																
Maulmain *a*	2	21	8	4	1	14	27	36	24	1400	4800	2	3	174*b*	6	467*b*
Tavoy	2	18	3	2*c*	...	4	9	26	14	21*d*	600?	1	2	60	5*e*	50*e*
Arracan	3	8	2	...	...	...	2	27?	8*b*	8*d*	700?	...	1	39	1	12
Siam	1	1	3	...	1*f*	3	7	3	1	5	28					
China	2	3	3	...	1*g*	2	6	8	1	...	17?					
Assam.....	3	...	3	...	1	4	8	2	3	18	30?	...	1	21	22?	700?
Teloogoo.....	1	...	2	...	...	2	4	3	...	...	...	...	...	...	5	150
In Asia.....	14	51	24	6	4	29	63	105	51	1449	6175	3	7	294	39	1379
West African.																
Bassa	1	2	2	...	...	2	4	2	1	3	20?	...	1	20?	1	12?
European.																
France	7	33	1	...	...	1	2	10	13	21	230					
Germany	14	?	...	...	...	...	...	18	30?	235*d*	2000?					
Greece.....	2	...	2	...	...	4	6	...	...	...	...	...	...	...	2	75
In Europe.	23	33	3	...	...	5	8	28	43	256	2230	...	...	...	2	75
North American.																
Ojibwa	1	2	...	2	...	1	3	1	2	5	55?	...	1	40		
Ottawa in Michigan..	1	...	...	1	...	1	2	...	1	...	25	...	...	...	1	20
Tonawanda	1	...	1	...	...	1	2	...	1	...	39					
Shawanoe	4	...	4*c*	...	...	7	11	3	4	56	145	...	2	36	1	17
Cherokee	5	5	1	1	1	3	6	5	5?	14	1000?	...	...	...	1	25?
In North America	12	7	6	4	1	13	24	9	13	75	1264	...	3	76	3	62
Totals	50	93	35*h*	10	5	49	99*h*	144	108	1783	9689	3	11	390	45	1528

a Including Rangoon and Bassein churches. *b* Report of 1845. *c* One a printer. *d* Reported. *e* Returns incomplete. *f* Type-cutter. *g* Physician. *h* Besides two preachers under appointment.

FOREIGN LETTERS RECEIVED.

AFRICA.....CLARENCE .....Clarke, J.....February 23.
AMERICA .....MONTREAL.....Cramp, J. M. ....July 28, August 30.
ASIA .....BOLUNDSHUHUR .....Edmonstone, G., jun. July 3.
CALCUTTA .....Lewis, C. B.....July 2.
Thomas, J.....July 2 & 7.
COLOMBO .....Davies, J.....July 10.
DACCA.....Robinson, W.....June 16.

	Intally	Pearce, G.	July 1.
	Kandy	Allen, J.	July 9.
	Monghir	Parsons, J.	May 25.
	Samarang	Brückner, G.	March 15.
Bahamas	Grand Cay	Ryecroft, W. K.	July 30.
	Nassau	Capern, H.	August 5 & 9.
		Littlewood, W.	August 5.
France	Auxerre	Lorriau, C.	July 10.
	Morlaix	Jenkins, J.	Aug. 23, Sept. 3.
	Paris	Delay, L. R.	September 1.
Haiti	Jacmel	Harris, M.	August 7.
		Webley, W. H.	July 24.
Honduras	Belize	Buttfield, J. P.	June 21, July 16.
		Kingdon, J.	April 5, July 19.
Jamaica	Belle Castle	Jones, S.	August 5.
	Bethtephil	Pickton, T. B.	July 27.
	Brown's Town	Clark, J.	August 3.
	Calabar	Tinson, J.	August 5.
	Falmouth	Abbott, T. F.	July 29.
		Simnight & Co.	August 5.
	Kettering	Clarke, J.	July 22.
	Kingston	Milbourn, T.	July 21.
	Lucea	Clarke, J.	August 6.
		May, J.	July 16.
	Mount Hephzibah	Clarke, J.	July 15.
	Port Maria	Day, D.	August 6.
	St. Ann's Bay	Milbourn, T.	August 5.
		Millard, B.	August 5.
	Salter's Hill	Dendy, W.	July 19.
	Waldensia	Henderson, J. E.	August 2.

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	£	s.	d.
Farrington, Rev. B., Dumpton Hall	1	1	0
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Taylor, James, Esq., Furnivals Inn	2	2	0

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	£	s.	d.
Colossians iii. 17	10	0	0
Friend to Missions, for *Haiti*	2	0	0
Gurney, Joseph, Esq., for *Patna Orphan Refuge*	3	0	0
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system from what his illustrious son called "certain excrescences which weakened its evidence and impaired its beauty." Anxious as any man living to magnify the riches of divine grace in the economy of salvation, yet he did not shun to publish glad tidings to sinners in such words as these, "if any should ask, have I a right to apply to Jesus the Saviour, simply as a poor, undone, perishing sinner, in whom there appears no good thing? I answer, yes; the gospel proclamation is, whosoever will let him come. The way to Jesus is graciously laid open for every one who chooses to come unto him: his arms of mercy are expanded to receive the coming soul. Fear not, poor sinner, to approach him, he will not on any account cast thee out."*

Contemporary with Mr. Hall, though his junior in the ministry, was the celebrated Andrew Fuller. When he began his career as a Christian and as a minister, he fell in with the common notion that wicked men were under no obligation to believe the gospel, or to perform any spiritual duties. With regard to his own experience and distress of mind arising from erroneous views of the atonement, he has left the following statement: "If at that time I had known that any poor sinner *might* warrantably have trusted in Christ for salvation, I conceive I should have done so, and have found rest in my soul sooner than I did. With respect to the system of doctrine which I had been used to hear from my youth, it was the high Calvinistic, or rather hyper-Calvinistic strain, admitting nothing spiritually good to be the duty of the unregenerate, and nothing to be addressed to them in a way of exhortation, excepting what related to external obedience. Outward services might be required, such as an attendance on the means of grace; and abstinence from gross evils might be enforced; but nothing was said to them from the pulpit in the way of warning them to flee from the wrath to come, or inviting them to apply to Christ for salvation. I began, however, to doubt whether I had got the truth respecting this subject. I perceived that the will of God was not confined to mere outward actions, but extended to the inmost thoughts and intents of the heart. The distinction of duties, therefore, into internal and external, and making the latter only concern the unregenerate, wore a suspicious appearance. But as I perceived this reasoning would affect the whole tenor of my preaching, I moved on with slow and trembling steps; and having to feel my way out of a labyrinth, I was a long time ere I felt satisfied."†

Amid these doubts and fears, Mr. Fuller was ordained pastor over the baptist church, Soham, A.D. 1775; but he had no sooner entered upon his work than he became perplexed and distressed about the matter and the manner of his preaching. The prejudices of education and errors of doctrine were in antagonism with the promptings of his heart and with the dictates of his understanding. What he had been taught from the pulpit clashed with what he read in the bible. Mental freedom had, however, begun its work, nor could any amount of opposition, or any number of difficulties, prevent its final triumphs. Reading the works of Jonathan Edwards and other American divines, conversation with Ryland, Sutcliff, and Carey, "his familiar and faithful brethren," a devout and diligent examination of the Holy Scriptures, coupled with earnest prayer to God for the spirit of wisdom and understanding, produced a happy change in his theological views, and a

* Help to Zion's Travellers. Ward's edition.

† Fuller's Works, by his Son, vol. i. pp. 25, 26.

corresponding one in his method of preaching the gospel. Happily for his own fame, and for the church of Christ, he made the bible, and the bible *alone*, his guide and authority during this trying period. He called no man master upon earth. "O Lord God," he said, in one of the most touching passages ever written by an uninspired man, "I find myself in a world where thousands profess thy name: some are preaching, some writing, some talking about religion. All profess to be searching after truth; to have Christ and the inspired writers on their side. I am afraid lest I should be turned aside from the simplicity of the gospel. I feel my understanding full of darkness, my reason exceedingly imperfect, my will ready to start aside, and my passions strangely volatile. Oh, illumine mine understanding, teach my reason reason, my will rectitude, and let every faculty of which I am possessed be kept within the bounds of thy service. Lord, thou hast given me a determination to take up no principle at second-hand, but to search for every thing at the pure fountain *of thy word*. Yet, Lord, I am afraid, seeing I am as liable to err as other men, lest I should be led aside from truth by mine own imagination. O Lord, if thou wilt open mine eyes to behold the wonders of thy word, and give me to feel their transforming tendency, then shall the Lord be my God; then let my tongue cleave to the roof of my mouth, if I shun to declare, to the best of my knowledge, the whole counsel of God."*

Following this heavenly guide, and cherishing this teachable spirit, Mr. Fuller pursued his inquiries with such diligence and prayer that by the time he had reached his twenty-sixth year, he had written the substance of his pamphlet, entitled, "The Gospel worthy of all acceptation; or the obligations of men cordially to believe whatever God makes known." On the publication of this able defence of preaching the gospel to sinners, violent opposition was raised against it in many parts of the kingdom: the writer was looked upon with suspicion by some of his own friends; slander and misrepresentation were busy in certain quarters; Arminians, high Calvinists, and Sandemanians came forward to defend those parts of their creeds which had been assailed with the might of a giant: a long and memorable controversy ensued. On account of the length to which this paper has already extended, we must forbear from entering now on the details of the conflict which ensued. It may suffice to say that to the baptist denomination and to the whole Christian church the results have proved eminently beneficial. "The excrescences of Calvinism have been cut off; the points of defence have been diminished in number, and better fortified; truth has shone forth with brighter lustre, and the ministry of the gospel been rendered more simple, more practical, and more efficacious."

The diffusion of useful knowledge, enlarged views of divine truth, the wider circulation of the Holy Scriptures, the revival of a missionary spirit, and the progress of vital godliness have been the causes, the attendants, or the fruits of important changes in the ministry of our denomination, followed by a much larger degree of prosperity in many of the churches. May improvements go on amongst us in doctrine and in morals, in spirit and in conduct, in preaching and in hearing, until pastors and churches come nearer to those of the apostolic age, when walking in the fear of God and in the comforts of the Holy Ghost, they were edified and multiplied. Eminent piety is our safeguard in the hour of temptation, and our crown of glory in the day of triumph. God in the midst

* Works, vol. i. pp. 35, 36.

of us is the surest pledge of success and safety. With his presence and blessing the controversy on faith, which has been thus rapidly sketched, turned out rather unto the furtherance of the gospel in the revival of godliness at home and in the extension of missions abroad. In these results we do rejoice, yea, and will rejoice.

Bradford.

THE FADING LEAF, AN EMBLEM OF MAN'S MORTALITY.

A SERMON DELIVERED AT MAZE POND, SOUTHWARK, NOV. 29, 1801,*
BY THE LATE REV. JAMES DORE.

"We all do fade as a leaf."—ISAIAH lxiv. 6.

THE season of the year, and mournful events in Providence, unite to render the subject which the text illustrates a suitable theme for our serious meditation. The analogy between the vegetable tribes and the animal creation is variously represented by the sacred writers. When their design is to exhibit in the most striking point of view and the most impressive manner, "the frailty of human life," they borrow their finest images from the garden and the field. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower fadeth. Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down." "We all do fade as a leaf."

We propose first to illustrate, and secondly to improve, this most interesting subject.

First. We are to attempt an illustration of the subject. "We all do fade as a leaf."

1. Like the leaf, we *all* shall *certainly* fade. When in the spring of the year we see the trees of the field putting forth their gay foliage, we know that a time will come in which the leaves will wither and decay. When this destined period arrives it is not in the power of the most skilful botanist to preserve their vigour, protect their beauty, or prolong their stay. In vain should we say to the rolling billow, when with tremendous majesty it approaches the shore, "Hitherto shalt thou come, and no farther;" here shall the proud wave be stayed: equally in vain should we command the leaf to retain its verdure, when the season for its natural decay is come. The winds of autumn and the frosts of winter dismantle the trees of the forest, and lay their blooming honours in the dust.

In the life of man, when extended to its greatest length, there are several stages analogous to the seasons of the year. There are the spring of infancy, the summer of youth, the autumn of manhood, and the winter of age. They who are far advanced in life, drop like leaves at the close of the year. They who have escaped unhurt the fury of many a storm, must at length fade like the withered leaf. There is no possibility of preventing their decay. Their own precautions, the prayers of their friends, and the skill of the ablest physicians will be unavailing, for "it is appointed unto men once to die." The living know that they must die; they have eaten the forbidden fruit, the noxious qualities of which engender death. The poison they have imbibed

* This sermon, occasioned by the death of Miss Susannah Fysh, who departed this life, Nov. 19th, 1801, in the 24th year of her age, is taken from a copy presented by Mr. Dore to her brother.

flows in the veins, and must in the end prove mortal. They have incurred, and must suffer the penalty of the law, which pronounces death on every transgressor. The decree is passed, and cannot be reversed; the sentence is gone forth, and cannot be recalled. "Is there not," says Job, "an appointed time for man upon the earth?" He asks not to be informed. The manner in which he speaks shows that he expected no reply. The nature of his emphasis is a sufficient indication that he wanted no instruction on this article. "All the days of my appointed time," says he, "will I wait, until my change come."

2. Some like the leaf *gradually* fade. The process which in the vegetable world the God of nature presents to the eye of the curious inspector, is well deserving of regard. All his works are marvellous; so they appear to those who have pleasure in the investigation of them. First, the tender bud, containing the embryo leaf, appears; this gradually swells till at length it bursts; by degrees the young leaf expands, acquires strength, and assumes its various shades of verdure. Now we behold it in its proper size, its just proportions, and its beauteous tints. Soon its vivid hues begin to fade; the sap that nourished the leaf retires, and its vigour consequently declines; the freshness of its youth is gone; the cold winds cause it to shrink and wither.

This is a picture, the original of which we often see in human life. Many of our species gradually decay; their strength diminishes, their memories fail them, their senses become languid; "they that look out of the windows are darkened, the doors are shut in the streets, the sound of the grinding is low, the keepers of the house tremble, the silver cord is loosed, the golden bowl is broken, the pitcher is broken at the fountain and the wheel broken at the cistern, the daughters of music are brought low, the grasshopper is a burden, and desire fails;" the once animated countenance loses its expression. The human leaf fades.

3. Like the leaf we shall all fade *soon*. A few weeks since, creation shone in all its glory; the earth appeared in its brightest beauty, in its highest magnificence. The little hills adorned with trees rejoiced on every side; the valleys also, covered over with corn, shouted for joy; the trees of the wood, full of sap and decorated with leaves, rejoiced and clapped their hands; the birds of the air found shelter in their thick foliage, where they made their nests and sang; and the beasts of the forest enjoyed a refreshing shade beneath their spreading branches.

But what does the face of nature now present to our view? Barren uniformity. The leaves, lately so luxuriant and grateful to the eye, are faded and strewed upon the ground, and will soon be incorporated with the earth from whence they sprang. A fit emblem of our race! Dust we are, and unto dust we must shortly return.

When a few more months have rolled on, a different scene will be exhibited in the vegetable world. The sun will again emit his genial rays, the winter be passed, the rain be over and gone; the flowers will appear on the earth; the time of singing of birds will come; the voice of the nightingale will be heard in the land; the fig tree will put forth her green figs; the vines with the tender grapes give a goodly smell; and verdant leaves will again gladden the eye. Thus God reneweth the face of the earth, and thus in human life one generation passeth rapidly away, and another cometh in its stead.

How short is the period during which the trees of the field appear in all their rich attire, in all their luxuriant foliage, with all their leafy honours thick upon

them! And how rapid is man's progress to the grave! the house appointed for all the living! How quick in their flight are even threescore years and ten! But how many have we beheld taken away, who were not permitted to see such length of days. How frequently before the close of the year do leaves fade. To some the lightning of heaven and the drought of summer prove no less fatal than autumnal blasts and wintry colds to others. Various, indeed, are the causes known and unknown of what we call untimely blights. How vast is the havoc which the canker makes! Frequently do insects, which to the eye, unaided by microscopic glasses, are imperceptible, so essentially injure the leaf as to cause it in an early stage of its existence to wither and decay. The mechanism of a leaf is full of wonders. It displays the all-perfect hand of Him unto whose works there are none that are like. How diversified its uses! how admirable its texture! how numerous its fibres! how delicate its nerves! How fine the veins through which its vital fluid circulates! If by any means this be exhausted, or stopped in its progress, death is the inevitable consequence—the leaf *must* fade.

Is there nothing analogous to this in human life? Do we never see youth in all their flower and prime fade and decay? Alas! such instances are very numerous. Some of a peculiarly affecting kind have recently occurred. God in his all-wise providence not only removes the aged who are come to the days in which they have no pleasure, and in which they can perform no active services; but takes away the young, the happy, and the useful. He not only permits the withered leaf to drop, but nips the bud of infancy, blasts the bloom of youth, and plucks the full grown flower of manhood, before it begins through age to wither and decay. The youngest person in this assembly is no more secure from the stroke of death than are those who are most advanced in life. We are all in the completest sense of the term dependent upon the Author of our being; he holdeth our souls in life; if he take away our breath, we die.

Various are the means which he employs to bring men to their end. Some a slow, wasting consumption reduces to imbecility and death; others are taken with a stroke; an unexpected seizure stops the circulation of the blood, and they instantly expire. In some cases an internal disease, which sets medical skill at defiance, soon destroys the delicate frame. So fearfully and so wonderfully are we constructed, that a thousand unknown causes may throw the whole curious mechanism into disorder, and put a final stop to its diversified operations. If He who made us does for a moment withdraw his supporting and regulating hand, the machine immediately stops; till the heavens are no more. Man giveth up the ghost; his countenance is changed—"the leaf fadeth."

Having thus briefly illustrated, we are next,

Secondly, to improve this affecting subject. How many interesting lessons does the frailty of human life suggest! This is far, very far from being a subject of barren speculation or trivial import. In the most forcible manner it comes home to every bosom. It is a theme in which we are all deeply interested; many other topics are of partial application. What is appropriate as addressed to the young, may not touch the aged; the rich may not regard what belongs particularly to the poor; the unconverted have no part in the glorious privileges of those who are devoted to the service of God; the judgments which are denounced against the wicked excite no personal alarm in the breasts of those who are animated

by the sublime hopes of the gospel. But *mortality* is a subject in which *all* are equally concerned. However, in other respects you differ, in this you are circumstanced alike. You must all die. This is a plain topic of discourse, discussed every day, placed in every light, and realised by events which we are continually witnessing. This is a point of the highest importance; here our best interests are deeply involved. To this subject then which is of universal concern and of infinite moment, permit me to lead your thoughts. How forcibly does it inculcate many interesting truths. In what a commanding light does it represent the evil of sin, which is the cause of death. How strikingly does it exhibit the vanity of the world, which we must soon leave for ever. With what convincing eloquence does it display the worth of divine revelation, which points out to the eye of faith a future world, where the leaf will again flourish. With what energy does it impress the conscience with a sense of the vast importance of personal religion, which when thus viewed, appears to be what it really is—the one thing needful. How powerfully does the great teacher, death, enforce many important duties. How strongly does the subject we have been considering inculcate compassion, humility, self-examination, activity in well-doing, habitual watchfulness, superiority to the world, religious education, and early piety.

1. The frailty of man teaches us a lesson of *compassion*. "We all do fade as a leaf." This is a strong appeal to every generous feeling of the heart. View your relatives, your friends, your acquaintance, as leaves that must soon fade, and all your kindness will be excited. Behold men in general in this affecting light, and every malignant passion will be checked. Do you envy the prosperity of the wicked who appear to flourish like the green bay tree? Ah! consider how soon they must fade; their leaf will not be always verdant, for as the flower of the grass they shall pass away. The sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth. So also shall the rich man fade away. Can you indulge a spirit of *hatred* against any of your fellow men, when you seriously consider that in a very short time they must wither, and droop, and die? Would you injure a leaf that is to flourish but a few days? In the domestic circle cherish the feelings which this view of human nature tends to excite. See the green olive with its luxuriant branches round about the table, and let the thought that what is now so beautifully verdant may to-morrow fade call for all your tenderness.

2. What *humility* does this subject inculcate. "We all do fade as a leaf." Of what then should man be proud? Of his strength? that will decay; of beauty? that will soon be tarnished; of genius? in a short time its lustre will diminish; of wealth? the rich as well as the poor must fade; of connexions? when the leaf fades, as soon it must, the places that once knew it shall know it no more; every thing of which man is apt to be proud will soon terminate.

3. With what uncommon energy does this subject enforce the great duty of *self-examination*. "We all do fade as a leaf," but when the body fades and present connexions dissolve, the soul may still flourish in immortal bloom. Of a good man it is said, "his leaf shall not wither or fade;" he shall be "like a green fir tree" in the garden of God. Will this be our felicity and honour? Let us now examine. We have no time to lose, another puff of wind and we fall. Oh! let us not satisfy ourselves with temporary verdure. Let us never rest till we have a good hope that we shall flourish for ever in the paradise of

God, where the sun shall never go down, where no noxious vapours rise, where no pestilential blasts are known, where no destroyer shall ever dwell, and where internal principles of decay will have no existence.

4. The frailty of man is a loud call on his *animated exertions*, that he may live to some valuable purpose before the leaf begins to fade. The brevity of human life powerfully inculcates promptitude and despatch in duty. Whatsoever thine hand findeth to do for the glory of God, the honour of the Saviour, the promotion of his cause, the benefit of those around you, or your own best advantage, do it with all thy might, for there is no knowledge, nor wisdom, nor device in the grave, whither we are all hastening. By vigorous and well-directed efforts in the best of causes, you will add to the spirit of life, if you do not extend its boundaries. Vivacity in duty will multiply your enjoyments, if not your days. If while you are here you contribute to the felicity of those around you, though as the leaf you must soon fade, yet you continue to live in their present recollections. If now you live to God, when your bodies wither and return to their parent earth, your souls will fill a nobler sphere, and eternally flourish in higher regions.

5. The uncertainty of life furnishes us with a powerful motive to *incessant watchfulness*. "We all do fade as a leaf." The state of a man, like that of a leaf, is very precarious; how soon you may fade none can tell. Man knoweth not his time. We may all say with Jacob of old, "I know not the day of my death." A veil which we cannot penetrate hides futurity from the view of mortals. The present moment bounds our prospects; it is happy for us that it is so. This is an argument which our Saviour employs to enforce habitual watchfulness. "Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh." To some of you the Sovereign Arbiter of life and death may be now saying, "this night shall thy soul be required of thee:" a nipping frost shall come and fade the leaf.

6. What *superiority to this fading world* does the subject we are now considering require. The affecting event we have recently witnessed, feelingly teaches us that "man at his best state is altogether vanity." This moment you see him flourishing like a green bay tree; the next you seek him but he cannot be found: he is passed away, and lo! he is not. This is a world of shadows: shadows we are, and shadows we pursue. What is there then on earth that should arrest our attention, fill our hearts, and engage our principal pursuits? When the human leaf fades, the world in regard to us is at an end. Happy for us if our best affections are set upon an inheritance in heaven that fadeth not away.

7. With what commanding energy does this subject inculcate *religious education*. If you who are parents were to look fully into this subject you would see and feel the importance of teaching your children the uncertainty of life, and of using means which, through the blessing of God, may tend to prepare them for a higher sphere of action and enjoyment. If, while with parental feelings, you behold the olive branches round your table, you properly considered how soon the leaves may fade, no endeavours would be wanting on your part to train them up for a blooming immortality in more happy regions. Then the first and the last wish of your hearts would be, not that your offspring may be rich and honoured in this transitory state; but that they may eternally flourish fair and green among the trees of the garden, where the river of life for ever flows close by the throne of God.

Finally, 8. How forcibly does the frailty of human nature inculcate *early piety*. "We all do fade as a leaf." To you my young hearers the instance of mortality which we now notice is a *loud* call—it is a call of a peculiarly solemn nature; it is a call of an uncommonly impressive kind. Oh, that you may seriously listen to him who now addresses you from the tomb of our deceased young friend in language that demands the most devout regard. "Be ye also ready;" you too *must* die. This a truth that you will not controvert. You may die *soon*. The possibility of this you must admit, and surely in such a case big with every thing that is important, possibility is a sufficient ground of action. This day fortnight our amiable young friend in apparent health attended divine worship, but alas! the leaf then so flourishing to the eye is now faded. Within another fortnight this remark may be applied to some of you. This is at least *possible*. Yes, it is *possible* that in a few days you may die: die, and leave the world; die, and stand before the bar of God; die, and receive your final sentence; die, and enter the regions of light, of purity, and joy; or the abodes of darkness, sin, and misery. Should what you admit to be possible be reduced to a certainty, where will you appear? Are you prepared to meet your God? If not, delay the great work of preparation no longer. Lose not a moment, for not a moment is to be lost. "Now is the accepted time, now is the day of salvation." "Seek the Lord while he may be found, call upon him while he is near." To-day, while you hear his voice addressing you by his word and by this afflicting dispensation, "harden not your hearts." Go to his throne of grace with the language of the Psalmist, "satisfy us early with thy grace, that we may rejoice and be glad all our days." Mercy you want, and mercy may be obtained if you seek it with your whole heart; then will you be prepared for all events.

But if you are not at peace with God, how is it that you can close your eyes in sleep? Are you not afraid lest you should open them in hell? How can you be tranquil, while you remain in a state out of which you must be delivered before you die, or perish for ever? and yet for aught you know you may die this very night. How can you enjoy a moment's rest while you neglect what is essential to your safety and happiness, though you know this may be the last day you have to live? Let me entreat you seriously to consider the worth of your souls, the mercy of God, and the amazing compassion of the Saviour. Let me beg of you to call up to your attention all that is tremendous in the king of terrors, all the solemnities of approaching judgment, all the horrors of hell, and all the delights of heaven. Let me earnestly beseech you by all that the bible reveals that is either terrible or glorious, to attend to the one thing needful, in this day of God's gracious visitation, before the things that make for peace are for ever hid from your eyes. The Lord is at hand; death is at the door; judgment lingereth not; damnation slumbereth not; wrath is coming. Now, therefore, flee for refuge to Jesus Christ; listen to his inviting and animating voice: "I love them that love me, and those that seek me early shall find me." "Him that cometh unto me I will in no wise cast out." Trust in him and you will live for ever. Then, should it please God to destroy your early bloom, your leaf when faded will, like the withered rose, yield a sweet perfume, and you will receive a crown of glory that fadeth not away. Amen.

CAUSES IN CONNEXION WITH THE MINISTRY WHICH TEND TO HINDER THE SUCCESS OF THE GOSPEL.

PART IV.

Attempts at preaching what are called fine and splendid sermons have, we think, tended very much to hinder the vital influence and success of the gospel. Some ministers have attempted or desired to do this, who had neither learning nor talents sufficient to compose such discourses; and this has driven them to the wretched and deceptive practice of preaching the sermons of other men, to the great injury of their own intellect and heart, to the deluding of their hearers, and to the sin of mocking God; for you will always hear such persons *so* preach and *so* pray as to convey the idea that every sentence they utter is their own! But can we bring our minds to the belief that such trickery and imposition as this, played off as it is in so sacred and awful a work, will meet with the smiles and benediction of the God of truth? We think not. There are others who are quite capable of getting up these flowery and brilliant discourses, but from want of memory, or nerve, or from some other cause, they are unable to repeat them by heart and with effect from the pulpit; and hence they descend to the cold, inefficient, and school-boy practice of reading them; all to keep up their reputation as great men—intellectual men—the producers of great and splendid discourses. Others, again, are every way capable both of composing and of delivering these mighty intellectual and glittering productions, to the great delight and admiration of the select few, and the would-be-thought judges in such matters. And these are the modern and evangelical Ciceros and Demostheneses who are fetched and go from place to place to exhibit the glorious affluence and grandeur of their intellectual wealth and power, and for the avowed or understood purpose of making "Christ and him crucified" palatable to "the wise and the prudent," and to wheedle the money out of the pockets of the rich! But can all this be done without effecting diversified and deplorable mischief? Is it not calculated, has it not a direct and powerful tendency to create and foster a thoroughly vicious taste in a certain class of their hearers, such a taste as will render them incapable of being pleased and profited by a plain and simple style of preaching the gospel, however faithful, earnest, and apostolic-like it may be? Does it not, in some way or other, hide from their view, or give them false impressions relative to the great and vital doctrines of the cross? In the midst of these brilliant displays, these gorgeous exhibitions of intellect and oratory, does not the guilty conscience find a safe retreat, a sure sanctuary from "the sword of the Spirit?" Is not the preacher, rather than the naked, holy, and saving "truth as it is in Jesus," the great object of attraction and admiration? If it be not so, how is it that many a man who hates the Saviour and loathes and tramples his gospel under his feet, can eagerly run after these great pulpit performers, and sit and listen to them with the utmost delight? Must there not be something wrong here? Would such characters have thus followed and thus listened to the preaching of Christ, or of Peter, or of Paul? We rather think they would have "gnashed upon them with their teeth." And can such preachers, we may further ask, pursue this gaudy and lofty path without receiving injury to themselves both as Christians and as ministers of Jesus Christ? *Can they*—human nature being what it is—pre-

vent the perversion of their own views and motives, and their minds from becoming giddy with their supposed elevation and the applause they receive? And were not these sad effects, in some measure, really produced, how could such ministers keep up their spirits; how could they lay their heads upon their pillow in peace, while the affecting and appalling fact, like a spectre, looks them in the face, that on every such mighty but vain exhibition before a thousand people, not less probably than five hundred of that number understood little more of the discourse they heard than if it had been pronounced in Greek or Latin? And most probably of that five hundred some were in total spiritual ignorance, and might never hear the gospel again; others hungering and thirsting after the bread and waters of life; and others of them sinking in the deep waters of affliction and woe! But, alas! the discourse was not addressed *to them*—it was not intended *for them*—but for the reading, thinking, cultivated, and respectable part of the congregation! *They*—the five hundred and their cases—were not in the preacher's heart and thoughts during the composition and delivery of the great and splendid discourse! But is it not a wonder that they should not be there afterwards, in the hour of silent and meditative thoughtfulness and reflection, and when humbly, imploringly, and penitently bowing before the mercy-seat of Him "who gave himself a ransom for all," and who loves the poor as much as he does the rich?

Lest any reader should think we have gone too far, said too much, or spoken too strongly and severely on this subject, we will conclude this paper by three quotations. The first is from the pen of the present Dr. Jenkyn. When speaking of Richard Baxter, he says, "He preached as feeling that the truths of God were too great and glorious in themselves to be covered up with the little trappings of human adornments. He would as soon have thought of hanging the rainbow with corals, as of dressing the cross of Christ with tinsel. His eloquence consisted in fit thoughts, and not in rounded sentences. . . . He never preached a sermon to display his scholastic learning, or his powers of logic; but his aim was ever to win souls to Christ. If fine and elegant sermons are tolerable at all, it is in the press only, when they are to be read as discussions of a subject, and read either as an intellectual exercise or as a discipline of conscience. In the pulpit splendid sermons are splendid sins. They dazzle, and amuse, and astonish, like brilliant fireworks, but they throw daylight on no subject. They draw attention to the preacher instead of to the subject. The splendid preacher, like the pyrotechnist, calculates on a dark night among his attendants; and amid the coruscations of the pulpit, his skill and his art are admired and applauded, but Christ is not glorified. If angels weep and devils mock, it is at the pulpit door of a splendid preacher!" Vide "Essay on the Life, Ministry, and Theology" of Baxter, prefixed to one of the volumes of the "Puritan Divines," published by T. Nelson.

Our next quotation is from the apostle Paul, a still higher authority. To the learned and cultivated Corinthians he thus writes: "And I brethren, when I came unto you, came not with excellency of speech or wisdom, declaring to you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your

faith might not stand in the wisdom of men, but in the power of God."

Our last quotation is from Him whose authority and example, as the great Teacher sent from God, are supreme and perfect. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

A WARWICKSHIRE PASTOR.

BINGHAM'S ACCOUNT OF ANCIENT BAPTISTERIES.

THE learned author of "Origines Ecclesiasticæ," which has been to British theologians for more than a century the great storehouse of Ecclesiastical Antiquities, and which still maintains its high reputation among members of the English Established Church, to which the writer belonged, devotes a whole chapter to "the baptisteries, and other outer buildings, called the Exedræ of the Church." As there are very many readers of the Baptist Magazine who have not access to the work, which is large and costly, some extracts will probably be to them both new and interesting.

After showing that the principal of the detached buildings was the baptistery; that this included a porch or anti-room where the catechumens made their profession, and an inner room where the baptism itself was performed; and that there were in it distinct apartments for men and women, he proceeds thus:—

"In the time of Justin Martyr and Tertullian we are not certain that the church had any of these baptisteries; but this is past all doubt, however, from their authority, that the place of baptism was not in the church, but somewhere distinct from it. For Tertullian, speaking of the ceremonies of baptism, says, It was their custom to renounce the devil and his pomp and his angels first in the church, and then* again when they came to the water. Which implies, that the place of baptism was without the church. And so Justin Martyr† represents it, when he speaks of carrying the catechumen to the place where there was water; which perhaps was unlimited in those days; it being an indifferent thing, as Tertullian‡ words it, whether a man was baptized in the sea or in a lake, in a river or in a fountain, in Jordan or in Tiber, as St. Peter and St. John baptized their converts. So that the first ages all agreed in this, that whether they had baptisteries or not, the place of baptism was always without the church. And after this manner baptisteries continued to the sixth age, as appears from what Durantus observes out of Gregory§ of Tours, that he speaks of baptisteries still without the walls of the church. Though some now began to be taken into the church porch, as that wherein he says,‖ Remigius baptized king Clodoveus, and thence they were afterward removed into the church itself. Though now the baptistery of St. John Lateran at Rome is still after the ancient model, if Durantus rightly inform us.

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* Tertul. de Coron. Mil. c. 3. Aquam adituri, ibidem, sed et aliquanto prius in ecclesia sub antistitis manu contestamur nos renunciare diabolo et pompæ et angelis ejus.

† Justin Apol. 2, p. 93.

‡ Tertul. de Bapt. c. 4. Nulla distinctio est, mari quis an stagno, flumine an fonte, lacu an alveo diluatur, nec quicquam refert inter eos quos Johannes in Jordane, et quos Petrus in Tiberi tinxit.

§ Durant. de Ritib. Eccl. lib. 1. c. 19. n. 4. Greg. Turon. Hist. lib. 6. c. 11.

‖ Gregor. Turon. Histor. Franc. lib. 2. c. 31.

"These baptisteries were anciently very capacious, because, as Dr. Cave truly observes,* the stated times of baptism returning but seldom, there were usually great multitudes to be baptized at the same time. And then the manner of baptizing by immersion, or dipping under water, made it necessary to have a large font likewise. Whence the author of the Chronicon Alexandrinum† styles the baptistery, whither Basilicus fled to take sanctuary, *μέγα φωτιστήριον*, the great illuminary or school of baptism. And in Venantius Fortunatus‡ it is called *aula baptismatis*, the large hall of baptism; which was indeed so capacious, that we sometimes read of councils meeting and sitting therein, as Du Fresne§ shows out of the Acts of the Council of Chalcedon, and Suicerus has observed the same in the Acts of the Council of Carthage,‖ which speaks of a Council at Constantinople held in the baptistery of the church.

"We may observe also in the forementioned authors, how the baptisteries were commonly called *φωτιστήρια*, places of illumination, that is, baptism. For baptism itself in ancient writers is very usually styled *φώτισμα*; and hence the place of baptism called *φωτιστήριον*, from the administration of baptism there, which was always attended with a divine illumination of the soul; whence persons baptized were also called, the illuminate, as has been observed¶ in another place. But the baptisteries might also have this name for another reason, because they were the places of an illumination or instruction preceding baptism. For here the catechumens seem to have been trained up and instructed in the first rudiments of the Christian faith. At least they were here taught the Creed, as is evident from that noted passage of St. Ambrose,* where he says, that after the Lessons and Homily he went into the baptistery of the church, to make the candidates of baptism learn the Creed. Therefore from this illumination preceding baptism, as well as that which was consequent to it, the baptisteries might reasonably be called *φωτιστήρια*, and, as some think, *φροντιστήρια*, schools of learning, or the illuminatories of the church.

"It will be easy now for the reader to observe, from what has been said, what difference there was anciently between a baptistery and a font, though the names be sometimes confounded together. For the baptistery, properly speaking, was the whole house of building, in which the font stood, and where all the ceremonies of baptism were performed; but the font was only the fountain or pool of water, wherein persons were immersed or baptized. This in the Greek writers is commonly called† *κολυμβήθρα*, and by the Latins,‡ *piscina*, and is sometimes expressly distinguished from the bapistery, as a part from the whole. For Socrates§ expressly styles it *κολυμβήθραν τοῦ βαπτιστηρίου*, the pool of the baptistery. Which name Dr. Beveridge‖ thinks was given to the font by way of allusion to the pool of Bethesda. But Optatus¶ has a more mystical reason for it: he

* Cave, Primit. Christ. par. 1. c. 10. p. 312.

† Chron. Alexandr. in Basilisco, p. 753.

‡ Fortunat. de Baptister. Moguntin. Biblioth. Patr. t. 8. p. 780.

§ Du Fresne, Com. in Paul. Silentiar. p. 592. Conc. Chalced. Act. 1.

‖ Suicer. Thesaur. Eccl. voce Φωτιστήριον, ex Actis Concilii Carthag. p. 118. Ἐν τῷ φωτιστηρίῳ τῆς κατὰ Κωνσταντινούπολιν ἁγιωτάτης καθολικῆς ἐκκλησίας καθεσθέντων τῶν ἁγιωτάτων ἐπισκόπων.

¶ Book I. chap. 4. sect 1.

* Ambros. Ep. 33. ad Marcellin. Post lectiones atque tractatum, dimissis catechumenis, symbolum aliquibus competentibus in baptisteriis tradebam basilicæ.

† Vid. Cyril. Catech. Mystag. 2. n. 4. Catech. 3. n. 1. Chrysost. Hom. 64. t. 5. p. 970.

‡ Optat. lib. 3. p. 62.

§ Socrat. lib. 7. c. 17.

‖ Bevereg. Pandect. Not. in Concil. Nicen. c. 11.

¶ Optat. lib. 3. p. 62. Hic est piscis qui in baptismate per invocationem fontalibus undis inseritur, ut quæ aqua fuerat, a pisce etiam piscina vocitetur.

says, it was called *piscina*, in allusion to our Saviour's technical name, ἰχθύς, which was an acrostic composed of the initial letters of our Saviour's several titles, Jesus Christ, the Son of God, our Saviour, of which I have given an account* in another place. But whether either of these reasons be true, or whether the font was not rather so called, because *piscina* and κολυμβήθρα are common names of fountains, and baths, and pools, in Greek and Latin writers, I leave to the determination of the judicious reader. Du Fresne has observed several other names,† such as ὑπονόμος, *lavacrum*, *natatoria*, and *cloaca*, a term peculiar to Gregory the Great: but these are modern names, and so I pass them over, only remarking one thing out of him, that whereas Procopius, in his Historia Arcana, gives it the name of δεξαμενή, the receptacle, Suidas mistakes it for the communion table; which I note, only because it is easy for any one to be led into the like mistake by the authority of that celebrated writer."

In a subsequent part of the work, speaking of some who deferred their baptism upon a principle of mere fancy and superstition, in reference to the time, or place, or ministers of baptism, Bingham says,—

"Others had a superstitious fancy to be baptized in some certain place, as at Jerusalem, or in the river Jordan, and therefore they deferred their baptism till they could have a convenience to come to the place intended. This seems tacitly to be reflected on by Tertullian,‡ when he says, There is no difference between those whom John baptized in Jordan, and those whom Peter baptized in the Tiber: and by St. Ambrose, in his discourse to the catechumens,* where exhorting them to come with all possible speed to be baptized, he invites them to draw the blessing of consecration from the font of Jordan, and to drown their sins in that stream where Christ's sacred person was baptized: but then, that they might not mistake his meaning, he adds, that in order to their being baptized in the font of Jordan, it was not necessary they should go to the Eastern country, or to the river in the land of Judea; for wherever Christ was, there was Jordan; and the same consecration which blessed the rivers of the East, sanctified also the rivers of the West. Eusebius tells us,† tnat Constantine had a design for many years to have been baptized in the river Jordan, after the example of Christ; and that perhaps might be the reason why he so long deferred his baptism: but God, who knew best what was fit for him, disappointed him in this design, and he was at last baptized at Nicomedia a little before his death. For as to that story, which is so pompously set forth by Baronius,‡ concerning his being baptized by Pope Sylvester at Rome, and cured of his leprosy; it is a mere fable, refuted by the testimony of all the ancients, Eusebius, Socrates, Sozomen, Theodoret, Athanasius, St. Ambrose, St. Jerom, and the council of Ariminum, who all speak of his baptism immediately before his death: and the best critics since Baronius, Valesius,§

* Book I. chap. 1. sect. 2.

† Du Fresne, Com. in Paul. Silentiar. p. 593.

‡ Tertul. de Bapt. cap. 4. Nec quicquam refert inter eos quos Joannes in Jordane, et quos Petrus n Tiberi tinxit.

* Ambros. Ser. 41. t. 3. p. 268. Debemus, fratres dilectissimi, vobis catechumenis loquor, gratiam baptismatis ejus omni festinatione suscipere, et de fonte Jordanis quem ille benedixit, benedictionem consecrationis haurire; ut in eum gurgitem in quem se illius sanctitas meruit, nostra peccata merguntur. —Sed ut eodem fonte mergamur, non nobis Orientalis petenda est regio, non fluvius terræ Judaicæ. Ubi enim nunc Christus, ibi quoque Jordanes est. Eadem consecratio, quæ Orientis flumina benedixit, Occidentis fluenta sanctificat.

† Euseb. de Vita Constant. lib. 4. c. 62.

‡ Baron. an. 324, n. 17.

§ Vales. Not. in Socrat. lib. 1. c. 39.

and Schelstrate,* Lambecius,† Papebrochius,‡ and Pagi,§ agree in their verdict with the ancients against the modern fiction. So that now it is agreed on all hands, that Constantine was one of those who deferred his baptism to the time of his death: and the most probable account that can be given of this, is the fancy which he had entertained of being baptized in Jordan, which the providence of God never suffered him to put in execution."

The account of baptisteries is concluded thus:—

"All that I have further to add about baptisteries here, is an observation made by some learned men, that anciently there was but one baptistery in a city, and that at the bishop's church. Vicecomes|| thinks it was so even at Rome itself for many ages. Dr. Maurice ¶ says no city had more, unless where the magnificence of emperors or bishops made, as it were, many cathedrals. And therefore, when the author** of the Pontifical under the name of Damasus says of Pope Marcellus, that he made twenty-five titles in Rome, as so many dioceses, for baptism and penance; that learned person thinks it imports, that those services indeed belonged only to a cathedral; and therefore the granting of those privileges to parishes made them seem like dioceses. Some remains of this ancient custom are yet to be observed in several great cities of Italy. For both Durantus* and Vicecomes† tell us, that at Pisa, Bononia, Orvieto, Parma, and even at Florence itself, they have but one font or baptistery for a whole city at this day. Which is also noted by Onuphrius‡ and Du Fresne,§ and by Dr. Maurice out of Leander Alberti, Mercator, Lassels, and some other modern writers. I have observed|| before, that this distinction was anciently made between a catholic church and a private oratory, that the one was a place of public baptism, and the other not; which argues that every church had not a distinct baptistery, but only such as were called baptismal churches. And this is the reason why anciently men commonly resorted for baptism to the bishop's church, at the two great festivals, Easter and Pentecost, which were the two solemn times of its administration. In after ages, baptisteries were set up in country parishes: for the council of Auxerre¶ speaks of baptizing in villages at Easter by allowance; but this privilege was not granted to every place, but only to such as the bishop appointed, except in cases of necessity, as Vicecomes** has observed out of the synod of Meaux,†† and the council in Verno Palatio.‡‡ Whence probably these got the name of mother churches also, in respect of such others as depended on them for the administration of baptism, as anciently all churches did on the bishop's church. Thus much of the baptisteries of the ancient church."

These extracts will be found in "Origines Ecclesiasticæ, or the Antiquities of the Christian Church, by Joseph Bingham, Rector of Havant," Book viii. chapter vii., sections 1, 2, 3, 4, and 6, and book xi., chapter vi., section 5.

* Schelstrat. Concil. Antiochen. Dissert. 2. c. 1. p. 43.

† Lambec. Commentar. de Bibliotheca Vindobonensi, t. 5. ap. Pagi.

‡ Papebroch. Acta Sanctor. Maii. t. 5. Vit. Constant. Maii 21. p. 15.

§ Pagi, Critic. in Baron. an. 324. n. 4.

|| Vicecom. de Ritib. Bapt. lib. 1. c. 8.

¶ Maurice, Dioces. Episc. p. 41 et 43.

** Pontifical. Vit. Marcelli. Viginti quinque titulos in urbe Roma constituit, quasi dioceses, propter baptismum et pœnitentiam multorum, &c.

* Durant. de Ritib. Eccles. lib. c. 19. n. 3.

† Vicecomes de Ritib. Bapt. lib. 1. c. 8.

‡ Onuphr. de Ecclesiis Urb. Romæ.

§ Du Fresne, Glossar. voce Baptisterium.

|| Book VIII. chap. 1. sect. 4.

¶ Conc. Antissiodor. an. 578. can. 18.

** Vicecom. de Ritib. Eccles. l. 1. c. 9.

†† Conc. Meldens. can. 48.

‡‡ Conc. in Verno Palatio, c. 7.

EXTENSIVE FAILURE.

Among the disastrous failures which have recently agitated the commercial world, it is remarkable that the most important—that indeed to which all the rest may be directly or indirectly traced—is known to comparatively few persons, and has not been mentioned at all in the daily papers. Our reference is to the old established house of Adam, Sons, and Co., which has long carried on important transactions in every quarter of the globe, and has had the reputation of being immensely rich. The senior partner was originally a great landowner, and never did any man begin life with better prospects than he; but a false step which he took at the commencement of his course led him and his children into other errors, and, as is natural in such circumstances, the longer they have gone on the more involved they have become. They must indeed have been broken up long ago had it not been for the astonishing forbearance of their chief creditor, who, though he has known their condition from the first, has displayed unparalleled patience and generosity. To this they have been indebted in a degree which has not been fully known even to themselves. They have made great efforts to extricate themselves from difficulties, and save the establishment from dishonour, and have been very sanguine in their expectation of success; the history of the expedients they have adopted with this view would be exceedingly interesting and instructive, if it were fully written; but it is impossible for them to accomplish their purpose, as some of the partners perceive and frankly acknowledge. Nothing can save the house from ruin but large additional advances from the creditor to whom they are already so much indebted; and these, to be availing, must be accompanied by the assignment to him of all their effects, and the entire surrender of all their affairs to his control. It is well known that they have schemes and projects which they are unwilling to give up; but there is reason to hope that ere long they will see the propriety of submitting their concerns voluntarily to his inspection, consenting to act as his agents, in subserviency to his plans, and that then he will openly take into his own hands the management of their business. Till this desirable arrangement takes place, prudence forbids the exercise of confidence in the firm, or any expectation that the speculations in which they have embarked will afford permanent relief, or bring about a state of affairs which will prove satisfactory to the public.

SATAN'S RIFLEMEN.

"Few ministers being highly gifted, like Elias," says the biographer of that popular preacher, "have been kept so humble and low. Alas! many, with not half his popularity, have been swept off the field of usefulness, by the dreadful influence of spiritual pride. Elias would, at times, to show the need of watchfulness in this respect, make use of the following anecdote. He said he was once in company with Mr. Newton of St. Mary's, Woolnoth, London, who in speaking to several ministers present, made this observation: 'Satan hates you more than any other Christians, for you are the spiritual officers in the army of the living God; and he is more bent upon destroying you, than any other part of the army; as in the time of the French war, it was usual for the enemy to prepare some men purposely for destroying the captains and other officers;

the clothes of these men were of the same colour as the grass, that they might not be discovered in places of ambush, lying in wait to shoot at the officers. Thus exactly, my brethren,' said the old gentleman, 'Satan aims at the destruction of myself, and the ministers of the gospel. The enemy has very remarkable riflemen; and they are so disguised, that they are not perceptible, for he employs the very persons of my best friends. Sometimes these came to me, saying, 'O dear sir, what a pity it is you are getting old; we are afraid we shall lose you very soon! Oh, what shall we do without you, sir?' I see Satan here shooting at me,' said Mr. Newton, 'through my *friends*. Brethren, I know him well, I am not ignorant of his devices; I avoid being shot at, and continue in the dust, seeing that I am still nothing but an unprofitable servant.' 'Thus,' said Elias, 'it is with me; and this idea has always been useful to me, making me cautious of the enemy in the dark.'"

FAMILY BIBLE READING FOR NOVEMBER.

PHASES OF THE MOON.

New moon ..... 8th day..... 3h 10m morning.
First quarter.....15th day.....6h 15m afternoon.
Full moon .....22nd day.....10h 4m morning.
Last quarter.....29th day .....4h 22m afternoon.

Day of the Month.	Day of the Week.		Rising of the Sun.	Setting of the Sun.
			h m	h m
1	M	2 Chron. xxxv., xxxvi. 1–4...Matthew xxiv.		
2	Tu	Jeremiah xxv.....xxv.	6 57	4 30
3	W	xxvi.....xxvi. 1—35.	6 59	4 28
4	Th	xxvii., & Daniel i.....xxvi. 36—75.	7 0	4 26
5	F	Daniel ii.....xxvii. 1—56.	7 2	4 24
6	S	Ezekiel i., ii.....xxvii. 57–66., xxviii.	7 4	4 23
7	LD	Psalms.	7 7	4 22
8	M	Ezekiel viii., ix.....James i.	7 8	4 20
9	Tu	Jer. xxviiii., xxix. 1—14.....ii.	7 10	4 18
10	W	xxxi.....iii.	7 11	4 16
11	Th	xxxii.....iv.	7 13	4 15
12	F	xxxvii. 11–21, xxxviii.....v.	7 14	4 13
13	S	xxxix., xl. 1—6.....Jude.	7 16	4 12
14	LD	Psalms.	7 18	4 11
15	M	Lamentations i.....John i. 1—34.	7 20	4 10
16	Tu	ii.....i. 35—51, ii.	7 21	4 8
17	W	iii.....iii.	7 23	4 6
18	Th	Jer. xl. 7—16., xli.....iv. 1—42.	7 25	4 5
19	F	xlii., xliii.....iv. 43—54, v. 1—16.	7 27	4 4
20	S	xliv.....v. 16—47.	7 28	4 3
21	LD	Psalms.	7 30	4 2
22	M	Jer. l.....John vi. 1—40.	7 31	4 1
23	Tu	Ezekiel xxxiii.....vi. 41—71.	7 33	4 0
24	W	xxxiv.....vii. 1—31.	7 35	3 58
25	Th	xxxvi.....vii. 31—53.	7 37	3 58
26	F	xxxvii.....viii. 12—59.	7 38	3 57
27	S	Daniel iii.....ix.	7 40	3 56
28	LD	Psalms.	7 41	3 55
29	M	Daniel iv.....John x.	7 43	3 54
30	Tu	v.....xi. 1—46.	7 44	3 53

BIBLICAL GEOGRAPHY. IV.—MOUNTAINS OF PALESTINE.

Mount Carmel is the seaward termination of a range of hills which extends in a north-west and south-east direction: it constitutes the most striking feature of the coast of Palestine, and probably attains a height of 1200 feet, sloping gradually down to the shores of the sea, which washes its base.

Mount Tabor is an isolated hill of a conical form, lying to the westward of the south end of the lake of Tiberias, and is estimated to be about 1000 feet in height above the adjacent plain.

The mountains of Gilboa are about 1000 feet in height above the valley of the Jordan, to which they are adjacent.

The hills of Ebal and Gerizim, situated on either side of the valley of Shechem, attain a height of about 800 feet above the valley between them.

The mountain of Quarantana which lies to the north-west of the northern extremity of the Dead Sea, is higher than any other summit in the south part of Palestine, and rises precipitously to from 1200 to 1500 feet above the plain at its foot.—*Chronological Scripture Atlas.*

EXTRACTS FROM A DEACON'S SCRAP BOOK.

When Whitelocke was about to set out on an embassy to Sweden in the time of the Commonwealth (1653), he was very much disturbed in his sleep on the night previous to his sailing; his groans waked his servant, who according to the custom of the times was sleeping in a truckle bed at the foot of his master's. "Please, sir," said the faithful servant, "I hope you are not ill." "No," said Whitelocke, "but the weight of responsibility connected with my mission quite overwhelms me. Oh, what will become of my country if I should not live to accomplish it." "Please, sir," said the servant, "Are you satisfied that the object for which you are going is one connected with the glory of God." "Oh yes," said Whitelocke, "I have no doubt of that." "Well, sir," said the servant, "then I am sorry you should be so uneasy; depend upon it, if it is a work which God approves, he could find some other to execute it if you should be removed; he is never at a loss for agents when he has work for them to do." "You are right, John," said his master, "I see you are right, God will provide;" and with that assurance he went comfortably to sleep for the rest of the night.

One great mistake of the world, and the greatest bar to the happiness and well-being of mankind, rich and poor, is men thinking that all the money of which they are possessed is their own. *Adams's Private Thoughts.*

Sir Isaac Newton used often to remark that he who gave nothing away but in the way of legacy, never gave anything at all.

A spoonful of honey will catch more flies than a cask of vinegar.—*French proverb.*

The biography of our Lord Jesus Christ is an interesting narrative of the triumphs of love.—*Dore, MS.*

When we are idle we tempt the devil to tempt us, as careless people make thieves.—*Baxter.*

When thou prayest, rather let thy heart be without words than thy words without heart.—*Bunyan.*

It is my business, and ought to be my effort, to make saints where I cannot find them.—*Henry Martyn.*

It were happy if we could be as loth to commit sin as to acknowledge it.—*Bishop Hall.*

In religion there is no good time but the present time.—*Jane Taylor.*

VERSES SUNG AT THE LORD'S TABLE ON THE RECEPTION OF NEW CONVERTS.*

THE CHURCH.

Come in, ye ransomed of the Lord,
With hearts and lives sincere;
Angels and saints with sweet accord,
All hail you welcome here.

THE CONVERTS.

Truly, the very stones might speak,
If we his love concealed,
Who first our rocky hearts did break,
And then in mercy healed.

THE CHURCH.

Then why that anxious trembling sigh,
And those expressive tears?
What sorrows cloud your morning sky,
What needless doubts and fears?

THE CONVERTS.

We fear, lest in some evil day,
Our hearts should treacherous prove:
Our erring feet should go astray,
And wound the cause we love.

THE CHURCH.

"Fear not," since Jesus is your guide,
To follow where he leads;
Once on the cross for you he died,
And now for you he pleads.

THE CONVERTS.

Encouraged by his gentle voice,
We to his table come,
His saints, the people of our choice,
His church, our happy home.

CHORUS.

The tidings of this day shall give
The harps of heaven employ,
And o'er the crystal sea shall wave
A fuller tide of joy.
To our Immanuel belong,
The glory and the power;
And our glad notes shall swell the song,
When time shall be no more.

WINTER IS COMING.

From W. J. Brock's Way-side Verses.

Winter is coming with brow severe
To watch o'er the grave of the waning year,
The birds are hushed in excess of grief,
Less warm the sun, and the days more brief,
The purling stream has refused to flow,
And all seems wrapt in the garb of woe.

Winter is coming, I hear his sound,
In the blustering winds like a fiend unbound,
To stalk abroad with destructive power
And make all nature before him cower,
On th' affrighted air he flaps his wing
Incens'd, like the rod of a giant king.

Winter is coming, I see his tread
In the lace-like rime o'er creation spread,
And hung fantastic on leafless trees
As if with artistic skill to please,
And make e'en his hoar austerity seem
Like the fairy land of a poet's dream.

Winter is coming, I feel his breath
In the frosty air, like the touch of death
When the shrouded corpse in the coffin sleeps,
And the tread is soft, and affection weeps;
Cold torpor in all the fair scenery lies,
As struck 'neath the gaze of a Gorgon's eyes.

Winter is coming, the flowers of spring
Are falling fast 'neath his sharp-edged wing,
And man the moral of life discerns
When the once green leafage all yellow turns,
And the drifted heaps in disorder lie,
As preaching to mortals, Ye thus must die.

Oh, there is a winter of life for all,
When the winding-sheet and the funeral pall
Shall the symbols be of its dismal reign,
And the life-stream ceases in heart and vein;
But flowers solstitial arise from the tomb,
For our Saviour hath breathed on its darkest gloom.

* Five persons having been recently baptized at Bury St. Edmunds, Mr. Elven composed a hymn on the occasion, which was sung on their reception at the Lord's table, and which it has been thought by some who united in the service may be acceptable to friends in other places.

REVIEWS.

The Church Member's Manual of Ecclesiastical Principles, Doctrine, and Discipline: presenting a Systematic View of the Structure, Polity, Doctrines, and Practices of Christian Churches, as taught in the Scriptures. By WILLIAM CROWELL. *With an Introductory Essay by Henry J. Ripley, D.D., Professor of Sacred Rhetoric and Pastoral Duties in the Newton Theological Institution.* Boston, (U.S.): Gould, Kendall, and Lincoln. 12mo. pp. 276.

The Scriptural Doctrine of the Church sketched by J. WENGER. Calcutta: 12mo. pp. xi., 247.

THERE is not in our denomination any standard work on the subject discussed in these volumes. "So far as I know," says the author of one of them, "this is the first attempt to exhibit the Baptist Church Polity in systematic order." This supposition is not quite correct: the attempt has been made both in the last and in the present generation; but the productions of the esteemed ministers who have undertaken the task have not given their brethren great satisfaction, or become very popular. The opinion prevails very generally among baptists, that the church polity instituted by Christ is exceedingly simple, and may be drawn easily from the inspired pages. They cherish the habit of appealing on all such subjects, in a direct manner, to the New Testament itself. They maintain that our Lord has not left with his church any legislative authority, but that all that either individuals or bodies of Christians have to do in his service is, to execute such laws and conform themselves to such precedents as they find in the holy scriptures. Many of them go further, and believe that where general regulations are not laid down by Christ or his apostles, general regulations cannot be made advantageously; that where uniformity is not clearly deducible from the sacred book, uniformity is not desirable; that what is not prescribed by inspiration ought not to be prescribed at all, but that it should be left to the discretion of the churches, which are bound to apply to every case as it arises, the principles and directions given respecting it by the only infallible authority.

Participating as we do in these views, we are yet prepared to receive with respect the suggestions of experience, and the illustrations of scriptural instruction which any are inclined to offer who have been diligent students of the inspired directory. We are not at all surprised that Gangá Náráyan Sil, a late assistant of our brethren at Calcutta in the work of training the native churches among the Hindoos, should have made the request which issued in the preparation of Mr. Wenger's treatise; or that a company of earnest candidates for the ministry at the Newton Theological Institution should have expressed the wish for a treatise on church order and discipline, for the use of young ministers and church members, which gave rise to Mr. Crowell's publication. An amiable diffidence and a desire to be taught the way of the Lord more perfectly prompted the suggestion, it is probable, in both cases; though it is quite conceivable that some of those who would be most forward to desire the same thing among ourselves might be influenced by an indolent love of thinking by proxy, and studying the scriptures by proxy, combined with a craving for some rules more definite than God has seen fit to furnish. If we thought that there was any probability that works of this kind would become very popular and influential in the churches, we should invite a serious inquiry whether the advantages they would yield would not be counterbalanced by attendant disadvantages. The habit of appealing to scripture on all such subjects is of inestimable value: the habit of appealing to a human rule is adapted to engender formality and heartlessness. In the perplexing cases that arise under the ever-varying phases of human affairs, we should not have so much confidence in decisions made in accordance with the most judiciously contrived code of regulations that uninspired teachers could furnish, as in those of a prayerful, affectionate, earnest-minded people, who feeling their need of heavenly teaching and invoking the

guidance of the divine Spirit, should proceed to apply New Testament principles according to the wisdom given to them. Still, we admit that systematic treatises like those before us, used with discretion, may yield valuable assistance in the investigation of some points connected with Christian faith and practice.

The claims of these works derived from their parentage are strong. Mr. Crowell is a man of enlightened mind and respectable learning, and, being editor of one of the leading baptist periodicals in the United States, he has opportunities for extensive observation of what passes in the churches. His manuscript was submitted before it went to the printer to Professors Ripley and Sears, to Dr. Sharp of Boston, and to Dr. Baron Stow, the last of whom also read the proof sheets as they passed through the press. The performance may be taken therefore as expressive of opinions which have the general concurrence of some of the most eminent baptist ministers of Massachusetts. Mr. Wenger is a native of Berne in Switzerland, who, having received the love of the truth about fourteen years ago, was brought to perceive first the evils of the ecclesiastical establishment to which he belonged, and then their connexion with pædobaptism; and afterwards visiting this country, was led to devote himself to the work of Christ among the heathen at Calcutta, where he diligently labours in the translation of the scriptures and in other useful occupations, as an agent of the Baptist Missionary Society. Having groped his way out of the darkness of an erroneous system, and been necessitated to study closely the doctrine of scripture in reference to ecclesiastical polity, without having much acquaintance with the practical working of English baptist churches, he brings to the investigation an independence and freedom from bias which add to the value of his conclusions.

In reference to the great principles which distinguish our churches from those of the episcopalians, the presbyterians, and other pædobaptists, Mr. Crowell and Mr. Wenger agree perfectly, and in illustrating and defending these they show great ability. Page after page we have read with much pleasure, rejoicing in the effect they are adapted to produce on candid inquirers who do not belong to our body. Mr. Crowell, from whose views on some points we feel bound to express our dissent, writes on these fundamental principles admirably. There may be one or two sentiments in the following summary in which our readers will not coincide, but they will all acknowledge that it indicates the hand of a master.

"First, then, the system of church order embraced by baptists, differs from all *national or state religious establishments*, as they exist in Italy, Germany, Denmark, and England; and generally throughout Europe and the East; in maintaining that churches should not be incorporated with the state, that civil magistrates have no right to control religious opinions, rites, or forms of worship; and that the pecuniary expenses of churches should be sustained by voluntary contribution, not by compulsory taxation.

"Second, it differs from all systems of *ecclesiastical catholicism*, papal, episcopal, and presbyterial; in maintaining that the only organized church is an assembly of baptized believers, who meet in one place for worship, for administering ordinances, and the trial of offenders. It allows of the existence of no such body as a universal, national, or provincial church, nor of any form of extensive aggregation or concentration of church power.

"Third, it differs from papacy, and from every form of prelacy, whether ancient like the Oriental; more recent as the English; or modern like the Wesleyan, by the principle, that all church officers are selected and chosen by the Christian people, that ministers are all of equal rank, and that they have no official authority except in the particular church which elects them to office.

"Fourth, it is distinguished from these systems by the principle that all church power is in the church as a body, not in its ministers; that it comes to each church directly from the Lord Jesus Christ by virtue of the union of its members in the church relation, and is not transmitted by succession from any previously existing body; and that it is the right and the duty of each church to interpret and apply the laws of Christ for itself to its own members, and to them only.

"Fifth, by the principle that churches are strictly executive, and not legislative bodies; that they have no right to adopt any terms of membership except those laid down in the scriptures, nor to change the form or the subjects of church ordinances.

"Sixth, it differs from all these systems in maintaining that no person can be *born* into a Christian church, nor be made a member by

any act of parents in infancy, but that to become a member in any church must be a *personal, voluntary* act on the part of each individual; that the new birth, or personal piety, is the qualification for membership; and hat the whole assembled church is the divinely appointed organ of expressing Christ's will in the reception of members into a visible church.

"Seventhly, it differs from all pædobaptist systems, papal, episcopal, Lutheran, Moravian, presbyterian, methodist, and congregational, in admitting no persons except professed and credible believers to either of the ordinances of the church, of which baptism, in the scriptural meaning of the term, is always to precede admission to the Lord's table; by distinguishing between spiritual and natural or political relationships; by recognizing no church relation to the children of believers any more than of others till they give evidence of piety, and at their own desire are baptized into the fellowship of the church."—*Pp.* 115, 116.

All these opinions, if we mistake not, are in accordance with those held by Mr. Wenger. Respecting the independence of the churches he writes fully, defining that independence as its right to ascertain for itself what are its duties, according to the will of Christ, and to exercise all the power required for the discharge of those duties.

"To enter more into detail, the independence of a church consists in its acting upon the following principles:

"1. That every church is responsible to Christ, and to him alone, for its conduct, and that no church can be exempted from this responsibility by transferring it to a proxy.

"2. That the bible contains all the instructions which God has given to man respecting all matters of faith and practice, and that these instructions include all the duties which devolve upon churches.

"3. That these instructions are sufficiently plain to be ascertained and acted upon by every church for itself, so that there is no occasion for the interference of other churches or of persons without the church.

"4. That such interference is altogether unnecessary in a church which is scripturally constituted, because it consists of persons who are taught of God, who have received the spirit of Christ, who shall hereafter take a part in judging the world and the fallen angels, and who therefore are fully competent, especially in their united capacity, to ascertain the revealed will of Christ.

"5. That as every church is responsible for the fulfilment of certain duties, it must also possess the right to fulfil those duties.

"6. That as it is bound to hear the voice of Christ only, it is not at liberty to acknowledge the authority of any uninspired man or body of men. For they will either speak according to the will of Christ, or not. In the latter case their voice ought not to be heard at all; and in the former case it is not their voice, but that of Christ that ought to be obeyed. But the important question, *what is and what is not in accordance with the will of Christ*, must be settled by each church for itself.

"7. That any man or body of men assuming authority over a church in matters of doctrine or practice, or discipline, and expecting that such authority shall be obeyed on other grounds than that of acknowledged accordance with the bible, thereby insults either the church, as unfit to judge or to act independently; or else the bible, as being incomplete or obscure. The assumption of such authority is the essence of *popery*."—*Pp.* 149, 150.

Respecting the connexion between baptism and reception into a church, Mr. Wenger writes thus:—

"The connexion is this: No unbaptized person can be received into a church; but not every person that is baptized is thereby received into a local church.

"The question, who is, and who is not an *unbaptized person*, must be settled by every church, according to its own rules. The example of the Ethiopian eunuch shows that baptism is not necessarily equivalent with reception into a local church. Baptism may be administered by every one who sustains the character of an *evangelist* (and every pastor is in one sense also an evangelist) irrespectively of the candidate's reception into a local church. This reception is the prerogative of the church, and no church is bound to receive all persons that have been baptized, but only those respecting whom it is satisfied that they are fit characters.

"In baptist churches, the baptism of a candidate and his reception into a church, are, in the great majority of cases, closely connected with each other; just as was the case in the churches formed by the apostles."—*P.* 168.

Mr. Crowell also maintains the independence of the churches explicitly, teaching that "as each church is directly and separately accountable to the Lord Jesus for the correctness with which it interprets, and the spirit and manner in which it executes his laws, it must receive them directly from him; that is,

from the scriptures as understood by itself;"—that "the independence of the churches should be scrupulously respected and vigilantly guarded, as the bulwark of religious liberty and doctrinal purity;" —that "all interference with the terms of church fellowship by conventions, either of ministers or laymen, is unscriptural and dangerous;"—that "it has been supposed that an aggregation of churches by their representatives in an association, consociation, synod, conference, presbytery, convention, or general assembly, has more power than a single church;" but that "instead of this such an assembly has no church power at all;"—that "no such body has any right to receive a single member to, or expel one from, any church, nor to dictate in the least degree in respect to the doctrine, discipline, or fellowship of any church." We have been the more gratified with these statements, by reason of a previous persuasion that in America associations did practically interfere with the independence of the churches in a far greater degree than in England. The impression left on our minds by the perusal of the proceedings of some transatlantic associations is indeed so strong, that even now we are apprehensive that Mr. Crowell and his coadjutors are to be regarded as men in advance of their connexions, and that he is expressing in this case the convictions of only the more enlightened portion of the American baptist churches.

Mr. Crowell, however, entertains some opinions that seem to us to be not only inconsistent with his own argument just quoted, but perfectly unscriptural, and practically oppressive. His views of "*church authority*," appear to us to be congenial with those which are deemed orthodox at Rome; and in these we fear that he is orthodox among his own brethren. If we are mistaken in any degree we shall be glad to be corrected —delighted to find that what we have often grieved over in reference to the land which has so much to attract and interest our affections, is but a fancy, not a fact. When the thought has occurred to us of the possibility of being compelled like so many others to seek a refuge from persecution here in some of the northern states of America—to the southern we could not go for other reasons—no consideration has made us so unwilling to contemplate for ourselves and our children an American home, as this,—The American baptists do not understand religious liberty. They have no notion of the right of private judgment. Their associations control their churches, and their churches control their members, in ways that impede the progress of truth, and interfere with the free discharge of duties arising from our responsibility to the One Master. Such have been our thoughts; and now we find Mr. Crowell laying down the principle formally, that every church is "the authoritative interpreter of the laws of Christ for its own members." "The system of church government taught in the New Testament, and exemplified, substantially, in the practice of baptist churches," he declares, "inasmuch as it makes each church its own and its only authoritative interpreter of Christ's laws, readily admits some variety in ecclesiastical practice." He does not merely say, speaking of the churches, "Each one is at liberty to interpret the laws of Christ for itself, and to govern itself according to that interpretation," but, "Each church is the only authoritative interpreter of the laws of Christ *for its own members*." "Every church member enters into a sacred and special covenant with all the members of the church to which he unites himself. He adopts its creed, assents to its practices, submits himself to its watch and discipline," &c. Now this authoritative interpretation seems to us to be a most dangerous prerogative to be entrusted to any fallible community, whether large or small, and one to which no community of Christians can establish any claim. The argument for the independence of churches seems to us to be applicable to the case of individuals. Mr. Crowell says, "As each church:" we say likewise, "As each" *disciple* "is directly and separately accountable to the Lord Jesus for the correctness with which" *he* "interprets, and the spirit and manner in which" *he* observes "his laws," *he* "must receive them directly from him; that is, from the scriptures as understood by" *himself*. Chillingworth says rightly, "He that would usurp an absolute lordship and tyranny over any people, need not put himself to the trouble and difficulty of abrogating and disannulling the laws made to maintain the common liberty; for he may frustrate their intent, and compass his own design as well, if he can get the power and au-

thority to interpret them as he pleases, and add to them what he pleases, and to have his interpretations and additions stand for laws; if he can rule his people by his laws, and his laws by his lawyers. So the church of Rome, to establish her tyranny over men's consciences, needed not either to abolish or corrupt the holy scriptures, the pillars and supporters of Christian liberty; (which in regard of the numerous multitude of copies dispersed through all places, translated into almost all languages, guarded with all solicitous care and industry, had been an impossible attempt;) but the more expedite way, and therefore more likely to be successful, was to gain the opinion and esteem of the public and authorized interpreter of them, and the authority of adding to them what doctrine she pleased under the title of traditions or definitions."

Where an "authoritative interpreter" enters, "definitions" will speedily follow. Accordingly, Mr. Crowell insists upon the duty of a church to do what no church is exhorted to do in the apostolical epistles, and what he can scarcely himself think that any church did while primitive simplicity lasted—the duty of forming a creed for its members. "It is likewise the duty of every Christian church to decide for itself what doctrines the scriptures contain; and having done so, these doctrines form its creed." . . . "As to written confessions of faith for baptist churches, each church adopts one for itself." . . . . "They contain the leading doctrines of the church in the form of distinct propositions, to be placed in the hands of all the members and candidates for baptism." . . . . "These doctrines, the members of the church, individually and collectively, agree to maintain and promote among themselves, in their families, and in the world." All this is done to prevent troubles and promote unity and peace; and from similar views of expediency, many practices are adopted which would certainly render it necessary for the apostles Paul and Peter, were they to visit their brethren in America, to procure a Church Member's Manual, or something of the kind, if they desired to avoid collision with existing arrangements. The formation of a church which, we believe, was in their days a very simple thing, is in the new world so operose an affair that without special directions they would scarcely guess the way to set about it.

"When it is proposed to form a church, the persons wishing to unite, first seek, by earnest prayer, for divine guidance, then ask the advice of their pastors, or of ministers and judicious brethren in the neighbouring churches, if there are any, after which, if such appear plainly to be the will of God, they proceed to draw up articles of faith and covenant, with rules for their mutual government and practice as a church of Christ. They then forward 'letters missive' to such neighbouring churches as they choose, inviting their assistance, through their pastors and delegates, in forming the new church.

"The pastors and delegates meet them at the time and place appointed, organise an ecclesiastical council, and then proceed to inquire into all the circumstances connected with the origin of the enterprise, and examine the certificates of church standing, of those who propose to unite in forming the new church, and of dismission from the churches to which they respectively belong. If there are persons who have been baptised, but are not members of any church, who wish to unite with them, they should not be received till after the church is formed, nor should the names of absent persons be included. The council then examine their articles of faith and covenant, and if all is satisfactory, they express, by vote, their readiness to publicly recognise this company of disciples, as a regular church of Christ. A list of all their names, including none except those who are present, is then called by the Moderator of the council, and as they stand up together he asks them, in the presence of the bishops and elders of the churches, if they heartily believe and desire to maintain the doctrines of the gospel, and voluntarily assume the covenant which unites them in the church relation, and to maintain the worship, ordinances, and discipline of the house of God, watch over, admonish, and reprove each other, according to the precepts of Christ. When they have thus publicly signified their united, deliberate assent, the formative union and constituting act is completed by which they become a true church of Christ. The church and council then unite in prayer to God, that the act may be ratified in heaven, and that the presence of Christ their only head may be with them.

"The usual public exercises at the recognition of a church are, 1. The proceedings of the council are read by the clerk. 2. Invocation of the Divine presence and blessing on the approaching services. 3. Reading suitable passages of scripture. 4. Introductory prayer.

5. Sermon. 6. Reading of the church covenant with the consecrating prayer. 7. Fellowship of the churches by the Moderator of the council. 8. Address to the church. 9. Concluding prayer."—*Pp* 181, 182.

Ecclesiastical councils are called on many other occasions; as, for example, when a church has invited a minister to the pastoral office, and he has expressed his willingness to undertake it.

"For this purpose a council of pastors and delegates is assembled by letters missive to the neighbouring churches, with a deputation from the church itself, before whom are laid the proceedings of the church in calling the candidate, with his answer, his original licence to preach, and the vote of the church admitting him as a member. The candidate then gives an account of his religious experience, states the evidence of his call to the ministry, and presents his views of Christian doctrine and church order. All the members of the council are at liberty to question him freely. The council, if satisfied, declare by vote that they find all the proceedings in accordance with approved usages of the churches, and proceed to recognize him publicly as a minister of the gospel, and as the pastor of that church.

"It is always to be borne in mind, however, that the duties of the council are not limited to the mere preservation of regularity in the forms of proceeding. They have come together to discharge a solemn duty to the church that convenes them, to the churches at large, and to the Saviour. It is their duty to inquire very carefully into the moral character, the piety, the doctrinal views, and the literary qualifications of the candidate; to ascertain whether he possesses theological knowledge, practical talents, and good sense, adequate to the arduous and responsible work of the ministry. They should also attend to any objections which may be made from any quarter, previous to or during their deliberations. By consenting to his ordination, they attest before God and men their confidence in him as a minister of Christ. If everything is satisfactory, the council vote to proceed to the public services of ordination."—*Pp.* 198, 199.

Here follows a document such as it is probable that neither Paul nor Peter ever saw. The words distinguished by capitals are so distinguished in the original. It is a licence to preach the gospel!

"To ALL WHOM IT MAY CONCERN,—

"The Baptist Church in Sansom Street, Philadelphia, send Christian salutation.

"The bearer hereof, our beloved brother, FLAVEL SHURTLEFF, being a man of good moral character, real piety, and sound knowledge of divine things, and having been called to the exercise of his ministerial gifts, of which we have had considerable trial, both in private and public, we have judged him worthy, and do, therefore, hereby LICENSE and authorize him to preach the gospel wherever he may have a call; not doubting but that in due time, circumstances will lead on to a more full investiture of him in the MINISTERIAL OFFICE, by ordination. In the meantime, we recommend him to favour and respect, praying the Lord may be with, and abundantly bless him.

"Done at our regular meeting, Dec. 19, 1814, and signed by order and in behalf of the church.

"WILLIAM STAUGHTON, *Pastor*."
—*Pp.* 274, 275.

Mr. Wenger coincides with us in the opinion that every man who understands the religion of Jesus Christ has a right to teach it. He closes a number of remarks on what are called "laymen," by saying,

"Not to dwell longer upon this topic, we may safely say, in general, that all the functions which, under ordinary circumstances, devolve upon the regular officers of churches, may, under extraordinary circumstances, be performed by other members of it;—and that teaching and preaching, in particular, must be acknowledged to be the duty of all who possess the requisite time and mental and spiritual qualifications for it, provided they abstain from all unwelcome interference with the work specially entrusted to the regular officers."—*P.* 110.

Mr. Wenger's opinions generally correspond more nearly with our own respecting the minutiæ of church business than those of our transatlantic brethren; though in some cases even he carries church authority farther than we should. He maintains that a church ought not to *permit* one of its members to be married by a minister of the national church. He argues at some length that it is wrong for a dissenter to choose this course, and we think he proves it; but we cannot go with him in the introductory sentence, in which he says,

"A Christian church is not at liberty to allow its members to submit to any religious ceremony, in connexion with these events, which is contrary to duty or the word of God. And that for a dissenter to be married by the

clergyman of an established church is contrary to duty and the word of God, must, we think, be evident from the following considerations: &c."—*Pp.* 239, 240.

As it is important that members of English churches emigrating to America should be furnished with credentials, it may be acceptable to some of our readers if we insert the following forms:—

"DISMISSING AND RECEIVING MEMBERS.

"BOSTON, ——, 18—.

"*To the* ——— *Baptist church in* ———.

"This certifies, that ——— ——— is a member, in good standing, of the Baldwin Place Baptist Church, and, in compliance with —— request, is affectionately recommended and dismissed to your fellowship.

"If, within one year from date, we receive the accompanying certificate, with the blanks filled, showing that —— has been received by you as a member, or a certificate equivalent thereto, we shall consider —— relation to us as discontinued; otherwise, this letter shall be null and void.

"In behalf of the Church,

"——— ———, *Clerk.*"

"The foregoing is printed on one leaf of a letter sheet, and the following on the other, to be filled, certified, and returned to the church granting the letter of dismission; and when it is done, the name of the member is discontinued from its roll.

"This certifies, that ——— ———, recommended and dismissed by the Baldwin Place Baptist Church, in Boston, by a letter dated Boston, ——, 18—, was, on the —— ——, received as a member of the —— —— Baptist Church, in ———.

"Attest: ——— ———, *Clerk.*

"LETTER OF OCCASIONAL COMMUNION.

——— ———, 18—,

"THIS MAY CERTIFY, that the bearer, A. B., is a member of the Baptist Church in P., in good and regular standing, and, as such, is affectionately commended to the sympathy, watch-care, and communion of the brethren and the churches.

"By a standing rule of the church, this letter continues valid only one year.

"——— ———, *Pastor.*

"A letter of this kind requires no vote of the church, but may be given by the pastor or clerk, but the fact should be reported to the church, and entered on its records."—*Pp.* 275, 276.

Letters of introduction were evidently in use among the first churches, under apostolic sanction. Paul speaks of them to the Corinthians as needed by strangers, though not by himself and his fellow-labourers. It is highly desirable that Christians going among brethren to whom they are not personally known, whether out of their own country or in it, should provide themselves with such documents as will facilitate their prompt reception to the advantages of fellowship.

Peace (Permanent and Universal) the Law of Christ. London: Peace Society, 19, New Broad Street. 12mo. pp. 118.

THOUGH this essay was not published till a few weeks ago, it gained a prize in the year 1840. It evinces considerable ability, and contains much important truth. Like other publications which maintain the absolute unlawfulness of war, however, it scarcely glances at the point which we are most anxious to see elucidated. "All war," says the writer, "is either offensive or defensive;" and then he proceeds to argue first against wars of aggression and then against fighting in defence of our lives or liberties. But there is what may be called *protective* fighting, and to this our chief difficulty relates. All that can be said respecting the Christian duty of love to enemies, the propriety of sacrificing ourselves to the welfare of others, and the unlawfulness of retaliation, we readily admit; but these are topics which only bear upon the employment of force in *self*-defence, not on its employment for the protection of others. Is the employment of physical force for the protection of the innocent and defenceless in all cases unlawful? A child of eight years of age is brutally attacked by a boy of twelve: is it right or wrong for the child's father to interpose, and use all the force that may be necessary for its preservation from fatal injury? A daughter of eighteen, walking with her father, is brutally attacked by a drunken man: is it right or wrong for her father to use whatever physical force may be necessary to preserve her from his violence? A band of ruffians enter a town, determined to carry away a lady whom one of them chooses to claim as his wife: is it right or wrong that the police should be sum-

moned to resist them, and that if it be not sufficiently powerful for the purpose, the magistracy should strengthen it? A neighbouring nation, insane with the love of what is called glory, or animated by bitter hatred, suddenly invades us: is it right or wrong for the government to employ physical force to prevent the landing of the marauders? If in any one of these cases the employment of physical force is admissible, the principle seems to us to be conceded that force may be repelled by force, in order to protect the peaceable from the lawless; and if physical force be employed in the most gentle, cautious, and reluctant manner, there is no saying to what the conflict will grow. The truncheon may kill as effectively as the bayonet. If the employment of physical force is not in any case allowable, the magistrate is no longer a terror to evil doers: he bears the sword in vain.

While we give credit to the Peace Society, and its advocates, for the achievement of much good, in promoting aversion to war, in teaching men to regard it as one of the chief sources of misery and crime, and in urging the adoption of other measures for the settlement of national disputes, and while we wish to increase the circulation of the society's publications, as beneficial in their tendency, we cannot unite with it heartily and without reserve, as for many reasons we would wish to do, because we are not convinced that the employment of physical force in the defence of others is not in some cases a duty. We say in defence of others, conscious that readiness to endure suffering, when it cannot be avoided without injuring others, is an essential part of the Christian character; but conceiving also that the prevention of crime is warrantable and even incumbent in some circumstances in which it can only be effected by the prompt exertion of physical power; and that there is no discernible limit to the degree in which it may be employed, the kind of instrumentality which may be used, or the number of persons who may combine in using it, if it be lawful to employ it at all. If the decided advocates of the Peace Society will turn their attention to this view of the subject, they will oblige us.

BRIEF NOTICES.

The Paragraph Bible. The Holy Bible, according to the Authorized Version. Arranged in Paragraphs and Parallelisms. With an entirely New Selection of copious References to Parallel and Illustrative Passages, Prefaces to the several Books, and numerous Notes Job to Malachi. London: Religious Tract Society. Pp. 416.

The only deduction from the excellence of this publication which we have to mention is, that the type in which it is printed, though clear and beautiful, is extremely small. To hundreds of thousands this is no objection, and to them we can without hesitation commend the work very highly. It condenses into a small compass, with the English text, judicious prefaces to the sacred books, chronological tables, explanatory paragraphs on important topics, many short notes, and an immense number of marginal references. These references we cannot profess to have examined, but we believe that they have been compiled with great care, and independently, and we have been assured that they will be found to be more pertinent than any that have hitherto been published. The unskilful division into chapters and verses by which our common bibles are disfigured, not being followed, but marked with small figures in the margin, the division into paragraphs, and the poetical aspect given to the poetical portions of the text, enhance the value of the edition. This is the second of the three volumes of which the work will consist.

Compendium of the History of Doctrines. By K. R. Hagenbach, *Doctor and Professor of Theology in the University of Basle. Volume II. Translated by Carl W. Buch.* Edinburgh: T. and T. Clark, 8vo. pp. 483.

Though reviewers are reputed to be prone to pronounce censure which authors and publishers regard as undeserved, it is not often we believe that they say of a work, It is too cheap. We fear, however, that the extreme cheapness of the series to which this volume belongs endangers its continuance, as it is impossible that the price of one pound to subscribers for four such volumes as this, or even the half-guinea per volume charged to non-subscribers, can remunerate the publishers, unless the sale should be very large. It is but just, however, to Messrs. Clark to say, that for many years past they have been doing more, we believe, to put English students into possession of the truly valuable portion of German theology, than all other publishers in this island together; and that therefore they deserve to be encouraged by generous friends of literature, whether they

happen to desire the works for their own perusal or not. In noticing the first volume of this Compendium we described its character, and we need only say now that the second volume, which completes it, is all that the first entitled us to expect it to be. It shows the progress and variations of opinion prevalent on theological subjects at different periods; illustrates the controversies that have successively agitated Christendom; gives a condensed view of the sects that have attracted public attention; contains in the notes quotations confirmatory of statements in the text; and is so constructed as to be itself an index by the aid of which yet further research on the topics referred to may be pursued The philosophical opinions that have prevailed in Germany during the last century on subjects connected with religion are also described, and the whole is written with great impartiality and candour. To a genuine student of ecclesiastical history and dogmatic theology, these volumes will prove invaluable.

A Condensed History of the General Baptists of the New Connexion. Preceded by Historical Sketches of the Early Baptists. By J. H. Wood. *With a Recommendatory Preface by J. G. Pike.* London: Simpkin, Marshall, and Co. 16mo, pp. xvi., 376.

We have not been able since the publication of this work, and we are not able even now, to give it the degree of attention that it deserves. It often happens that when a book is obviously of a substantial character, our notice of it is postponed, because we hope that another month we may be able to deal with it more fully than at present; and that then, the next month brings with it new and urgent claims, and the purpose which has been formed is frustrated. Let this be our apology to Mr. Wood both for past delay and present brevity. To our readers we may offer compensation. It is not to be supposed that our acquaintance with the statistics of the New Connexion of General Baptists, with the details of their history, or with the operations of their societies, is very minute: we are enabled therefore by the delay to give a much more valuable opinion than our own of the correctness of the work, and of its satisfactory character to the body to which it refers. The General Baptist Repository says, "The statistical information it contains is as complete as can be desired, and has been obtained at immense labour. Its notes and biography are of great value, and rescue from oblivion worthy names, both of the Old and New Connexion. In short, the volume contains a more numerous and better arranged mass of historical, biographical, and statistical detail, than has ever been presented in even a much larger space concerning the General Baptists, both ancient and modern." To this testimony we have pleasure in adding that it is not to the General Baptists alone that this work will be acceptable; by others it will be valued as a compendium of information respecting a little known but very estimable section of the church. The introductory portion, which relates to the first seventeen centuries, has special claims to universal attention. This part of the work might be advantageously detached from the rest, we think, and sent forth into the world alone, to promulgate facts which ought to be universally known, but of which writers on church history in general have been studiously silent.

The Benefit of Christ's Death: or the Glorious Riches of God's Free Grace, which every true Believer receives by Jesus Christ, and Him Crucified. Originally written in Italian by Aonio Paleario; *and now reprinted from an ancient English Translation; with an Introduction, by the Rev. John Ayre, M.A., Minister of St. John's Chapel, Hampstead, and Domestic Chaplain to the Earl of Roden.* London: R.T.S. 24mo. pp. xx., 124.

The author, who was born at Veroli about the year 1500, being asked one day what was the first ground on which men should rest their salvation, replied Christ; being asked what was the second, he replied Christ; and being asked what was the third, he still replied, Christ. This was enough to indicate his heterodoxy; but the publication of his treatise on the Benefit of Christ's Death was demonstration of his guilt. "When it appeared," says a Romish writer, "that this son of Belial was obstinate and refractory, and could by no means be recovered from the darkness of error to the light of truth, he was deservedly delivered to the fire, that, after suffering its momentary pains here, he might be found in everlasting flames hereafter." The efforts made to suppress the work were so far successful that not a copy is known to exist in the Italian language; but it was translated into Spanish and French, and an English version was made about the year 1577, of which the small volume before us contains a reprint.

Religion and Poetry; being Selections Spiritual and Moral from the Poetical Works of the Rev. R. Montgomery, *M.A. Oxon. Author of "Luther," "Gospel in Advance of the Age," &c., &c. With an Introductory Essay by Archer Gurney, Author of "King Charles the First," "Translator of Faust." Second Edition.* London: James Nisbet and Co. 16mo. pp. 345.

There is a Montgomery who was extensively known as "Montgomery the poet," before Mr. Robert Montgomery had learned his alphabet. This is no discredit to the latter gentleman, and ought not to have impeded a just appreciation of his verses; but it has been his misfortune, ever since his first appearance as an author, to be prodigiously puffed, by writers who have thought fit to overlook the existence of his illustrious namesake, and who have spoken of "Montgomery" and "Montgomery's poems" in a way that could hardly fail to startle men a little older than themselves. This may perhaps have done something towards producing what Mr. Archer Gurney complains of, as "unceasing and would-be-contemptuous ridicule in the pages of very many of the chief periodicals of the day." After having endeavoured to lay aside prejudices of every kind, however, we are unable to rank ourselves among the admirers of Mr. Robert Montgomery's productions; but, if any of our readers wish to taste for themselves, they will find copious and diversified

specimens in this volume, in which the editor and the publishers have executed very respectably all that belonged to their departments.

An Amended Translation of the Epistle to the Hebrews. By HENRY CRAIK. London: 12mo. Price 6d.

Though the preface, translation, and notes occupy together no more than thirty-two pages, the preparation of this tract has evidently cost the author much study. He tells us that it is "the result of repeated and attentive perusal of that portion of the New Testament, and of early and long continued familiarity with the Greek scriptures." He has proceeded on the principle of not altering anything in the common version, "without being able to assign reasons, more or less cogent, for the change." The spirit in which the work has been conducted is that of modest independence, and some of the renderings are very happy.

Apostolical Loosing and Binding, or Remitting and Retaining Sins: together with the Keys, and Loosing and Binding, as given to Peter: Explained and Illustrated by the Rev. W. BLACKLEY, *B.A., Domestic Chaplain to the Right Hon. Viscount Hill. Third edition.* London: Hatchard and Co. 32mo. pp. 33.

To any persons who are perplexed by the lofty claims of those who pique themselves on the powers they have derived from episcopal ordination, or who are unable to interpret to their own satisfaction the texts which the alleged successors of the apostles are accustomed to cite, this small tract may be very serviceable. Mr. Blackley refers the use of "the keys" given to Peter, to his "opening the door of faith to the Gentiles;" and shows that there is no other "loosing and binding" to be looked for but in the writings of the apostles. "If then we would know what we are loosed from, and bound to, we must look there, and nowhere else."

Way-side Verses. By W. J. BROCK. London: Houlston and Stoneman. 16mo. pp. 152.

If our readers are pleased with the specimen we have given on page 699, as we think they will be, we can assure them that they may find in the volume several others quite as good. It may be well to say that the author is *not* Mr. Brock of Norwich. The pieces are not generally on strictly religious topics, but a good tendency as well as a poetic spirit pervades them.

Sharpe's London Magazine: a Journal of Entertainment and Instruction for General Reading. With Elegant Wood Engravings. Part XXIV. October. London: 8vo Price Eight-pence-halfpenny.

Some of our readers may perhaps think that what is called light literature is more likely to be injurious than beneficial to themselves and their families; but others, believing that it has its uses, consider it better to regulate than to prohibit its introduction. So many works of attractive aspect are however immoral and irreligious, so many are intended to disseminate covertly the principles of Romanism or those of infidelity, that it may be rendering an important service to some parents if we mention to them a periodical in which young people will find much that is amusing, but in which we have not detected any sinister bias. This magazine avoids religious and political discussion, but contains instructive pieces on geographical, historical, and biographical subjects, as well as humorous tales. The editor avows a desire "to cultivate the honest common sense, and instil the upright healthy spirit, which so peculiarly distinguish the English character." The part before us completes the fourth volume.

RECENT PUBLICATIONS

Approved.

The Standard Edition of the Pictorial Bible; Edited by JOHN KITTO, D.D., F.S.A. With many hundred Woodcuts, and thirteen Engravings on Steel. First half. Part IX. *London: Knight. 8vo. pp.* 112.

The Power of the Press: Is it rightly employed? Facts, Inquiries, and Suggestions, addressed to Members of Christian Churches. *London: 16mo. pp.* 46. *Price* 6d.

A Voice from India. The Present State of British Connection with Idolatry and Mahommedanism, particularly the Government Grant to the Temple of Juggernaut, and numerous other temples in India; A Letter to the Right Hon. Sir J. C. Hobhouse, Bart., M.P., President of the India Board. By the Rev. JAMES PEGGS, Late Missionary at Cuttach, Orissa, Author of "India's Cries to British Humanity," &c. &c. *London: Snow. 8vo. pp.* 71.

A Brief Memoir of Miss Sarah Saunders, with Nine Letters addressed to her during her last illness. By JOHN FOSTER. *London: R T.S. pp.* 151, 12*mo.*

A Brief Sketch of the Life of the late Sarah Martin of Great Yarmouth, with Extracts from her Writings and Prison Journals. A new edition, with additions. *London: R.T.S. pp.* 140, 24*mo.*

The Lives of the Cæsars, or the Juvenile Plutarch. By CATHERINE SINCLAIR. *London: R.T.S.* 24*mo. pp.* 172. *Price* 1*s.* 6*d.*

Tract Society's Monthly Series. The French Revolution. *London:* 24*mo. pp.* 192. *Price* 6*d.*

Family Memorial, or an affectionate Tribute to the Memory of Mr. Daniel Poole Goddard, his beloved Wife, and Youngest Daughter. By the Rev. H. HOLLIS. *London: Longman.* 24*mo. pp.* 140.

The Book of Bible Characters. By CHARLES BAKER. Third Edition. *London: Educational Depository.* 32*mo. pp.* 96. *Price* 1*s.*

Hymns adapted to the Comprehension of Young Minds. By ANNE HOULDITCH. Third Edition enlarged. *London: Ward and Co.* 24*mo. pp.* 82.

The Eclectic Review. October, 1847. Contents. I. Hamilton's Congregational Lecture. Doctrine of Rewards and Punishments. II. The Birds of Jamaica. III. Egyptian Antiquities. IV. Memoirs of the Rev. Charles Simeon. V. Memorabilia of Socrates. VI. Prison Reform Abroad. VII. Mrs. Sinnet's Bye-Ways of History. VIII. Harvey's Algæ of the Southern Ocean. IX. Paul Gerhardt: a Tale of the Lutherans. X. Dissenting Agitation —The Manchester Controversy. *London: Price* 2*s.* 6*d.*

Oxford Protestant Magazine. October, 1847. *Oxford: 8vo pp.* 56. *Price* 1*s.*

INTELLIGENCE.

AMERICA.

CANADA.

The following article illustrative of the general state of the churches in Canada, for the year 1846, is taken from the Montreal Register of September 16th.

We have attended the annual meetings of five of the associations of this province, viz., the Western, Grand River, Eastern, Haldimand, and Montreal. The statistics of those associations, and of the Johnstown and Ottawa, are now before us. Ninety-six churches sent reports, and the following are the results :—

Association.	No. of Reports.	Baptisms.	Restorations.	Exclusions.	Deaths.
Western	26	45	21	63	12
Grand River	25	37	24	68	22
Eastern	11	8	1	29	3
Haldimand	12	18	2	9	15
Johnstown	9	3	2	6	2
Ottawa	6	7	2	10	1
Montreal	7	9	...	4	8
	96	127	52	189	63

We have omitted the additions by letter and the diminutions by dismission, because these do not affect the state of the denomination. The persons included in those lists are still in the general body.

Six are reported as added *by profession*. These are most probably baptized persons, formerly belonging to pædobaptist communities. Thirty-five are reported as *withdrawn*, or *dropped*. Some of them have joined other denominations ; the remainder having been long absent from their respective churches, are supposed to be dead, or otherwise lost to the denomination. The whole account stands thus :—

Increase—		
Baptized	127	
Restored	52	
Profession	6	
		185
Decrease—		
Excluded	189	
Withdrawn	35	
Died	63	
		287
Clear decrease		102

There are fifteen unassociated churches, respecting which we have no authentic information.

The Baptist Manual for 1846 lies on our table. We learn from it that there are 1872 baptist churches in Great Britain. Returns from 773 churches united in associations, furnish the following statistics :—

Increase—		
Baptized, and by profession	5838	
Restored	790	
		6628
Decrease—		
Excluded	1510	
Withdrawn	485	
Died	1739	
		3734
Clear increase		2894

The Canadian churches exhibit a decrease of rather more than one to each church ; the English churches, an increase of almost four to each church.

The losses of the Canadian churches by death, have not averaged *one* to each church : the losses of the English churches from the same cause, have averaged more than *two*. This may probably be accounted for from the fact, that the English churches are generally larger than those in Canada. At the same time it must be borne in mind, that population increases much more rapidly here than in the mother country.

The baptisms in the Canadian churches do not average one and a half to each church : the baptisms in the English churches average rather more than seven and a half.

We cannot but conclude that the state of religion in Canada, in our denomination, is distressingly low. The influence of the churches on the surrounding population is very feeble and limited. Whether this arises from the indolence of church members, or from the want of adaptation in the ministry, or from both causes, we do not at present inquire. The fact, however, cannot be denied. It is a melancholy fact, and should awaken deep concern among the people of God.

Prompt and vigorous measures, adapted to promote a revival of religion, on scriptural principles, should be set on foot throughout the province. Let not those who lament the existing state of things be discouraged by the coldness and indifference of others, but engage at once in the work. Let them meet for conference and prayer. Let them institute searching inquiries, and resolve to pursue those inquiries to their legitimate results, at all risks. It is not a time for accommodation or expediency. The welfare of the churches is at stake : that must be a paramount consideration with all who love the good cause, and every thing must bend to it.

It is peculiarly important to enlist the young in the service of God, and to bring them under the influence of the church. In order to this, how desirable it is that the number of intelligent and well-qualified ministers should be greatly increased! Is it not to be deeply lamented, that just at this time, when such men are most wanted, suitable candidates for the ministry are becoming fewer and fewer, not only in Canada, but in the United States, and in England?

"Arise, O Lord! plead thine own cause!"

ANNUAL MEETING.

SOCIETY FOR THE EDUCATION OF MINISTERS' DAUGHTERS, HIGH WYCOMBE, BUCKS.

A brief statement of the present position of this institution was presented at a general meeting of the subscribers, held at 33, Moorgate Street, London, June 21st, 1847, from which the following particulars are extracted:—

Since the establishment of Dumpton Hall School, as an institution for the Education of Ministers' Sons, it occurred to the minds of many individuals that an attempt should be made as soon as practicable, to provide a similar institution for their daughters. For some time previously a private individual had provided part of the expense attendant upon the board and education of six children; but in order to meet the wants of the case, and provide for the very numerous applications which were continually presenting themselves, it was found that something more than private generosity must be relied on.

From the numerous applications which were made, thirteen young ladies were selected by the committee, and have been for some time resident in the institution. Of these thirteen, ten were received under the auspices of the committee, and the remaining three by individual kindness.

The expense involved, combined with the incidental outlay for books, printing, postage, and other matters exhibited in the cash account, amounts to £146 12s. 1d. Towards this expenditure, £116 12s. have been received, leaving a balance due to the treasurer of £30 0s. 1d.

The following rules exhibit the principles upon which the institution is conducted:—

I.—That this society be called "The Society for the Education of Ministers' Daughters," and that it possess for its object—assistance to those ministers whose incomes are inadequate to provide a respectable education for their children.

II.—That the daughters of dissenting ministers of different denominations be admitted to its privileges.

III.—That an election of children to be admitted to the institution, take place half-yearly at Midsummer and Christmas; and that a list of candidates shall be sent to each subscriber, who shall have as many votes as he contributes 10s. in the then current year for every child to be admitted at such election.

IV.—That every minister whose child shall receive the benefit of this institution, shall pay £3 per quarter, and *if possible* make an annual collection for the society in his chapel.

V.—That the education which each child shall receive shall be liberal; comprising the usual branches of an English education, with French, music, and drawing, the discretion of the superintendent being exercised.

VI.—That no child shall be received under 8 or above 12 years of age, and that the term of their continuance in the institution shall not exceed four years.

Secretaries.

Rev. Jesse Hobson, High Wycombe.
John Webb, Esq., Dalston.

Committee.

Rev. T. W. Aveling, Kingsland.
Rev. Dr. F. A. Cox, Hackney.
Rev. H. J. Gamble, Peckham.
Rev. R. Roff, Cambridge.
Rev. J. Spriggs, M.A., Margate.
Rev. F. Trestrail, London.
Rev. J. Viney, Bethnal Green.
Daniel Hearne, Esq., High Wycombe.
Jesse Hobson, Esq., London.
John Hoppe, Esq., London.
W. Huxtable, Esq., Hackney.

ASSOCIATIONS.

EAST AND NORTH RIDINGS OF YORKSHIRE.

The following churches constitute this association:—

Bedale	B. Dolomore.
Beverley	R. Johnston.
Bishop Burton	J. Voller.
Boroughbridge	W. B. Davies.
Bridlington	E. Trickett.
Driffield	J. Dunning.
Hedon	
Hull, S. House Lane	D. N. Thomson.
—— George-street	J. W. Stewart.
Hunmanby	
Kilham	J. Dunning.
Masham	D. Peacock.
Malton	W. Hardwick.
Scarborough	B. Evans.
Whitby	A. Dyson.

At the annual meeting held at Hull on the 1st and 2nd of June, Mr. Stuart presided. Mr. Evans preached; and the circular letter, written by Mr. Davies, on "The Influence of the World upon the Church," was read and adopted. Resolutions were passed, expressing the conviction of the body that the education of the people is not the proper duty of the state; recommending members of churches entrusted with the elective franchise to withhold their votes from any candidate who acknowledges the right of the state to interfere in matters of religion; and urging the hearty support of the Anti-state-Church Association.

Statistics.

Number of churches in the association...16

Baptized	80
Received by letter	19
Restored	4
	103

Bowes of Blandford-street stated the nature of a gospel church; the Rev. G. Pritchard asked the usual questions; the Rev. W. Garwood of Ramsgate offered the ordination prayer; and the Rev. H. Betts of Yarmouth gave the charge. In the evening, the Rev. J. Smith of New Park-street preached to the people. May the blessing of the Lord attend the union!

BEDALE, YORKSHIRE.

On Thursday, Sept. 30th, Mr. D. Dolamore was ordained to the pastorate of the baptist church, Bedale. The services, which were well attended, were conducted by the Revs. B. Evans of Scarborough, D. Peacock of Masham, D. M. N. Thomson of Hull, and W. B. Davies of Boroughbridge.

HARLINGTON, MIDDLESEX.

The Rev. W. Perratt, late of North Curry, Somersetshire, having accepted a unanimous invitation to the pastoral office from the church at Harlington, commenced his stated labours there on the third Lord's day in October.

TROWBRIDGE.

The Rev. Samuel Walker having resigned his pastoral charge at Braybrook, has accepted an invitation from the baptist church meeting in Bethesda chapel, Trowbridge, and purposes, D. V., commencing his labours there the second Lord's day in November.

RECENT DEATH.

MR. T. BURY.

The baptist church in Salford has recently been called to sustain a heavy loss in the removal of one of its oldest deacons, Mr. Thos. Bury of the Adelphi. He was made a subject of divine grace in early youth, and joined the church at Accrington, then under the pastoral care of Mr. Jackson, since of Taunton. He subsequently became a member of the church at George-street, Manchester, from which, in company with several others, he was dismissed a few years ago, to commence a new interest in Salford. The infant church elected him to the office of deacon, a mark of their confidence he retained till death.

The bright example our departed friend exhibited for thirty years of his life was solemnly enforced by the manner of his removal. In the afternoon of the 31st of August he seemed in usual health, but while engaged in conversation with his father, was seized with a stroke of apoplexy, which, early next morning, terminated his earthly existence. During the few lucid moments which intervened he was supported by the hopes of religion; and the last words which fell from his lips were an allusion to that passage in the epistle to the Hebrews, "Wherefore he is able also to save them to the uttermost," &c. His loss is deplored by a widow, a numerous family, and a wide circle of friends; but they sorrow not even as others which have no hope. The consistency of his life forbids a doubt that, through the merits of Christ, in whom alone he trusted, he is now happy in heaven. His sorrowing friends, sensible that their sympathies are not needed by him, are chiefly anxious that a stroke so sudden and severe may be made a blessing to survivors.

REV. THOMAS KING.

On Wednesday, the 13th of October, at Bedford, the Rev. Thomas King, aged 78 years, for upwards of thirty-one years pastor of the strict baptist meeting house of that town, sincerely and deeply regretted.

REV. JOHN STEVENS.

Died, Oct. 6, in the seventy-second year of his age, Mr. John Stevens, many years pastor of the baptist church at Meard's-court, Soho. Some peculiarities of sentiment prevented Mr. Stevens from taking an active part in our public institutions, or associating very generally with his ministering brethren in the metropolis, but we have been informed that he was an eminently devout and holy man, as well as an able preacher.

MR. W. WHITE.

The church at Hackney, under the pastoral care of Dr. Cox and Mr. Katterns, has sustained a severe loss by the death of Mr. White, who has been, during the last eight years, one of its deacons.

Mr. White had been ill for many months, his disease being of the nature of consumption or decline. He had entered the fifty-sixth year of his age, and departed this life, at his residence in Hackney-terrace, on the evening of Wednesday, Oct. 20, 1847, leaving behind a sorrowing widow, but no children. He did not speak much about the state of his mind, in reference to the eternal world; but an awful sense of his nearness to it seemed to occupy his thoughts, much of his time being spent in silent meditation on the solemn prospect. At intervals, however, he expressed himself cheerfully, as "without a doubt." From a feeling that he might, at his time of life, be more useful than he had been heretofore, he avowed a desire to live, were it according to the will of his heavenly Father. He remained quite sensible to the last, and in him patience had her "perfect work."

Of his preparedness for dissolution, his grieving friends require for their consolation and encouragement no other evidence than the uniform testimony of his holy life and blameless conversation. His regular use of religious means, and constant observance of sacred ordinances; his zeal for the interests of the church and the edifying character of his public devotions; his unaffected attachment to his pastors, his manifest love of the brethren, and the unstudied courtesy which marked his intercourse with fellow officers; the punctuality, fidelity, and efficiency with which he performed his official duties as treasurer of the church, and above all, the unbending integrity and obvious transparency of his whole character and conduct, impressed every observer with the deep conviction that he was a true and faithful follower of Christ. To these higher qualifications for the deacon's office, he added those of a mind well instructed, a ready and an agreeable utterance, and conciliatory manners. The loss of his bright example and able services is keenly felt, and the memory of his great worth will long be cherished. To few men has the language of the Psalmist been more applicable: "Mark the perfect man, and behold the upright; for the end of that man is peace."

MISCELLANEA.

BRITISH ANTI-STATE-CHURCH ASSOCIATION.

The executive committee, in accordance with the resolution adopted by the triennial conference in May last, have appointed Mr. John Carvell Williams to the office of secretary to the Association. The office hitherto held by the honorary secretaries being superseded by this appointment, the committee request that all future communications may be addressed to "The secretary of the British Anti-State-Church Association, 12, Warwick-square, Paternoster-row, London;" excepting money orders, which are to be made payable to Dr. Thomas Price, the treasurer, as heretofore.

A public meeting of this association was held in the London Tavern, Bishopsgate Street, on Thursday evening, October 21st. The large room was crowded, and the proceedings were very animated. Energetic measures are to be adopted immediately to bring the object of the society before the public, by means of lectures and deputations, in different parts of the country.

DOMESTIC SERVANTS.

A lady informs us, that a few ladies last year formed themselves into a society to employ a colporteur to sell to servants the books of the British and Foreign Bible Society at cost price, and sold in six months 5000 copies, chiefly to servants in the squares and mews; the Hon. Dowager Lady Grey being treasurer. She observes that Lord Robert Grosvenor has said there are more than 100,000 female servants in London, and more than 1,000,000 in England and Wales; that another gentleman, who is an able statist, says the female servants in the metropolis are 108,000, of this number 14,000 to 16,000 are daily changing places; and that there are five societies in London for the spiritual benefit of its overgrown poor population—the District Visiting Society, the Pastoral Aid Society, the Christian Instruction Society, the London City Mission, and the Scripture Readers' Association. She adds, "There are agents to visit and instruct Lascars, Italians, Germans, cabmen, and policemen, and it is right and proper these should be looked after, but why should domestic servants be overlooked?"

RYDE, ISLE OF WIGHT.

The friends at this place to whose praiseworthy efforts we adverted in our number for August, inform us that agreeable to the advice of several worthy friends visiting the island in the past season, and under the sanction and recommendation of the ministers in the neighbourhood, they are endeavouring to obtain a comfortable chapel, in a public part of the town, at a distance from the present place of worship, and a minister whose heart is filled with love to God and souls, and whose mind is stored with divine knowledge; but that to accomplish the undertaking, the charitable aid of Christian friends, and the aid of the county association, and the Baptist Home Missionary Society is needful. In their comfortless room they have a congregation of about forty persons; but very few of them are capable of rendering much pecuniary assistance.

COLLECTANEA.

LONDON POST OFFICE.

As it is well known in the provincial towns that there is no delivery of letters in London on Sunday, the number contained in the bags from the ports is very small, so that ordinarily, six clerks and a few messengers despatch all the business before divine service; and this work is chiefly to accommodate the foreign ambassadors, as all government despatches arrive by special messengers.

The projected despatch of the mails on Sunday evening, as hinted at in the Times of September 24, (*vide* Mr. Hill's evidence before the Postage Committee), is a specious pretence to hide what is really contemplated,

viz., the arrival, delivery, and despatch of correspondence on Sunday as on other days.

To show that the mere despatch of letters which arrive by the present Sunday bags for forward towns would be extremely unbusiness-like, it need only be mentioned, that for this purpose all the post office bags must be "made up" on Sunday evening, in number about 896, which work would require nearly the full force of the office, as every division must be provided with its officers, whether there be many or few letters; and all the official accounts must be sent to the post-masters.

It requires no great amount of foresight to perceive, that of necessity the above number of bags must also eventually arrive in London on Sunday mornings, in order that no one town should be favoured above another; and thus, having once inserted the thin end of Mr. Hill's wedge, the Post-office would soon drive it home. London would demand the delivery of letters which might arrive on Sunday morning, and 600 letter-carriers, including the General and London district force, would be turned into the streets at half-past seven a.m., and it would occupy longer time in delivering on Sunday, as houses of business would not be opened, and private houses would not quickly answer the postman's knock. 300 of these letter carriers would have to return in the evening to officiate as sorters and messengers, so that they would enjoy no sabbath either for their bodies or their souls.

As soon as the Sunday delivery shall have commenced, hundreds of merchants' clerks will have to attend at the counting-houses to receive their employers' letters, and to post off to their suburban residences; and it would be folly to suppose that the answers which would be written to those letters could not be sent away on Sunday, when the evening mails were being despatched, as only a little more sorting would devolve upon the officials. Back again, then, would these clerks have to go to London to post the replies.

The clerks, sorters, and letter-carriers, at present commence work at five a.m., and finish their labours at eight p. m.; so that Sunday is absolutely required for their relaxation and repose from toil.

The mere receipt and despatch of the mails on Sunday would employ 124 clerks; and if there were also one delivery in the morning, 200 would be needed, including the London district clerks, as the suburbs would also expect a delivery. . . . .

Such a measure would inflict most serious injury on the clerks, sorters, and letter-carriers of the Post-office, who exceed 1,500 in number. Many of these are actively employed in Sunday-schools and Christian instruction, and hail the Lord's day as a high privilege. Indeed, it is well known that some of the most active and useful men in religious societies are employed in the Post-office.

It was observed in a morning paper a few days since, that if a delivery of letters took place on Sunday, the feelings of the public need not be offended by a scarlet livery and the blue coat tipt with red, but that the letter-carrier might appear in plain clothes. But has this writer who is so cautious of hurting the feelings of the general public, no compunctious visitings for those of 600 carriers, who have souls to save, and minds needing spiritual instruction on the Lord's day? Would clerks, sorters, or letter-carriers be able or inclined to attend public worship in the morning, after rising to go to Post-office labour at five a.m. Would they be more ready in the afternoon, when their labours would again commence at five o'clock, and not terminate till eight? . . . .

It is now necessary to be up and to be doing, as the announcement of sabbath work at the Post-office, and its being carried into operation, will be simultaneous; and the voice of the public can alone prevent the threatened evil by earnest and energetic protest, in the shape of public meetings and petitions to the legislature.—*Record.*

DR. PUSEY'S RULE OF FAITH.

In the preface to a series of Roman Catholic devotional works, "adapted to the use of the English Church," as quoted in The English Churchman, Dr. Pusey gives the following account of his own mental history, tracing his errors, we believe, to their true source—the teaching of the Church of England:—"Directed," he says, "to Christian antiquity by the church in which he was admitted to minister, in her was his soul fed as in a large pasture, in her was at rest. To her, as having the pure tradition of apostolic teaching, and, in her consentient witness, apostolic authority, he yielded his full faith. In her he was as in his home. Hers was to him his native language. In her he sought all he wished to know, and in her found it. Her thoughts, her exposition of Holy Scripture, her faith, are his. Nothing jarred there. What she said, he wished in his measure to say; what she rejected, he rejected; where she was doubtful, he was content to be doubtful with her; what she knew not as part of the faith, he could not receive as his; where she was silent, he had no wish to pry. And when these troubled times came, in her, in another way, was his rest. Taught, himself, by the Church of England, and by her directed to Christian antiquity, and finding in her what he had been taught, (only, it is no disparagement to say, more deeply than has been common among us,) he could not think that they whom the church acknowledged as fathers, would disown as children those who so revered them."

FROM OXFORD TO ROME.

The Tablet, a Roman catholic paper, has published a note from the author of the work entitled, "From Oxford to Rome," which we reviewed recently, avowing another change of sentiment,—expressing "deep regret for having given publicity to unauthorized statements, or false impressions, concerning the church of Rome and its members, in this and other instances." The writer adds, "I lament the publication of my work, and would gladly recall it if it were under my control." We are informed on authority on which we rely, that this work is the production of a daughter of an independent minister in Berkshire, and that she joined the Romish church about two years ago.

MORE TRAVELLERS.

Mr. Burns, bookseller, of Portman Square, London, has joined the Romish church, with several members of his family. We do not wonder at it. He has been a wholesale dealer in Puseyism for many years; the most outrageously Puseyite books being issued under his name. When persons get as far as the half-way house on the road to Rome, they will just stop a while for refreshment, and then finish the journey.—*Montreal Register.*

NEW DISSENTING NEWSPAPER.

A prospectus has been issued by Dr. Campbell, of the Tabernacle, announcing a new weekly journal of Literature, Liberty, Humanity, and Religion, to be entitled, "The British Banner." "The size of this journal will be the largest allowed by law, comprising sixteen pages, bearing sixty-four columns, with new and beautiful type. The price will be fourpence, while the amount of matter will be more than double that contained in the bulk of the fivepenny papers." The prospectus, which consists of fifteen closely-printed octavo pages, commences with copious extracts from a pamphlet entitled, "The Power of the Press," illustrating the immense influence of the cheap deleterious publications with which London, and through it the provinces of our native land are inundated. It gives a letter from the committee of management for the Patriot, requesting Dr. Campbell to undertake to conduct a weekly paper, with the view of counteracting this evil; and it describes the anxious workings of his mind on the subject, issuing in a conviction that it was his duty to comply with the invitation. "We deemed it possible," he says, "without any extensive or permanent injury to the interests of our pastoral charge, to step aside a few months to build and set in motion a machine the beneficial operations of which may extend to all lands and live through all time. So situated, we felt that to decline had been to transgress, and to sacrifice millions to units. The weighty words of Mordecai sounded in our ears, and were decisive: 'If *thou* altogether hold thy peace at this time, then shall enlargement and deliverance arise from another quarter; but thou and thy father's house shall be destroyed: and *who knoweth whether thou art come to the kingdom for such a time as this?*'" The object is stated thus:—"Ours, in this new project, is emphatically a mission of instruction on all great subjects appertaining to both worlds. As to earth and time, our ambition is, on Christian principles, thoroughly to educate the British elector—to form a *model citizen.* With this view we humbly offer our best services primarily to all who require them among the electoral bodies, comprising 800,000 men, and secondarily to the millions of British young men, who are ultimately to be clothed with the franchise, and to incur the high responsibilities which stand connected with that distinguished honour. We base all public on private virtue, and seek the welfare of the nations through the medium of their households." Details are then given respecting the contents of the paper, and support is invoked in the following terms:—"The limits of sobriety are by no means exceeded when we deliberately affirm that the weekly circulation of 'The British Banner' ought, at the very lowest computation, to be 100,000. The statistics of the London press show one Sunday paper, which, although its letterpress is only about *three-fourths* of that of 'The British Banner,' and its price *one-half* more, has a weekly circulation of more than 60,000! And there are two others to which the same remarks, as to price and size, apply, with, each, a circulation of more than 20,000! But this, as has been shown, is only a fragment of the London Sunday press. Is it so, then, that the whole world of protestant dissenters filling Great Britain, Ireland, and the colonies, will suffer themselves to be surpassed by such a fragment? Will they rest satisfied without at least *one* journal far outstripping the foremost of them by a circulation of not less than 100,000? The hour for a great experiment on the Christian spirit and patriotism of our country has arrived, and we do hope the issue will be to its honour and glory. The establishment of a journal, of such a character, with such a circulation, would be an era in the history of our world. Such a journal, with such an issue would, for the interests of literature, liberty, humanity, and religion, in its own line, be the greatest event of the present century,—an event equivalent to trebling the moral power of the entire religious and nonconformist press of these realms! It would be tantamount to augmenting, some twelve or thirteen times over, the present circulation of the whole religious weekly press of Britain!"

FRENCH LITERATURE.

Cheap editions of translations of French novels being now freely circulated, especially by hawking booksellers at the railway stations, it is desirable that it should be universally known that they are reputed to be in general of extremely immoral tendency. The Record says,—"The present state of the French press in this department, is sufficient to throw suspicion on whatever comes from it. We need no further evidence of this than the words of the French attorney-general in the recent trial for perjury arising out of a fatal duel between two men of letters in Paris. 'We hope,' he said, 'that the present condition of men of letters is momentary; that these men will resume the dignity of the character they have lost, and that they may be listened to without danger.'"

ROMISH BAPTISM.

The London correspondent of the Edinburgh Witness says, "A very singular circumstance has recently occurred in the county of Cornwall, which illustrates, in a striking degree, the means now adopted by Roman catholic priests to make converts to their religion. I shall give it shortly, only premising, that it is not, as many of your readers might at first sight believe, a stupid hoax, but a grave narrative, attested, in its main facts, by the priest, who is the chief actor in it. Some time ago, a young lady, the eldest daughter of a respectable family in Falmouth, became acquainted with a catholic family, who had recently come to the same town. The intimacy was permitted by her parents, on condition that they should not attempt to lead her over to their faith. This was, for some time, observed; but religion generally was a prominent topic of discourse; and the catholics lent the young lady a number of Puseyite books, which was keeping the letter of their promise, though they had the designed effect of gradually undermining her attachment to the English church. Soon after, the catholic family removed from Falmouth to Helston, in the same county; and, on parting, they gave the young lady a sacred medal, which, it appears, they expected to work as a charm upon her in leading her to conversion; but to her they represented it as a simple keepsake. More recently, the young lady received permission from her parents to visit her friends at Helston. While there, she joined the catholics—remained in their communion for about a month; after which she again returned to the Protestant faith. I need say nothing of the levity of temper displayed by the girl in these repeated changes. What I wish to fix attention upon is, the manner in which the first of them was brought about. The girl's own statement is, that while residing at Helston, her friends sent for some holy water, telling her that a child was to be baptized next day. The young lady expressed a wish to be present at the ceremony. When the next day came, she was sent for to her friend's bed-room, who there spoke to her on the subject of religion, urging her to join the catholic church, and at once to see the priest, who was then in the house. This she refused to do; but her friend left the room, and immediately afterwards the priest entered the apartment, put certain questions, which, in her agitation, she scarcely knew how she answered, and finished by actually throwing, not sprinkling, the holy water in her face. It was, to use the words of the narrative, an assault, and not a baptism. As a baptism, however, the young lady was persuaded to regard it; and, thinking that she was now committed, she attended confession and partook of the mass for about a month, when, as I said, she, disgusted by a further acquaintance with the catholic religion, resolved to abandon it, and return to the faith of her fathers. Such is the girl's story. That of the priest, who has published a letter in the Cornish newspapers upon the subject, is somewhat different. He positively denies the assault, and the compulsion, and the intimidation. He states, that the girl calmly listened to him, and intelligibly answered him, and that he baptized her with her own free consent. But he does not deny that the whole took place in a private room, without a single witness, not even the ladies who had been so zealous for her conversion; he does not deny that he had had no previous conversation with her on the subject, having only heard of her good disposition from others. In what he does deny, it is to be observed, there is merely assertion against assertion, for no one was present but the girl and the priest. Your readers will judge, whether that is the usual way of celebrating the baptism of a willing convert in the Romish church; and, further, it must be remembered, that the priest has a much greater interest in denying the story than the girl had in inventing it.

Not the least strange part of the story remains to be told: the parish clergyman whom the young lady attended, was made aware of her wavering attachment to Protestantism—she even herself sought counsel and advice from him, which he repulsed with harshness and contumely; when she wished to return into the bosom of the church, he refused to receive her unless she would submit to a public confession of her fault; and, finally, when she was received by another clergyman of the same church, he published a volume of letters professed to be written to her as dissuasives from popery, the whole of which the young lady has since declared she never received nor heard of till she saw them in their published form."

CORRESPONDENCE.

ANNUAL MEETINGS OF THE BAPTIST UNION OF IRELAND.

To the Editor of the Baptist Magazine.

DEAR SIR,—Knowing the deep interest you take in the proceedings of the baptist denomination generally, I venture to present you with a brief notice of the annual meetings of the Baptist Union of Ireland, held in Dublin on the 24th, 25th, and 26th of August.

For several weeks previously to the time appointed for our meetings they were looked forward to, both by the brethren in the country and the friends in this city, with feelings of anticipated pleasure, and I rejoice to say their expectations were fully realized. The universally expressed opinion is, that they were decidedly the best attended, the most interesting, and the most cheering ever held in connexion with the baptist churches in this country. When the ministers first met together on the morning of the 24th, with their beloved friend the secretary of the Baptist Irish Society at their head, in the vestry of the baptist chapel, Lower Abbey Street, they reminded one of a faithful and united band of soldiers after a hot engagement with an enemy. One of their most ardently attached and universally beloved officers had fallen in the deadly struggle. True his name was on the roll, but it was referred to only to deplore his loss—to call forth the sorrowful sigh, and to embalm his precious memory with the tear of brotherly affection and heartfelt sympathy. After this natural and sympathizing pause, the silence was broken with expressions of grateful acknowledgment for the preservation of each other to Him to whom the "shields of the earth belong." They had been all less or more exposed to peril; they had been associated with scenes of famine and pestilential disease, the arrows of death had been falling around them, while they reposed safely under the "shadow of the Almighty." As they thought on the scenes through which they had been called to pass, and felt that they were permitted once more to assemble together as the living to praise God, their happy and grateful countenances presented a striking contrast to the sorrowful appearance exhibited by some of them a few months before. Then they were under the dark and lowering cloud; now the sun had emerged from under it, and chased its terrors away, and the heavens had once more regained their wonted cheerful aspect. Our brethren in coming up from their various localities to the metropolis had passed through "pastures clothed with flocks and valleys covered with corn." It seemed to them as if Jehovah himself had opened the windows of heaven and poured out a blessing.

After our usual prayer-meeting at ten o'clock, we proceeded to business, and during the successive days this was attended to, the greatest harmony and good feeling prevailed, there was not a jarring note in the whole. Each one seemed to vie with his brother in endeavouring to advance the cause of God, and to diffuse a spirit of love and union throughout the whole body.

All our services were found refreshing, but I must not trespass on your pages by entering into a minute detail. The public meeting on the last evening was well attended by Christians of various denominations, and we were honoured with the presence and valuable assistance of our respected friends the Rev. W. B. Kirkpatrick, the highly esteemed minister of the Scotch Church, Mary's Abbey, and the Rev. Dr. Urwick, well known to most of your readers as the beloved pastor of the independent church assembling in York Street in this city. I must not attempt a sketch of the speeches delivered on this occasion, but to me it was one of the most interesting and agreeable public meetings I have ever been privileged to attend, and I should be delighted to witness such a meeting in *your* metropolis on behalf of the Baptist Irish Society. The valuable secretary of that society said to me afterwards, "I wish I had *every one* of the committee here to-night, that they might see for themselves." Before concluding this brief account I would just add that to many of us the most deeply interesting and encouraging meeting was the one at which the letters from the churches were read. In almost every locality good had been accomplished. The internal state of the churches was more cheering, and considerable numbers had been added to the Lord.

In my opinion Ireland is white already to harvest. Never were there such openings for missionary enterprise in this benighted land. Were it not for encroaching on your pages I could furnish abundant proof of this assertion from the unquestionable statements of the agents of the Congregational Union of Ireland, from the interesting facts brought forward by one of the Wesleyan itinerant missionaries at their last annual meeting held in this city, as well as from personal knowledge. Prejudice has been subdued by British benevolence; would to God that the same benevolence would send us a few *right-hearted* preachers of the gospel. God has honoured our brethren in England in preparing the soil for the reception of the heavenly seed; may he honour them still more highly in sending forth sowers to cast that seed into the ground.

I remain, dear Sir, very respectfully yours,

JAMES MILLIGAN.

COLONIZATION.

To the Editor of the Baptist Magazine.

Wem, Salop, Oct. 15, 1847.

SIR,—In Chambers's Edinburgh Journal or the month of September, page 185, there is an interesting article on the founding of a new colony for Scottish emigrants belonging to the Free Church of Scotland, at Otago in the middle island of New Zealand.

Allow me to call the attention of your readers to the article itself, as it is too long for me to transcribe to your pages, and any abridgment would appear to me to spoil the effect and force of the remarks. My reason for addressing you is to endeavour to enlist the feelings and talents of some of your able correspondents, on the desirableness of forming a similar colony for the baptist community. Hitherto we have done nothing as a denomination for systematic religious colonization, although perhaps no religious body possesses greater facilities for that purpose. There is scarcely a place in any quarter of the globe where baptists may not be found. Families professing our tenets have from one cause or other been reduced in their circumstances, and when all hope of obtaining a comfortable livelihood in their native country seemed to them lost, nothing but emigrating to our colonies or to a foreign land was the miserable alternative. They therefore emigrate without the means of being comfortable or thriving in their new country; and it is no wonder that their isolated and wretched condition should drive them to a state of feeling approaching semi-heathenism. Now, it is to remedy this evil that I wish to suggest the propriety of establishing a colony of baptists either in New Zealand or South Australia, similar to the one about being founded at Otago by the Scotch.

Hoping that this short note will be the means of calling the attention of your correspondents, whose means and talents qualify them for discussing the subject, I conclude with a quotation from the article referred to above:—"There is no doubt something invidious in favouring one sect beyond all others, yet, as respects colonizing, the practice is not without its recommendations. It forms an inducement for a large body of individuals to band together on a basis of common sympathy." I am, sir, yours truly,

S. T. HARRIS.

EDITORIAL POSTSCRIPT.

Dr. Davies and his family, after a six weeks' voyage, reached Montreal in good health on the 14th of September.

On an earlier page, our readers will observe an account of the Society for the Education of Ministers' Daughters, High Wycombe, Bucks. It is conducted, we believe, under the superintendence of Mr. and Mrs. Hobson; and its claims to public support should have been presented to the attention of our friends earlier, had we possessed the requisite information. We are informed that applications are very numerous and painfully urgent. There is nothing but the want of sufficient subscriptions to prevent the doubling the number of pupils immediately. It may be advantageous to some of our ministerial brethren who have families, if we add, that Mrs. Upton of St. Albans, who has a lady's school, receives the daughters of ministers on exceedingly liberal terms; and we trust that both she and Mr. Upton will excuse us for mentioning the subject thus publicly, without their cognizance, and adding that it is within our own personal knowledge that the daughters of ministers thus received are treated by them with great kindness, and enjoy advantages which ought to be highly appreciated.

The editor has received several letters requesting additional information respecting the extract contained in our last postscript, relating to the education of English students for the ministry at Montreal. He has answered some, advising the young men who wish to avail themselves of the proffered instruction, to converse with their pastors in the first instance, and to request them, if they approve the desire, to correspond with Mr. Cramp on their behalf. For the sake of others, to whom he has not had time to write, he adverts to the subject here. He does not suppose that our friends in Canada would pay the expense of the voyage; but if he understands them rightly, they would be willing to furnish board and education gratuitously, to young men well recommended as eligible for the ministry in Canada, who would engage to devote themselves after the termination of their preparatory studies, to labour in that province. The qualities needed are, not refinement, or what is called shining talent, but strong common sense, ardent piety, and a readiness to endure privations and work hard in the service of the Redeemer. A letter containing all the particulars of the case, addressed to the Rev. J. M. Cramp, M.A., Montreal, Canada, placed in the post-office on or before the second of the month, fourteen pence being paid for it, will, however, bring, at the expiration of about two months, information far more definite and satisfactory than we can give. Except in the winter, there is a mail also in the middle of the month.

The Rev. J. J. Davies of Bootle, has in the press a volume, entitled "Sketches from the Cross: a Review of the Characters connected with the Crucifixion of our Lord." It is to form one volume, royal 12mo., price six shillings, cloth.

THE MISSIONARY HERALD.

MISSION PREMISES &c. TURKS ISLAND, BAHAMAS.

ASIA.

APPEAL ON BEHALF OF THE BAPTIST MISSION IN INDIA,

BY ONE OF ITS OLDEST MISSIONARIES.

There is another point to which I wish to call attention, but what I have to say must be directed, not so much to you, as to our friends and supporters in England; and I beg their serious attention to what I have to lay before them. There is, dear Christian friends, something which causes great distress both to myself and, I believe, to every one in the mission: it is the fear, the almost certainty, that we are labouring in vain; that the seed which we are now sowing will never produce a crop; and that the expectations of the few, if there be yet a few who anticipate a rich harvest in India, will be most painfully disappointed. "What! no harvest to be hoped for in India! Are then all the labour and expense bestowed on the Indian mission to be lost? This is gloomy indeed!" "Yes," say some, "yes," say many (at least so it is supposed), "this is just what we have long feared; and now our fears are corroborated by the opinion, the publicly expressed opinion, of the oldest Baptist Missionary in India; nor do the other brethren appear to dissent from that opinion." No, dear friends, I am persuaded that all my brethren are very much of my opinion on the point just stated. It requires no inspired prophet, no long experience to foresee the result of the present state of things in our mission in India; the most unpractised eye can clearly discern that inevitable result.

You say, dear friends, that letters from India are not interesting; that they all contain nearly the same matter, which has now become so stale as to excite little or no attention. And this is the reason, I suppose, that so few of our letters are laid before the public. Those on whom it devolves to publish the letters of missionaries, must of course consult the public taste, and give what will be considered interesting matter; if they do not, they fear you will withdraw your subscriptions. But may an old missionary be faithful? May he tell you some plain truths? May he venture to say, that there is such a thing as a vitiated taste, a taste that needs to be corrected by the application of a little more sound piety? May he be so bold as to express a fear that excitement, which is often injurious to the human constitution, has done serious injury to the friends of the mission, and the baptist churches in Britain? I could not have believed, had not the facts of the case convinced me of the painful truth, that the baptists, to whom even other denominations give some credit for sound judgment and steadiness of character,—the baptists who commenced the mission in faith, and who have carried it on so long in faith and patience, would have proved so unsteady, would have shown themselves so deficient in that unwavering, unrelaxing perseverance, which so characterized Carey and his associates both at home and in India. You despair, dear friends, of India, and you glory in your success, very rapidly obtained, in the West Indies. We rejoice in that success, and in the success of the mission in all places as cordially, we hope, as you do; but will you forgive your almost forgotten brethren in India, if they tell you, that as they have not fallen into the whirlpool of excitement, as they fear you have, they cannot view all things just as you do? Souls are valuable everywhere, and the greater the number converted by our brethren in the West, or in any other place, the greater the cause of joy; but, in a mission there are many other things to be considered, besides the simple fact that a certain number have been converted. If we admit that you have been as successful in the West as you once thought you had, what have you done? You have mustered a very strong force to attack a very weak position; and now you complain and despond because you have not carried a very strong position by a very weak force. You have won, as you think, an island, and we rejoice that something has been done; but, dear friends, the plain, and we fear unpalatable truth is, that in winning an island you have almost lost a continent. Yes! it is a fact, a mournful fact, that India is almost lost to our denomination. Christians of other denominations, who have, it seems, more faith, perhaps not greater resources at command, are now coming to cultivate that field which we have laboured to prepare for cultivation. Ichabod is most legibly written upon our mission in India, and you must send help, whatever becomes of your favourite projects in other places, you must send help to India, or your mission here can only struggle and die. I am inclined to say but little on the pain which you inflict, and which you have long inflicted on your brethren, the missionaries, in thus leaving them to labour without the hope of final success; but I must remind you, that they are the men whom you selected and sent out; the men whom you promised to support; whom you exhorted to persevere amidst all discouragements; to whom you said: "God will bless you, and we will never cease to pray for you, and do all in our power to strengthen your hands." Did you not, dear

friends, say these things? and was it not on the faith of these and other similar assurances that your missionaries came out to India? Was it not so? But how stands the matter now? Here your missionaries still are; but they are only the feeble remains of a once much stronger band; and though they do not boast of being perfect characters, yet they have persevered in their work; they have, generally speaking, been faithful, and they wish to be faithful till death terminates their labours; but they have not the consolation of knowing that they have, what all faithful missionaries ought to have, the prayers and sympathies of all their Christian friends; no! for clear it is, that those who will not read their letters, and who feel no interest in their labours, are not the persons on whose prayers they can depend.

Yes, dear friends, the Indian mission is dying, as some of you, no doubt, have long supposed; and we fear that this intelligence will cause little regret to some at least, for men do not bitterly regret the failing of an undertaking in which they have long felt but little interest. But suffer me, dear friends, seriously, and as in the sight of God, to inquire into the causes of this expiring state of the Indian mission. Will you then lay the blame on your few neglected, broken-hearted missionaries? Have they been unfaithful? Are they seriously deficient in piety, and are they men of very inferior talents, and hence unsuccessful? If they are, why did you send them out? Have they been loiterers in the Lord's vineyard? If you think they have been loiterers, they have certainly the pleasure of knowing that you are somewhat singular in your opinion. Is then our little success to be attributed to the invincibility of error and wickedness in this part of the world? Must it after all be admitted that Satan's strongholds in India are quite impregnable, and that there is no hope of their being pulled down by the weapons of the heavenly warfare? And must we say, that the blessed predictions of the scriptures will never be fulfilled relative to India? This cause is also inadmissible. I will venture to assert, that neither of the above causes is admissible. I will say nothing of myself, but I am bold to affirm that my brethren are pious, faithful, laborious men, and that there is a sufficiency of talent among them for carrying on the great work committed to them. And as to Satan's strongholds in India being impregnable, the idea is but a dream of apathy and unbelief. Impregnable!—They are not;—I see his towers tottering now while I am writing; his strongholds are shaking to their very foundation; those within them feel them shaking, and while some are trying to prop and strengthen them, others, presaging their fall, are fleeing out of them. This, I assure you, is no poetry, no fiction; it is plain, every day truth. Come to India, and you will see the shaking of the towers and the consternation of their defenders. Have not the last few years witnessed society after society formed for the defence of Hinduism! Do you prop a firm building? Are not many, yes, very many, and some of them men who hate Christianity, just now forsaking Hinduism, because they feel it untenable? Yes! every month, almost every day, augments the number of those who are making their escape from this almost dilapidated fortress.

Nor can it be said that it is not the will of God to bless the labours of the baptist missionaries in India. He that asserts that God has withdrawn his blessing, must endure the mortification of a direct contradiction. It is not so; God has not forsaken us; it is men, our pledged friends, that have withdrawn or greatly diminished their aid, not God that has withheld his blessing. Never has the mission been without some tokens of the divine favour. Labourers have been removed or died, and our operations diminished, but where labour has been continued, there some success has been obtained. There was a time when but little of a divine blessing was manifested, a time which every one that loves the mission remembers with regret; a time when all was not peace; a time when stations were abandoned, and valuable labourers dismissed for want of funds to support them; but even in those days the work of the Lord made progress. The Spirit we may well suppose was grieved and offended, but he did not forsake us; there were still hopeful conversions, and baptisms, and additions made to our churches. Our stations to the south of Calcutta were formed and flourished too even during that very period. But now all is peace; sweet peace has long reigned, and may it always reign! but the mission, generally speaking, does not prosper, though we can mention a place or two in which converts are much more numerous than at any former period; yet where is that lengthening of cords, that strengthening of stakes, that breaking forth on the right hand and on the left, which a time of peace and prosperity ought to witness? Our stations are diminishing in number instead of increasing. The Allahabad station, which we held thirty years, has been relinquished for want of men and money to carry it on. But what is the cause of this little success? The causes already mentioned have been shown to be inadmissible; hence I must now request attention to another probable cause, and that I would plainly and faithfully state as in the sight of God. That cause is the want of support. The mission has been neglected for years; and must not our churches at home be responsible for this neglect? Yes, dear friends, you have not held the ropes as they were held in Fuller's days, and for some years after his death. The stream of your benevolence has not, we

know, been dried up, but it has been so divided that little of it now flows to India. You complain of the want of success, when, excuse my plainness, no adequate means are used to obtain success. Look at the paucity of your missionaries; look at the restrictions under which they are laid. A ship for Africa, and not a one-oared boat for India. Missionaries have been poured into the West Indies, while India has been left destitute. It was but for a missionary from the West to appear on your platforms, and tell you an affecting tale, true enough no doubt, of the destitution of the poor negroes; it was but for him to tell you that the negroes at a certain plantation had no instructor, and that if the locality mentioned were supplied with a preacher, numbers from other places would soon become his hearers; it was but for him to make these statements, and a missionary was appointed almost by acclamation. Who then thought of India? Who said, "Remember India, to which we have long been pledged?" India alas! is far off; the missionaries employed there are neither expected nor allowed to return for the mere purpose of pleading the cause of their mission before the public; they are expected to persevere till death; never to pause to ask assistance; never to stop to take breath. They are a sort of forlorn hope, that must, at once, either conquer or die. But a letter arrives from a missionary in India; he tells you not that a labourer is wanted for a locality that will furnish a few hundreds of hearers, but he asks for a preacher for a whole county or zilla, and a county containing a whole million of perishing sinners. What is the result? A million deserves the preference to a thousand. Very true; but such is not the estimation of many in our churches; we wish they understood the rule of proportion better; there is a sort of rule of reverse, by which one is made to appear of more importance than a thousand, and a thousand of more importance than a million. This, strange as it may seem, is the rule by which many a problem on missionary labour has been worked. But the letter from India is laid before the Committee; and judicious men, who know the importance of India, wish that not only one, but twenty missionaries could be sent to that extensive and populous country; but, say they, "The publication of this letter will draw little attention; it is not exciting enough; it does not dazzle; our churches will not respond to it; here is no mention of numerous conversions and baptisms, nor does it present the immediate prospect of any. We wish the supporters of our mission would think more of India, but we cannot stem the mighty current of public opinion." The missionary is addressed in terms of very sincere Christian friendship, this we gladly own; the writer sympathizes with him, but he cannot give him any hope that even one missionary will at present be sent to India. But soon another claimant comes from the West; another plantation, and then another, want a missionary. The claim is responded to; "Can so many souls be left to perish, souls, one of which is of more value than a thousand souls in India?" But now another claim appears. A missionary from the West stands up and pleads for the erection of two or three larger chapels, not to be built of mats and straw, like many of our native chapels in India; such ought to do for negroes in the West as well as for natives in the East; but no! they must be of brick or stone, commodious, genteel, ornamented. But, say some, and with great truth, "The funds of the Society must not be expended on such objects; we have sent the negroes preachers, let them erect chapels at their own expense." "But the negroes are poor, and they cannot erect such chapels." "That may be; let them then erect such as they can afford." "But stop; if we may not take the Society's funds for this purpose, we may request individuals to assist such an object by specific donations for that purpose." "O yes! a good plan, and as the wealth of our denomination is unlimited, we must not allow ourselves to think that any one will give the less to the general purposes of the mission because he may give largely to this specific object." Fine indeed! but who does not know that even the Euphrates was made shallow by turning the current another way? And it really appears to our common intellects in India, that the more people give to one object, the less they will have to give to another. And has not the result exactly verified this common sense view of the subject?

About fourteen months ago one of our poor brethren expressed a wish for a grant of a hundred rupees, i. e., beloved reader, ten pounds; yes! he had the impudence to ask the enormous sum of full ten pounds to erect a chapel, in which to preach to the natives, in lieu of a former chapel which had fallen down. And did he get this sum? Get it! why should he get such a sum for so useless a purpose? He was refused. Had a missionary from the West Indies appeared on your platforms stating the wants of the poor negroes, he might, for anything I know to the contrary, have got ten thousand pounds for such an object; but the natives of India can meet, if they please, under a tree, or in the open air. What have their dense skulls to fear from a tropical sun? and let the missionary learn to make his skull as dense and as insensible to solar heat as theirs. But perhaps our poor brother had not learned to bear an intense solar heat on his head; or it may be, his knowledge of geography led him to suppose that a tropical sun on the continent of India is quite as hot as a tropical sun in an island fanned by sea breezes in the West; but whatever may be his views on these

points, I know that he was on the very point of being sent home to weep over his fallen chapel, without the hope of being able to erect another in its stead. In this crisis, four of us, whose pockets were not overflowing, said to our treasurer, "Advance our poor brother the amount; if you meet so severe a castigation for your transgression that you can by no means endure it, we will pay twenty rupees each—eighty rupees,—and you will perhaps pay the other twenty yourself." "Agreed," said he, and our brother was sent away with a glad heart to go and erect his new chapel. I suppose our treasurer has met with no severe reproof, for my twenty rupees have never been demanded.

We complain not, dear friends, of your liberality to our brethren in the West, we know too well the feeling of a missionary to envy them the support which you have afforded them; but is it not the duty of our churches first to consider India? and that not only because their support was first pledged to their missionaries there, and it cannot therefore in good faith be withdrawn, but chiefly because of the vast importance of India? If you cannot support a mission both in the East and in the West, then we think that the East has a prior claim, because of its superior importance. And how unbecoming, in those who ought to be men of unshaken faith and unsubdued energy, thus to faint in the day of trial, thus to despair of India, and turn their chief attention to another object, an important one we own, but light, yes! very light, when placed as a counterpoise to India. You despair of India, yet what have you done for India? Of late years, not, I suppose, a thousandth part, the population considered, of what you have done for Jamaica. You have, in one case, sown bountifully, and you have reaped bountifully; in another case, you have sown sparingly, and, what wonder! you have reaped sparingly. And can you, dear friends, consistently with your acknowledged faith in the divine promises, and your love to the Saviour, abandon India! Are you so partial to easy undertakings and immediate success, that you cannot undertake any thing for Christ which will be a long and heavy tax on your faith, your patience, and your resources? There must be something wrong where such feelings predominate. And now you talk of a mission to China. We are sorry, very sorry, that you should at present entertain any such intention; we believe it to be wrong; you ought, we think, to keep to India, and very greatly to strengthen your mission here, before you think of China, or any other new country. And oh! let the motive for a mission to China be carefully weighed. We do not wish to judge uncharitably, but we beg leave to ask whether the project does not argue a culpable deficiency in faith and patience? If you did not despond relative to India, would you think of a mission to China? Your present means cannot support a mission both to India and China; and what will you gain by abandoning India, and commencing in China? I say abandoning India, for if your resources are not competent to the vigorous support of the Indian mission now, what can you do but abandon it when you have to bear the expense of a mission to China?

I am becoming too prolix, the subject is a prolific one, but I will now draw to a close. Hear, then, in a few words, the real state of the case. You have, dear friends, sent men to India to clear a dense forest, and prepare the ground for cultivation. And now I beg to inform you, and I am an eyewitness, that the forest has been cleared; yes, the work of clearing is now done, and the plough may now be freely used in all directions; but if you now refuse to cultivate the soil, the forest will grow again, and then the plough cannot be used without the labour and expense of another clearing. I tell you, dear friends, a fact, opposition and prejudices are fast dying away; preaching, and the liberal distribution of the scriptures and tracts, have had such an effect on the population of India, that, go wherever we may, the people will hear us. We now want men to drive the gospel plough through the whole length and breadth of India. But where are the men? Where are the cultivators? We have scarcely any, and some of the few we have cannot labour much longer. My poor old colleague, after serving the mission more than thirty years, is quite laid aside by age, and my sinews are not iron and brass; and there are others, whose strength does not surpass my own. You must send men to India, you must, if you wish for success, do much for India. We expect a divine blessing; we may reckon upon it; then send men to India, and lose not the harvest for want of labourers.

Excuse, dear friends, my freedom of speech. I am in earnest; send men to India.

I remain, my dear brother,
Yours affectionately,
W. Robinson.

The above was originally appended to Mr. Robinson's account of the circulation of the scriptures in 1846, and intended for publication in the report on the translations, but being thought not quite suitable for that, it was determined to print it separately, being a document well worthy the serious consideration of the friends of the Indian mission and of the churches of the denomination generally.

J. Thomas.

CALCUTTA.

Mr. Thomas, writing on the 7th of August, speaks of the intelligence from the stations generally as encouraging, and adds, "I hope ere long to report additions to several of the churches. Brother Leslie baptized three persons last sabbath, and brother Pearce one on the previous Saturday. He is now gone to the villages to open a new chapel. I am not able to give you any definite information respecting Barisal, except that the dark clouds seem to be dispersing, and we hope ere long to report that missionary efforts are resumed. Through brother Parry, a beginning has been made at Degalia, one part of the district, and he has just written to say that some of the people at Dhan Daba have written expressing their desire of receiving religious instruction from the Society's agents. We must see what can be done, but we are sadly in want of a suitable person to go there."

DINAJPUR.

Mr. Smylie, who is persevering in his labours here, preaching on Lord's days and teaching heathen children in the week, writes thus, July 26th :—

Since I last wrote you several young men have been bold enough to throw off caste, and join us. Two of these left us almost immediately for other stations, the employment they received calling them to do so. The difficulty in obtaining employment for Christian converts renders it impossible to get together a large church. At present we have two young men whom we hope to baptize shortly.

A young brahman of more than ordinary promise in lively zeal and courage for the Christian cause, made his escape from a confinement of more than two years. On his arrival here he was examined in a variety of ways. As soon as he found there was a hope of his being received, he pulled off his sacred thread and tied it to a post, and immediately cast in his lot with us, eating and drinking of our cup and board as if he had been among us from his infancy. His progress in the knowledge of divine truth has been great for the short time he has been with us, and he continues to hunger as if he had only received the taste of the first crumb. O that all were such! for the public bazar, scorn, ridicule, and contempt, and he has had his share of it, only serve to increase his boldness and love of the truth. Some of the Muslems have been seen looking at him with a degree of wonder and disgust; they have been hardy enough to ask how he could become a Christian, when he might have been better in a worldly way had he become a true believer. However, they never ask the second time, as they soon find that he is able to give them a reason for the hope that is within him, the same party never venture to assail him again. Bats can only make headway in the dark; when they try it in the sunshine they are sure to dash their heads against a stone wall, or something of the same hardy nature. The history of this youth is interesting: I should say he is not more than sixteen or seventeen years of age, and must therefore have been about fourteen when confined.

This indeed is the day of small things. At times the mind sinks, but God is a present help to lay hold and bear us into the vessel. I am inclined to think the word of God is making its way quietly to the heart of the natives. For two months I had a time of great refreshment. A very worthy brother of ours who is settled at Dargiling (the Rev. G. Neibel) came down here, and during his stay at Dinajpur we travelled and preached in many villages to the east and west of this station. Brother Neibel labours among the Lepchas in the hill country with Mr. Start.

I have but one request to make. Remember in prayer all who labour in a strange land.

BENARES.

An account given by Mr. Small of a native assistant, though intended for a specific purpose, will probably interest the readers of the Herald generally.

I sit down to give some account of our native teacher, or catechist, Jacob, alias John Burringer, for the support of whom some kind, but to us unknown friend, has liberally subscribed £10 per annum. It would be much more agreeable and convenient if I could

communicate directly with the said generous friend, and I hope, after a while, this privilege may be vouchsafed, but in the meantime I have no alternative but to make you the medium of intelligence.

I had intended to have forwarded by this mail a brief history of the man, drawn up by himself, in Hindi originally, but translated by Mr. Smith. The paper, however, containing the translation has somehow got out of sight, and the original has been destroyed; so, as I think it scarcely worth the trouble of doing all over again, I shall on this occasion set down any particulars that occur to my memory concerning him, and should the said document again cast up, it can perhaps be forwarded hereafter.

John Burringer (for by that title I shall in general speak of him in my future communications with home, though here we must continue to give him the name by which he has hitherto been known) was born at Jutteyghur, in Central India, about forty years ago, of heathen parents. His father died while he was yet a child, his mother only about ten months ago, both of them continuing idolators to the last. He had two brothers and a sister, the former of whom are both alive, and, like himself, nominally at least, Christians; the latter died young, an unconverted Hindoo. The brothers are both in the army, one now in Burmah, the other in Arracan.

The subject of this memoir entered the army as a band-boy, or drummer, when about eleven years of age. One of the officers of the regiment (the colonel, I think) seems to have been very kind to him, and had him taught to read and write, and otherwise was useful to him. He continued in the army about seventeen years, and at the time he left it was a drum-major, which rank he had held for six years before. Being brought much in contact with Roman catholic and church of England nominal Christians, he frequently had conversations on the distinctive doctrines of these and the Hindoo and Mohammedan religions. But it was not till shortly before he left the army, I believe, that he was led to renounce the religious creed of his forefathers, and embrace that of the Christians. This was mainly through the instrumentality or influence of his wife, and in this way:—On the regiment to which he was at first attached being broken up, he left his wife for a time to go and seek for some employment in a distant part of the country. Meanwhile she repaired to the house of his elder brother, a married man, with whom she lived for several months. This person and his wife had some time before adopted the Christian profession. They had been taught the Lord's prayer, the apostles' creed, and the ten commandments, and this seems to have been, as usual in that class, the sum total of their religious knowledge, and the only requisite for baptism and communion with the episcopal church. They no longer, however, associated much with Hindoos, and seem to have been convinced of the folly of their idolatrous system. They embraced the opportunity, therefore, of persuading their Hindoo relative to become like them. They taught her what they knew, and the ten commandments especially seem to have made an impression on her mind. She felt and confessed her sinfulness, and after a little further instruction from the chaplain would have been baptized, but that he advised her to wait till she obtained the consent of her husband.

Some time after, the brother had to accompany his regiment to Cawnpore, in northwest India, and John Burringer's wife, of course, went with him, her husband being stationed, as she had heard, somewhere in the neighbourhood of that town. On reaching the vicinity of the locality where he was, a message was sent to him from the boat, and he immediately repaired to the banks of the Ganges to meet them. He was greatly surprised to find that his wife as well as brother had become Christians, and at first was disposed to be angry, though he himself had already sometimes meditated such a step. However, after a good deal of conversation and argument with his brother, he resolved to throw up his situation that he then held under some native raja or king, and to accompany the party to Cawnpore. He did so, and after some time he was convinced by the arguments of his brother and the chaplain, and won by the good conversation of his wife, who seems to have been a truly pious woman, and resolved to be baptized. Something, however, prevented this taking place at that time. He removed to another part of the country, and was employed for some time by a pious civilian to collect native boys to a vernacular school. From thence he went to Dinapore. There he got acquainted with some Roman catholics, who persuaded him that there was little or no difference between their system and that of the church of England, and at last both he and his wife were sprinkled by the popish priest, whose name was Jacob, and after whom the subject of this notice was then called. Their three children had, however, been christened by the same about seven months before, the priest maintaining that they being so young (the oldest about ten years only!), were fit for the ordinance, but that the parents must have a little further instruction in the prayer book before they could be admitted into the holy mother church.

Some time after this (a year or two perhaps), Jacob, as he was then called, became acquainted with the Rev. Mr. Start and some of his missionaries, for as you are aware, that devoted servant of God has brought out and supported at his own expense, a number of missionary labourers to the Indian field,

several of whom, like himself, adopted baptist sentiments. With these Jacob had a good deal of religious conversation, and, among other topics, on the nature of the sacraments. One passage of scripture referred to particularly impressed his mind, viz., the account in Matthew of the baptism of our Saviour. After mature consideration he and his wife felt it their duty to be immersed in the name of the Trinity, and accordingly the ordinance was administered to them both by Mr. Brice at Dinapore. He was then employed for about two years under Mr. Brice, receiving his salary from Mr. Start, as the teacher of a native day-school. On this being broken up he was engaged for several years as a catechist in connexion with Mr. Kalberer, another of Mr. Start's missionaries at Patna. Along with him and Mr. Beddy he frequently attended several melas (fairs) in the neighbourhood, besides preaching regularly in the city of Patna. He attended Mr. Beddy's church, of which he and his wife became members. About this time his first wife died in childbirth, full of triumphant faith and a blessed hope. Her sufferings for some days previous to her spirit's release were of the most excruciating kind, occasioned by the death of the infant in the womb and the natural consequences, but she endured all with exemplary meekness and resignation. Among the last words she spoke were these to her husband, "I know that I shall not recover. I am going to God. To Him and you I commend these little ones. Take care of them."

A Christian lady, a member of Mr. Beddy's church, for some time supported Jacob as a preacher, and he lived on her premises. This charitable lady had in her household several orphan (or slave) girls, whom she had undertaken to bring up and provide for. One of these, Jacob was induced to take as his second wife about a year and a half ago. She was not at that time a member of any church, but was a candidate for baptism, and it was thought at the time was a subject of divine grace. Afterwards, however, on account of some charge of untruthfulness or prevarication, the pastor thought fit to decline administering the rite of baptism to her at that time. Not long afterwards Jacob and his young wife (she is much his junior) left Patna for Benares, on account of some slight misunderstanding between him and a brother catechist. Jealousy on account of his wife, who is good looking, led him to suspect and accuse her and other parties without good ground, and for this and certain wrong expressions used in anger, he was suspended from church communion by Mr. Beddy. About this time he wrote to Mr. Heinig, with whom he had laboured for some time at Patna, &c., but who was then stationed at Benares. Mr. Heinig, after consulting with me and his other missionaries at Patna, invited him to come up to Benares, offering to take him on trial as a teacher, with the prospect, if his future conduct gave satisfaction, of his being received again into church communion, and employed as a catechist by us.

Accordingly he and his wife arrived here in September last, and after two or three months' probation and further correspondence with friends at Patna, Jacob was received again into full communion. Once or twice we have had to admonish him on occasions of misunderstandings with his wife (they are in general a most loving couple), but with this exception, however, he has given us for the most part entire satisfaction. He is of an active, cheerful disposition, and evidently has his heart and mind much engaged in his work as an evangelist. His education is not such as to fit him for the highest grade or offices of a Christian teacher, but he exhibits considerable skill and readiness in the use he makes of what he does know in preaching and arguing with the natives.

I have lately suggested to him the propriety of keeping a journal, in which to mark down occasionally notices of his ministrations, which may be interesting and satisfactory to his anonymous patron, as illustrative of the character of his work and of his mind. Not being much accustomed to writing, at least of that sort, his very brief records give but a feeble idea of these, but I may as well make a few extracts, as a specimen, from his incipient attempts at formalizing. They show a considerable acquaintance with the Hindoo mythology, which may be turned to good account in argument.

Journal of John Burringer.

15th June, 1847. I went to Purlad Ghat (on the Ganges), and on my reading a Hindu tract a crowd soon assembled, to whom I spoke for a considerable time. On my concluding, a brahman said, "If Ram were not God, how could he collect bears and monkeys and fight with Ravun and kill him?" I replied, "Without the assistance of Soogreen, Hunooman, and Babec Khan, Ram was not able to do any thing wonderful; and when Maignuth killed Luchman with a rocket, Ram began to cry very bitterly; by this I know that he was not God, but a man."

16th. As I was going to Rajghat, a man asked me if eating animal flesh was not a great sin. I replied, "No, but to kill a human being is a great sin, and also to commit self-murder, as Ram did, by drowning himself at Surjoo Nuddee." He answered, "There is no sin attributed to an all-powerful being." To which I replied, "There is no partiality with God Almighty." This conversation caused a crowd of people to assemble, to whom I read a portion of scripture, and spoke to them for a considerable time.

28th. Went to Rajghat, and read a Hindi tract to a crowd of people. A Mussulman

came to disturb me by making use of wicked and unseemly expressions, and, thinking it best to withdraw, I left the place.

29th. Went to Purland Ghaut, and read a Hindi tract. A crowd assembling, I addressed them at some length on the depraved and ruined state of man, and of salvation by Jesus Christ. The people appeared to listen with attention, till a brahman came and disturbed the assembly by making use of obscene language, which I took no notice of, but went away.

30th. Went to Trilochun, and read a portion of scripture and spoke to a crowd of attentive people. A Mussulman coming up, asked me, "Who is Jesus Christ?" I replied, "The Son of God." To which he objected. I told him, "A voice came from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'"

I need not give any more extracts at present. These are taken just as they occur, consecutively at the commencement of his journal. Ram, to whom he refers more than once, is one of the chief deities, or incarnations of deity, in the Hindoo system, the subject of one of their most popular religious poems, called the Ramayan, wherein it is declared that by repeating his name at death the vilest sinner will be saved, and get to heaven. He is reputed to have conquered the island of Ceylon at the head of an army of monkeys, &c. There is no species of wickedness almost, of which he is not said to have been guilty while on earth, consummating his career by suicide. Such is their own history of most of their gods.

John Burringer's wife (who expects soon to become a mother), on her arrival here, renewed her application for admission into the church, and after several months' probation, her conduct appearing consistent with her profession of faith, and giving hopeful evidence of a change of heart, I had the pleasure of baptizing her on Monday evening, the 17th of May last.

They at present occupy a rented house in a village midway between Mr. Smith's and my abode at Rajghat. On four mornings in the week he visits our different vernacular schools, and on Wednesdays and Fridays accompanies Mr. Smith and me to preaching stations in the city. In the afternoons he goes out, either alone or with me, to preach in the villages or at the ghauts near Rajghat.

I must now conclude this, I fear, tiresomely long account of our native catechist, by expressing a hope that his kind but unknown patron will continue, as doubtless he has done hitherto, to be much mindful both of him and of Mr. Smith and myself, in his supplications to the God of grace, that we may all be kept from falling, or from growing weary and faint in our hitherto very fruitless labours, as far as man can see, and that more and more grace may be imparted to us all, and that the converting and sanctifying Spirit may be poured down upon the preachers and the hearers—whether heathen or Christian professors, so that our labours in the Lord may not prove ultimately in vain; that the church here may grow in numbers and in grace, to the glory of our Redeemer God in the salvation of many sinners.

PATNA.

From Mr. Beddy a letter has been received, dated August 1st. Adverting to some native agents at other stations, who have not proved themselves worthy of confidence, Mr. Beddy observes:—

Defection is always painful, deceit however is the native character, and in my humble opinion a more unwise measure never was put in practice than that of making a native pastor of a church, except very conditionally, and under strict European superintendence. True it is that every European has not got the tact for governing, and that many of them are easily imposed on, not being able to discriminate, and being tardy in discovering characters who, under a pretence of spiritual-mindedness, cover a heart of great deceitfulness. Deceit is the ruling character of the natives, and being deficient of that noble quality, disinterestedness, they cannot appreciate its existence in foreigners. In asking a question a native never thinks of giving you an honest and direct answer, but tries to find out what kind of an answer will please you, and accordingly answers. There is nothing on the part of a missionary that requires more prudence than his intercourse with the natives, and nothing he requires to be more guarded in than an over sanguine state of mind relative to appearances around him. There is much, it is true, on first impressions to mislead, and our brethren on their first arrival in this country are too apt to be imposed on, and to allow appearances to have an undue influence on their youthful and buoyant spirits, which not unfrequently lead them to write what after a short residence here they would willingly unwrite; hence all new comers should refrain from expressing their opinions, at least till experience has shed its influence over them.

It is with grief and deep regret I am compelled to acknowledge the little there is here to write about of a stirring kind. The people appear to be literally dead. No concern for salvation, no convictions of sin; and this is not only the state of the natives, but of the Europeans. Nothing is more common than to hear an English gentleman in this station, state that the chaplain preaches popery, that he prays for the dead, and so on, and yet with all the indifference of those dead in trespasses and sins, the attendance is carried on on such a ministry. The spell-bound influence under which the people of the establishment are is most astonishing. The heartlessness and indifference with which they own the state of things can only be accounted for by the fearful state of ignorance in which even the educated classes are. Some few years ago we had a chaplain in this station given to intemperance. On a visit from the bishop the latter found himself called on before the congregation to disgrace the chaplain; for such it was indeed, having publicly reprimanded him. A day or two after a gentleman of the civil service—a judge—called on me, to whom I mentioned the circumstance, remarked how shocking it was to witness such a scene, sympathizing with the poor man, to which my friend calmly and indifferently replied that the fellow was incorrigible. I said, "then he ought not to be your spiritual guide, for what can be expected to result from a man's labours, if such they can be called, who is thus publicly disgraced." Now what are we to expect under a system that tolerates such and such proceedings, and such and such ministers? "You will not come to me," was the Saviour's reproof during his labour of love. Alas, how fearfully true this state of things continues to the present day.

Our Refuge is, as usual, an auxiliary that certainly cheers us sometimes, from the hope that our labour here is not in vain. You have received our last reports, &c. Our funds are as low as possible, and I am not without fears as to support, unless our friends in England make strenuous exertions. Here the name baptist paralyzes every attempt to interest those who do not belong to us, with some solitary exceptions. We lost five girls by death, and one ran away, which reduced our number in the Refuge to thirty-six. We have had an addition of two, and now number thirty-eight. Our missionary work is as usual. Indoor and outdoor preaching attended with the usual circumstances—general attention and respect for the truths delivered, but beyond this things remain as usual. The church has been reduced in number by some withdrawals, but not of a kind to render the matter at all grievous, but the reverse. Another of my sons, an interesting youth of about fifteen years of age, has declared himself on the Lord's side. He has been proposed to the church, and I hope soon to baptize him, if such be the will of the Lord.

We have just signed a petition intended to be presented to the imperial parliament of Great Britain on behalf of the dissenter's marriages in this country, which now for the first time have been called in question, as to their validity. Its result, I suppose, cannot be in any way doubted. That this country should have been overlooked when the law decreed justice to the crown colonies on this subject seems strange.

I have just read in the Anti-Slavery Reporter, 1st June, your speech. Depend on it, there has been no kind of good done for this country by the boasted law that has been passed. It affects not the question of slavery. A single slave has not been liberated. There is not a respectable Hindoo or Mohammedan in India without his female, if not male slaves. It is true, if one runs away the law will not compel him or her to return, but slaves have not the means, if the law did protect them, to go to law. Besides, where is the publicity of the law that was passed for the emancipation of slaves? Into what house or remote village, or even city, has it entered? Who has proclaimed it? The houses of the better class of the inhabitants are as inaccessible as one of the baron's castles were in the feudal times in Scotland. Children are bought and sold all over India with perfect impunity.

The Lord bless and prosper every attempt made to glorify him!

AFRICA.

FERNANDO PO.

Mr. Merrick writes thus from Clarence, July 28th:—

Accompanied by Mrs. Merrick and my dear child, I left Bimbia on Saturday the 17th inst., in Mr. Lynslager's cutter, and after a disagreeable passage, owing to calms, contrary wind, and heavy swells, with a great deal of sea-sickness, we reached Clarence in safety on Lord's day afternoon about half-past five. Leaving Mrs. Merrick at Dr. Prince's house, I went to chapel, and was in time to commemorate with the little church here the

dying love of our divine Redeemer. We have come over for change of air, and I am thankful to say that the change has already proved highly beneficial. We are all under Dr. Prince's treatment, and are getting better. Mrs. Merrick has for several months past suffered from small and painful boils about the body, and our little Rosanna, though not a sufferer from it, has for several months had an enlarged spleen. I must not omit to inform you of Mr. Lynslager's uniform kindness since the departure of the Dove, in bringing over various things for us. In coming over this time he gave up his whole cabin—a very comfortable one—to me, and notwithstanding most urgent remonstrances to the contrary, slept in a small, uncomfortable berth which his captain usually occupies. I shall, if spared, return to Bimbia in our own little cutter, and leave Mrs. Merrick and child to come over on the return of Mr. Lynslager's cutter.

The little Zion here is, I think, prospering. It is like a cheering oasis in this moral desert, and earnestly do I hope that they will long be permitted to enjoy undisturbed the blessings and privileges which they seem so highly to prize. A great deal of my time has been taken up since my arrival here in conversing with the members of the church, inquirers, backsliders, &c. On sabbath afternoon I preached to a large and attentive congregation from Matt. v. 14—16. Dr. Prince preached in the morning, and attended the school in the forenoon, but was so poorly in the afternoon that he could not come out. We had a most delightful meeting with the dear children yesterday afternoon, and I do hope that the sacred and solemn truths which they heard will be long remembered. You are doubtless aware that Miss Vitou keeps the day-school. An infant school is also kept in the forenoon by two female members of the church. Besides the day-school, Miss Vitou instructs several classes during the week, and is, I hope, doing much good. Among her classes is one for "mothers," at which they receive instruction respecting the training and education of their children, a thing of the very last importance, and which should not be neglected in any Christian church, especially where mothers are untutored and uninformed. I do hope we shall not be disturbed by the Spaniards. It seems a thousand pities that the poor people should be scattered, and driven from a place which they have so long regarded as their home. But the great Shepherd of the sheep knows what he is doing, and will do all things well.

I heard from "Isubu" (Bimbia) last Lord's day morning. Brother Newbegin, who, with his other duties, supplies in my absence my lack of service, says, "We had a fine day, sabbath (the 19th inst.). Had several Isubus in the morning, and to school. I was present throughout all the services. Mr. Trusty assisted, and Harry* was my interpreter. I taught the children a stanza, commencing, 'Ya na Jizos enebi 'nebi,' *Come to Jesus now*, and they took the tune well, and will soon know it." . . . "All are well this time, myself a little out of sorts, but not much worse than medicine will overcome, but I take it as another warning."

* One of my Cameroons sawyers. He formerly worked with brother Clarke. He is a married man, and is, I hope, inquiring after truth.

WEST INDIES.

JAMAICA.

DEATH OF MR. T. W. KNIBB.

We learn with great regret that Mr. Thomas Wilson Knibb, nephew of the late pastor of the church at Falmouth, after a very short illness died at Kingston, where he was visiting, on the 25th of September.

Our young friend, who was born at Kingston in March, 1824, a few weeks before the death of his father, was brought to this country by his mother the same year, who suffered much on the voyage, and died soon after her arrival. From her he inherited a feeble constitution, which interfered with his education, and prevented his reception into a public institution in which his friends were anxious to place him. Before his uncle William left this country in 1834, when the emancipation bill had been carried, he was very anxious to make some arrangement for his orphan relative, and in compliance with his wishes, Mr. Groser, then pastor at Maidstone, took charge of the youth, who continued at

Maidstone till the close of 1839, when he left this country for Jamaica. He was soon employed in the work of tuition, under the superintendence of his uncle; and more recently, under the same guidance, he preached, and exerted himself in congenial modes of usefulness. Respecting the termination of his course, very few particulars have reached us. Captain Milbourne, writing from Kingston, says, "He was suddenly called to his rest after a short illness of three days. I was with him a few minutes before he fell asleep, intending to return again after breakfast; but alas! ere I had finished, a messenger arrived at brother Wood's to apprise us of his death. The last words he was heard to utter were, 'Peace of mind! Peace of mind!'" The following paragraph, which we find in the Falmouth Post, is, we apprehend, quite correct; though, to prevent the misconstruction of one phrase it is necessary to say that he was not married. It was, however, a friendship which was intended to issue in marriage, we believe, that led him to Kingston.

We have to record this day, the death of a young gentleman who resided for some time in Falmouth, and who was esteemed and respected by all who had the pleasure of his acquaintance. Mr. Knibb, the son of the first individual of that name who came to this colony as a baptist missionary, was not celebrated for any political conduct, but was a mild and unassuming Christian, striving to do good among his fellow creatures whenever an opportunity presented itself. He was remarkably pious, and laboured for several years as the master of the Suffield School in Falmouth, in which he was justly beloved by his numerous pupils, who will feel his loss. He died last week, in Kingston, after a short illness, and has left a large family and many friends to regret that he has been called at so early an age from the society of which he was a distinguished member.

CALABAR.

Our readers will be sorry to learn that Mr. Tinson and his family have been visited with affliction. He says, writing on the 6th of September:—

For a month, myself and wife have been prostrated with fever: she is still in bed, but convalescent. We are both extremely weak, but the doctor says we must get away from home for a few days—that change is absolutely necessary—and as he is peremptory in his commands, I suppose we must try and obey.

What has increased the trial, we have had two servants, and a student, very ill at the same time. Our beloved child has been mercifully spared, and her services have been invaluable. She has managed both households, and been up night and day with the sick. But why should I trouble you with these things?

BAHAMAS.

TURKS ISLAND.

Mr. Rycroft, writing from Grand Cay, July 30th, gives a general account of the state of affairs in several islands which he had recently visited.

On our arrival, six months ago, on these islands, we were sorry not to find our interest so prosperous as we could have desired. The absence of a resident missionary for a long time on account of sickness had militated in every way against the cause. We have therefore thus far been employed in seeking to restore all things to a healthy state, and to some extent have, blessed be God, succeeded. Our congregations are looking up; light and conviction is working in the minds of hearers, while others are prepared to follow the Master in the ordinance of baptism, and some begin to return to the fold who have, alas! long strayed from their mercies and their God. The week day and Sunday schools also have been enlivened, and now contain a goodly number of children. In the first we have in attendance 120, and in the second 140. Our time is pretty well occupied in this field of benevolence.

You will be pleased to know that our dear

children forget not the claims of the heathen in other parts of the globe, to the extent of their power. Each Lord's day they give cheerfully for the diffusion of the knowledge of our blessed Saviour, and our church holds its regular monthly prayer-meeting to seek the blessing of God on the various efforts which are put forth for the evangelization of our lapsed world. But we not only pray on this occasion, but we give also, that the kingdom of our Lord may spread and gather strength. At our prayer-meetings for the mission we always have on the reading-desk our missionary-box, and while the last hymn is singing, our friends rise one after the other to drop in as the Lord hath prospered them.

Salt Cay.

Thus far I have spoken of Grand Cay. In reference to Salt Cay, an island ten miles distant, I can only say that things are not so happy and flourishing as we long to see them. This may in part be accounted for, and may be attributed to the defection of a principal leader, excluded previous to the departure hence of brother Littlewood. We are praying, hoping, and labouring for better times—for more stability and spirituality to distinguish those who profess Christ. While, however, we sorrow over defections, we rejoice in the stedfastness and devotedness of those who have not defiled their garments, but have kept in the narrow way, looking to Jesus and conformed to his authority. Here we have a tolerable congregation, and several inquirers whom I hope soon to baptize. An efficient native teacher is needed for this place, but he could only be supported at great expense, all provision being imported to these islands under a double duty, and at times very scarce and demanding high prices.

Caicos.

On my tour through the churches on the Caicos many things were met with of a cheering character, and many which for some time will occupy my thoughts and efforts. At Lorimore's the chapel proved too small for the congregation, in consequence of which, after baptizing several dear friends in Christ, we held our meetings in the open air. Thus too we administered the Lord's supper, and held our missionary meeting. On my return to the station from the other parts of the island, the foundation stone was laid for an enlargement of the chapel, which, when finished, will measure in length forty-five feet, and in width thirty-five. A good and neat mission house had just been completed for the use of the native teacher stationed here, which we could but look on with gladness, as accommodation in this wild country is not of the most desirable cast. As in Ireland, so here, Mr. Pig not unfrequently is a welcome visitor.

Bottle Creek.

Accompanied by our native teacher and three kind friends, who undertook to manage the boat—an open one, we entered on the mighty deep, and made our way to the settlements which are scattered over this long island. We passed in safety through the breakers into smooth water, and after an hour's sailing up a creek, were kindly welcomed by our people at Bottle Creek. Here we spent some time with pleasure to ourselves, and, it is hoped, with profit to our people. The ordinances were delivered and a missionary meeting supported to the extent of the people's ability. Leaving here, we arrived on the Saturday evening at Kew, and at once settled to hold a meeting that night by way of preparation for the Lord's day. On the Lord's day we held four services, the last of which was our missionary meeting, when several dear friends addressed the meeting, after which our friends did what they could towards aiding our object. The word of God was listened to with great attention, and here there appeared to be a willingness to conform to its dictates. For our stay the labours were abundant; may they not be in vain.

Wieldings.

On the Monday morning we were on our way to the creek where we had left our boat, four miles distant, accompanied by several friends and one of our leaders, who desired to go with us that he might gather, as he said, experience. After any thing but a pleasant sail we arrived at Wieldings, the last settlement on the Caicos, and found that the cause of our Lord had been degenerating for a long time past. Church meeting was held, affairs talked over, discipline exercised, inquirers examined, advice imparted, baptism administered, bread broken, missionary meeting held, two friends married, and children prayed for. After this our friends had—some of them at least—long questions to ask, many things to hear, and at midnight a long journey home. The visit did good, and it is hoped that the discipline enforced will work its appropriate result. As we have no chapel at this station, a friend kindly offered ground to build on, and the little church proffered their willing aid to build a house for God.

Early on the Tuesday morning we were on our way for Lorimore, but the first tack we made carried overboard our mast. In consequence of the wind being high, and ahead, I had to walk miles along the shore, while our friends kindly towed the boat along with great cheerfulness, notwithstanding the severe labour of their occupation. As the day wore away we obtained a Cay for a few hours, and toward the sunset we landed on a Cay, lit our fire, roasted potatoes, and quenched our thirst at a neighbouring spring. Having thus

refreshed ourselves, we again hauled our boat along shore, and at midnight arrived at Whitely's, where we obtained lodgings at a lone house.

On the Wednesday morning, long before sunrise, our Kew friends had assembled together, and were waiting to begin the religious pleasures appointed for this time on our departure from them for Wieldings. After preaching, baptizing, and receiving candidates into the church, we parted from our friends amid hearty prayers and many good wishes for our welfare. In the evening we reached Bottle Creek, and again administered to the spiritual needs of the people, and in the morning, at daylight, made our way to Lorimore's, where we arrived safely after having beheld many dangers and realized many mercies. We remained a few days at this settlement, occupied in our schools and in seeking the establishment of our people in all which tends to the Christian's personal happiness and the augmentation of the kingdom of our dear Redeemer, by the agency of his people, in the holiness of their character and the liberal extension of their zeal. Accompanied by the offerings and affections of the people, who in great numbers assembled on the beach to bid us adieu, we set sail for Grand Cay, having been from home nearly a month.

After the hurricane months terminate it is my intention to visit them again, and I would like also to see our friends at Port au Plat, could I leave this station for so long a time. Our dear friends at Port au Plat are desirous of a visit, and I am now somewhat better prepared to meet them than I was on a former occasion in respect to the Spanish tongue. But as in one's absence from this station something wrong is sure to occur, I fear to be absent long at a time. The station at Batty is broken up, and our friends scattered about.

FOREIGN LETTERS RECEIVED.

Africa	Bimbia	Merrick, J.	July 2 & 28.
		Newbegin, W.	July 2.
	Clarence	Prince, G. K.	July 13.
America	Montreal	Cramp, J. M.	September 13 & 28.
Asia	Agra	Williams, R.	August 18.
	Benares	Small, G.	August 12 & 13.
	Calcutta	Thomas, J.	August 7.
	Colombo	Davies, J.	August 16.
	Dinagepore	Smylie, H.	July 26.
	Kandy	Allen, J.	August 12.
	Matuha	Dawson, C. C.	July 26.
	Patna	Beddy, H.	August 1.
Bahamas	Grand Cay	Rycroft, W. K.	August 29.
Brittany	Brest	Le Fourdrey, A.	September 27.
	Morlaix	Jenkins, J.	September 18.
France	Havre	Jehl, Prof.	October 16.
Honduras	Belize	Kingdon, J.	August 10 & 20.
Jamaica	Bethsalem	Henderson, G. R.	August 30.
	Brown's Town	Clark, J.	August 20.
	Calabar	Tinson, J.	September 6.
	Falmouth	Clarke, J.	September 1.
	Four Paths	Hands, T.	August 11 & 19.
	Kingston	Milbourn, T.	Aug. 20, Sept. 7.
	Lucea	Cornford, P. H.	August 20.
		May, J.	September 7.
	Montego Bay	Cornford, P. H.	September 6.
		Lewin, J. L.	September 2.
	Mount Angus	Teall, W.	August 20.
	Mount Carey	Burchell, H. C.	August 21.
		Clarke, J.	August 19 & 20.
	Refuge	Gay, R.	August 16.
	Salter's Hill	Dendy, W.	August 19.
	Spanish Town	Anderson, W. W.	September 7.
	Springfield	Tunley, J.	September 3.
	St. Ann's Bay	Millard, B.	September 3.
	Stewart Town	Dexter, B. B.	August 16.

STURGE TOWN.....Hodges, S.....September 2.
NETHERLANDS...NUMANSDORP .....Byl, L. & I.....September 19.
TRINIDAD.....PORT OF SPAIN .....Law, J.....August 20.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. Hoskins, South Brent, for a parcel of magazines, for *Africa*;
Mrs. Weir, Hoxton, for a box of useful and fancy articles, for *Rev. H. Heinig, Chunar*;
British and Foreign School Society, for a box of school materials, for *Rev. G. Cowen, Trinidad*;
J. F. Halford, Esq., for articles of clothing;
Joseph Tritton, Esq., for a parcel of books, for *Rev. J. Tinson, Calabar*;
Young friends at Waltham Abbey, for a parcel of clothing, for *Dr. Prince, Western Africa*;
Dr. Gray, for a parcel of magazines, &c.;
Teachers and children of British School, Loughton, for a parcel of children's clothing, for *Miss Vitou, Western Africa*;
C. B., for a parcel of magazines;
Teachers and children of Sunday School, Market Place, New Brentford, for a quantity of fancy articles, toys, &c., for *Rev. J. Merrick, Western Africa*;
British Girls' School, Lewisham Road, for a parcel of clothing and useful articles, for *Mrs. Law, Trinidad, for the poor persecuted Christians from Madeira*;

The Rev. T. Hands, of Four Paths, Jamaica, gratefully acknowledges the receipt of various boxes of valuable articles from friends in this country.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of September, 1847.

Annual Subscriptions.

	£	s.	d.
Beddome, S., Esq.....	1	1	0
Chandler, Mr. John.....	1	1	0
Thornton, Miss S.....	1	1	0

Donations.

	£	s.	d.
Boyce, Rev. T., Executors of the late, for *Swiss Mission, Canada*	20	0	0
Edmonstone, C., jun., Esq.....	50	0	0
Mills, Samuel, Esq., the late, by J. R. Mills, Esq.....	89	2	6
W & A.....	7	0	0
W. M.....	10	0	0

BEDFORDSHIRE.

	£	s.	d.
Roxton—			
Barringer, Mrs., for *Native Teacher*	6	0	0

BERKSHIRE.

	£	s.	d.
Wallingford—			
Collections.....	9	7	5
Contributions	14	3	3
Do, Sunday School	1	2	7
Wantage—			
Collection	6	8	6
Contributions	8	0	3
Do., Sunday School	0	4	6

CAMBRIDGESHIRE.

	£	s.	d.
Newmarket—			
Contributions	1	5	8
Do., for *Dove*.....	1	0	0

CORNWALL.

	£	s.	d.
CORNWALL, by Mr. Heynes to Rev. J. Jackson	3	0	0

DEVONSHIRE.

	£	s.	d.
Torquay—			
Tetley, Dr.....	1	1	0

DURHAM.

	£	s.	d.
Wolsingham—			
Collection	0	19	0

KENT.

	£	s.	d.
Crayford—			
Sunday School	1	16	7

LANCASHIRE.

	£	s.	d.
Sabden—			
Collections.....	11	11	1
Contributions	8	4	11
Do., Sunday Schools	4	14	0

LEICESTERSHIRE.

	£	s.	d.
Leicester—			
Belvoir Street, on account	80	0	0
Charles Street, do.....	30	0	0

LINCOLNSHIRE.

	£	s.	d.
Boston—			
Collections.....	8	1	4
Contributions	5	9	6
Do., Sunday School	0	4	2
Do., for *Dove*.....	0	3	0
Horncastle—			
Contributions	2	0	0

NORTHAMPTONSHIRE.

	£	s.	d.
Buckby, Long—			
Collection	12	12	6
Clipstone, on account...	17	0	0
Guilsborough.....	4	2	6
Piddington—			
Contribution, for *Dove*	0	10	0
Preston—			
Contribution, for *do.*	1	0	0

NOTTINGHAMSHIRE.

	£	s.	d.
Balderton—			
Collection	0	8	0

	£	s.	d.
OXFORDSHIRE.			
Chipping Norton—			
Contributions, for *Dove*	0	13	0
SHROPSHIRE.			
Bridgnorth—			
Contributions	1	10	0
Coalbrook Dale—			
Contributions	1	0	0
Do, for *Schools*	12	5	0
Prees—			
Contribution	1	1	0
Shrewsbury—			
Contributions	8	18	10
Wem—			
Contribution, for *Dove*	0	3	0
STAFFORDSHIRE.			
Bilston—			
Contributions	3	11	6
Brettel Lane—			
Collection	0	14	0
Newcastle under Lyne—			
Contributions	6	7	6
Smethwick—			
Collection	2	6	0
Toll End—			
Collection	2	10	6
Walsall—			
Collection	2	5	3
Willenhall—			
Collection	2	10	4
Wolverhampton—			
Collection, Cannon St.	4	0	1
Contributions	3	1	0

	£	s.	d.
SUSSEX.			
Rye—			
Female Auxiliary	4	11	0
St. Leonard's—			
Morris, J., Esq.	3	0	0
WARWICKSHIRE.			
Birmingham, on account, by Rev. T. Morgan	20	0	0
Do., do., by Mr. J. H. Hopkins	37	10	0
Tamworth—			
Collection, &c.	1	3	6
WILTSHIRE.			
Melksham—			
Juvenile Association	2	11	0
WORCESTERSHIRE.			
Dudley—			
Collections	2	8	6
Contributions	2	11	6
Kidderminster—			
Collection	2	2	9
Contributions	7	6	4
Do., Sunday Schools	2	2	11
Worcester—			
Collections	18	2	3
Contributions	18	12	9
YORKSHIRE.			
Earby in Craven—			
Collection	1	3	0
Rishworth—			
Collection	2	7	0

	£	s.	d.
SOUTH WALES.			
South Wales, on account, by Rev. B. Price	40	0	0
CARMARTHENSHIRE.			
Llanelly, Velinvoel—			
Contributions, for *Debt*	2	8	0
GLAMORGANSHIRE.			
Cardiff, Bethany, on account, by Mr. T. Hopkins	30	0	0
Merthyr Tydfil, Tabernacle—			
Collection	5	10	1
Swansea—			
Collection, Public Meeting	6	15	3
Contributions	3	13	0
Mount Pleasant—			
Collections	3	0	2
Contributions	10	4	0
MONMOUTHSHIRE.			
Monmouthshire, on account, by Rev. J. Statham	20	0	0
Pontypool—			
Williams, Mr. J., A.S.	1	0	0
SCOTLAND.			
Bervie—			
Congregational Church	0	5	0

Erratum, Annual Report, 1847, *p.* 72.

The whole of the contributions from Ashton under Lyne should have been entered as for the *general purposes* of the Society, with the exception of the following items:—

	£	s.	d.
Miss Lees, for *Dove*	0	15	0
Mrs. Smith, for *do.*	0	10	0

We find that our last Herald does injustice to our friends in Monmouthshire. The number of collecting churches entered by name in the Report is sadly defective in consequence of the particulars not being received, but only the gross amount of their contributions.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, London: in Edinburgh, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in Glascow, by Robert Kettle, Esq.; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

NOVEMBER, 1847.

PROSPECTS.

Temporal and spiritual prosperity seldom accompany each other. It is striking to observe, in individual instances, how often deep poverty and distress are attended by large enjoyment of the Divine presence, and earnest and profound realizations of the peace which passeth understanding.

An attentive observer will frequently see the same sort of thing in the condition of various sections of the church of God. Trial and affliction are often the prelude to joy and triumph. Christians are seldom at ease in Zion when storms and tempests blow. Faith, prayer, and a lively hope in God, will be in active exercise; and the Great Head of the church looks down on his suffering people with pity, and sends the succours they need, and secures their safety and success.

Afflictions, when sanctified, are the means of purifying and elevating motives and desires; thus they are not only borne without murmuring, but often awaken the deepest gratitude. The inspired writers refer to this fact; and it will account for the tone of exultation which runs through their language in seasons of danger and distress.

The chastisements which the Supreme Governor inflicts on nations are not always wholly punitive. Ends, similar to those already mentioned, may be in view, in the Divine mind, when He sends judgments abroad in the earth.

The sufferings of the Irish during the past year were terrible. If we have not seen them all turn with one heart and one mind to God, yet multitudes have so done. In such cases the calamity has been a blessing.

The summer is almost gone. Autumnal tints, however beautiful, announce the coming winter; the season of rain, cold, frost, and snow. These, the poorer classes sensibly and severely feel.

There will be no famine in Ireland this winter. Perhaps there *ought* to have been less want even last year, for there were large supplies of food in the country; but they could not be got at, and might have been as well away, as far as the poor were concerned. But this year there is abundance, nay, a profusion of food.

Then the poor will not suffer. No, indeed, if *employment* can be found for them. It will not be food they will need, but the means of procuring it. Already this is felt. In the South and West the cry of distress is heard, and it will become louder, and more piercing, if the people are idle, because work cannot be had.

These calamities do not hang over Ireland in vain. The social improvement of the people is not the only good result which will spring out of them. In their almost universal sorrow, such as they have never suffered in the memory of man, they will ask for some better comfort than a system of falsehood and formalism can give. Multitudes have come to the fountain of light and life. They have told others of the peace and joy they have found, and which they never knew before. Should the approaching season be one of protracted severity, and it becomes necessary to help the poor Irish again, such aid will not be wanting, and those who afford it will feel that they are co-workers with God.

If the spirit of inquiry which has sprung up in Mayo spread far and near, the gospel will have free course and be glorified. The recent calamity called it forth, and where evangelic missionaries have been at hand, they have guided it aright. But what if it extends? The number of agents must be multiplied, else the good

will be lost. These are our present prospects. If our anticipations be realized, none who peruse these lines can say, if pressed to assist more freely in the good work, You ask us unprepared.

In general the few observations we venture to make each month are suggested by the letters we receive. Thus opinions are supported by facts. The intelligence which the present number contains will form no exception to this statement. The following extracts are from the journals of readers in Mayo.

A GOOD SIGN.

A few nights since (says THOMAS COOKE) I was at Tully, where a meeting was held for the purpose of discussing the leading doctrines of the Romish church. As it had been made known, the house was crowded. Only two persons made a faint attempt at defence. We continued until about eleven o'clock, and all expressed a desire to meet again.

THE SCRIPTURES DESIRED.

I am glad to state (says ENEAS M'DONNELL) that the reading of the Scriptures does not meet with such violent opposition as in times past. I know many persons in my neighbourhood who are now glad to hear the word, who would not some time ago listen to it for a moment.

PRIESTLY TYRANNY DECLINING.

The people in general are paying little or no heed to the threatenings of the priests; and they know it; for after using all their influence to prevent the parents from sending their children to the schools, they cannot prevail. So that now the priests are, for the most part, keeping silence.

CONDITION OF THE POOR.

There are many poor creatures in this part in deep distress for want of means to get food, since the depôts ceased. Many of the children in the school are in a similar way. I sometimes get a few turnips dressed for such children as I know to be in actual want; and they, with my own children, make a delicious feast of them, when they are properly cooked.

Although provisions are not dear at present, the people have no means left to purchase. Fever is still very prevalent, but not of a dangerous character; but those who have taken it, generally relapse again, *three or four times, ere they get out of it.*

The young interest at Banbridge continues to grow under the blessing of God. Mr. BATES's labours there are greatly blessed. It will be seen from the following extract, that the purchase of a piece of ground for a new chapel was absolutely necessary, and we trust our friends there will be soon able to erect a place of worship which they much want.

A GOOD ACCOUNT.

The Lord still imparts his blessing. The Sunday-school is in a good state. The congregation continues steady. Last Saturday I baptised four in the river, on a profession of faith in Jesus Christ. We have now thirty-one members; and last Lord's day, in the evening, our room was crowded to excess. I trust we shall be enabled to go on in the fear of the Lord.

Our friends will be anxious to know how the cause at Ballina goes on, especially after the striking facts we mentioned last month. How delightful to hear after so many years of labour in this district, though not without fruit, that now, at this distance of time, there should be so rich a harvest. "Cast thy bread upon the waters, and it shall be found after many days," is a cheering prediction, and here we see

THE GOOD PROMISE FULFILLED.

The good work (says Mr. H.) is still going on. I baptized, yesterday evening, seven persons; most of whom were belonging to my senior inquirers' class from its commencement. They were all Romanists except one. Several others are to be proposed shortly.

GOING ON STILL.

Last week (writes Mr. H., in October) I baptized three, one of whom was my youngest son. Yesterday week was a morning of weeping in our family, but they were tears, not of sorrow, but of gratitude, on his account. Having given good evidence of a change of heart, he expressed a fear that the church would not accept him. But he was proposed, and gladly received.

A LOSS.

On the 25th of last month our friend Thomas Cooke lost his wife, a valuable member of

the church at Easky. She was a woman of amiable temper, unaffected piety. Though her means were small, she did a great deal to save the lives of the starving poor about her during last winter. She was always kind and attentive to the ministers who went there. I do not remember seeing so many sincere mourners at a funeral, as I saw at hers. People of all denominations heard with deep attention while I spoke to them at her grave.

A GAIN.

The Lord continues his blessing. I baptized three more yesterday, the 18th of October. Two had been Romanists, and one a nominal Protestant. About six more have applied for baptism and church fellowship.

While these cheering tidings come from some of our stations, it must not be forgotten, that for want of preachers of the Gospel the great mass of the people are plunged into the grossest ignorance. *Because there is no vision, the people perish.* Mr. WILSHIRE refers to this as characterizing his district, of which Athlone is the head station, and gives the following example

OF IGNORANCE AND SUPERSTITION.

The week before last a poor woman in this town went on a journey to a place called Seven Churches, where there is a sacred well, around which she had to travel on her bare knees a specified number of times. This performance was enjoined by the priests several years ago upon her husband, as an expression of his thankfulness to Almighty God for having restored him to health after severe affliction; but shortly after this duty was laid upon him, he died. The number of journeys to be taken was eight, and he, in consequence of his decease, being unable to take them, his wife, a zealous, devoted, but unenlightened daughter of the church, has been for the last eight years taking an annual journey to this place in his stead. The poor woman thinks she is doing great things for her own soul, and that of her husband, by such absurd, painful, and unscriptural so-called fruits of repentance.

A week or two ago a person living near to me, and whom I well know, lost a fine boy in the small pox. The removal of the child caused both father and mother great sorrow. They were most unwilling to lose him. Some of the neighbours thought the boy must have been "overlooked" by a woman about twelve miles hence, vulgarly called a witch. The poor parents eagerly embraced this delusion, and could find no rest until this woman had been sought, with a view to supplicate the restoration of the child. Although the child was buried, the father went in search of this mysterious woman, but she had gone to America.

The favourable state of mind which has hitherto marked the peasantry in Connaught increases rather than abates, and affords our readers the readiest facilities for intercourse with the poor. In PAT. BRENNAN's report for September we find many striking examples of this.

AN INSTANCE.

I have been visiting poor ignorant families, and telling them of the glorious gospel. During the past month the power of the word has been felt by many. I entered a house where many people were. I read and remarked on John x. to them. Many shed tears, and expressed a hope that they might be found to be sheep of Christ's pasture. The man of the house said unto me, You ought to come oftener; and stop with us to-night, for we know not the moment when we are to be called out of this world.

A TIMELY VISIT.

I entered a weaver's house about two miles of this place. Many neighbours were there, and they were all talking about the crops. I desired the weaver to come to me, and hear the best news. He left his loom, and desired his wife and all present to pay attention. I read to them Matt. xiv. 15. They seemed delighted, and prevailed on me to stop there that night. In the morning I read the word to them again, and agreed to their request to see them again soon.

On my way home, after I had finished my journey outwards, I looked in at the weaver's house, as I promised. I was grieved to find the poor man dead, and his wife and family mourning. They told me how often he spoke of the good news he had from me.

The new school-house at Dunmore has been paid for, and fitted up for our agent there. It is used also as a preaching room, and appears well adapted for the purposes of the mission. Here also labour produces fruit. Mr. Mc CLURE speaks of discouragements and opposition, but afterwards adverts to a more pleasing topic, and gives, among others, these instances of

ENCOURAGEMENT.

One of my hearers came a few months ago from the North. Through the influence of his wife he was induced to attend mass.

When he came here the priest was brought to him. He went, however, one day to W—, and on the way freely opened his mind, and asked me many questions concerning the tenets of Romanism. I answered these as well as I could. The next day I supplied him with a small work on the subject, and a testament. He has seen the light, and is making rapid progress in scriptural knowledge. He now recommends the Saviour to all with whom he has intercourse.

Another who was married to a Romanist just about the time I came here, went with her to mass. But he soon ceased, and for a long time went to no place of worship. For the last quarter he has attended our meetings pretty regularly, and seems to be under the influence of the truth.

The next case is that of a man who used to spend his Sabbaths in sinful indulgences. For nearly two years I was constantly in the habit of inviting him to meeting without success. Now, however, he comes regularly of his own accord, and the word seems to have come with power to his soul.

POSTSCRIPT.

We hope our readers are not so much affected by the panic which affrights the commercial world, as to be unable to consider the preceding statements. We trust they will be rather led to ponder them. The commercial spirit has intruded into the church. The present state of public affairs may well be regarded as monitory by christians, and lead them to ask themselves whether the desire of getting rich has not infected them too strongly, and led to indifference respecting the claims of the cause of Christ. If so present trial will become a blessing.

CONTRIBUTIONS SINCE OUR LAST.

GENERAL PURPOSES.

	£	s.	d.
London: Subscriptions per Collector	26	16	6
Cozens, Mrs. and Friends, for Conlig Schools	10	0	0
Chandler, Mr. John	0	10	6
Moore, Mrs.	1	0	0
Prescot Street Auxiliary	13	0	0
Lion Street, by Miss Bayley	0	6	0
Coleford, Collections and Subscriptions	8	18	0
Lydney ditto ditto	1	14	4
Cuddeford ditto ditto	1	0	0
Keynsham ditto ditto	4	11	0
Carmarthen, by Rev. D. Rees	2	16	6
Pembroke Dock ditto	1	5	6
Milford ditto	0	10	0
Llangoffan ditto	4	10	0
Blaen Llyn ditto	1	17	2
Vellinvale ditto	1	2	0
Swansea ditto	2	12	6
Haverfordwest ditto	2	10	5
Athlone, per Mr. Wilshire	0	5	0
Ludham, Rev. Mr. Sadler, 2 yrs. £2 0 0			
Friends per ditto 0 5 0			
	2	5	0
Legacy, late Miss Mummery, of Dover	10	0	0
Mrs. Mc Donald's Stock	6	15	0
Donations. Friends	2	10	0
" Matt. vi. 3.	5	0	0
Edinburgh Friend	10	0	0
Amersham Auxiliary	5	0	0
St. Albans, Collection and Subscriptions	11	3	0
Watford, Miss King	1	0	0
Leicester, Collections and Subscriptions	45	4	0
Newtown, ditto ditto	6	13	0
Margate, Cobb, F. W. Esq.	2	2	0
Mitcham, Pearson, Elizabeth	0	10	0
Dunmore, Contributions	1	16	4
Ipswich, Contri. per Mr. W. D. Sims	2	1	0
Sheapshead, Mr. Christian, 2 years	2	0	0
Bristol, Collections Broadmead £7 5 6			
ditto Pithay 2 5 0			
Holland, Mrs. 50 0 0			
Subs. per Mr. Harwood 21 0 0			
	80	10	6
Banbridge. The Church	4	0	0
Ryde, Mr. Young	0	10	0

RELIEF FUND.

	£	s.	d.
Birmingham, New Hall Street Sunday School, per Mr. Wright	0	10	0
London Friend	0	10	0
Norwich Balance, per Mr. Fletcher	5	0	0
Winscomb, Mr. Wooppell	0	10	0
Louth, Sundries per Miss Graves	1	6	0

Thanks for parcels of clothing from Mrs. Hopkins, Newport, and Rev. T. Savery, Brighton.

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq. 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FREDERICK TRESTRAIL, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
31, GLOUCESTER STREET, QUEEN'S SQUARE.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

DECEMBER, 1847.

EDITORIAL ANTICIPATIONS AND PURPOSES.

The pastor of a Christian church who enters fully into the spirit of his office meditates often upon the state and circumstances of his flock. In solitude and silence his thoughts pass from one individual to another, endeavouring to form an estimate of the spiritual condition of each, adverting to the temptations to which they are exposed, the symptoms of prosperity or declension which they exhibit, the opportunities for usefulness which they embrace or overlook, and the diversified tastes and wants of the aged, the young, the active, the infirm, the wealthy, and the poor. While taking this survey, the questions are before him, What more can I do to promote the interests of this people? Can I devise any new measures applicable to their condition? or can I do anything to give increased effect to those which have been already adopted?

The editor of this Magazine hopes that he may say, without indecorum, that since he relinquished his pastoral charge he has been accustomed to take a somewhat similar survey of the denomination, inquiring, What can I do to promote the highest interests of this large and influential body? When he devoted himself to the Magazine as the chief business of his life, it was under the conviction that this monthly publication, if properly conducted and favourably received, might be an instrument of incalculable good to the churches, in establishing its readers in the truth, enlarging their acquaintance with the evidences, doctrines, and precepts of the gospel, cherishing in them a devotional spirit, and stimulating them to employ their talents vigorously and skilfully in extending the Redeemer's kingdom. Every incidental good that might be accomplished was in his view then, and is in his view now, subordinate in importance to the spiritual good of the churches. He is not insensible of the importance of great political questions, and their bearing upon the religious welfare of the community; he is not indifferent to the cultivation of a correct

expansive on others. How few books are there professing to give the early history of Christianity which were not written by advocates for the union between church and state, for episcopacy, and for pædobaptism! Happy is the young reader who has not derived his notions of ecclesiastical history from an author attached to one or more of these errors. The very design with which the ancient writers on whom most modern historians rely composed their memoirs was, in many cases, to promote clerical ascendancy and decry those who adhered to apostolic doctrine and practice. Ecclesiastical History, if properly developed, would show clearly the mischiefs which departure from primitive simplicity has wrought. We have a strong conviction that these sketches will be found deeply interesting and instructive, containing much that will be new to many who have sought information on the subject, as well as to others who have not read works professedly treating of it. The times demand an acquaintance with Ecclesiastical History; works are zealously pushed into circulation that are adapted to mislead; and it may be expected that intelligent young persons of baptist parentage will be eager to look at Christian antiquity, not as presented to them by prelatists and devotees to the hierarchy, but as sought out by those who regard that as the best Christianity which corresponds most with the New Testament, even though its professors may have been contemned as heretics and vilified as opponents of clerical authority.

II. The editor is in possession of a number of sermons which have never been printed, and which were delivered forty or fifty years ago by some of the most eminent baptist ministers of the last generation. These afford specimens of that solid and instructive teaching which endeared them to their contemporaries. It may not perhaps be convenient to afford room for one in every successive number, but it will be satisfactory to readers who know the value of their productions to learn that the editor possesses enough to give one in every number throughout the year, should sufficient space be available. In January next, the series will be commenced with one by the late venerable Abraham Booth, on the words, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"

III. It has been thought the occasional insertion in the Magazine of a good congregational Tune, not in general use, would be to many of our friends very acceptable. The mode of printing music with moveable types, recently brought to perfection, in which our printer has given to the world admirable specimens of skill, will facilitate this, and we confidently rely on such scientific assistance as will render this part of our design satisfactory to those who delight in sacred music.

IV. It is intended that answers to Queries shall constitute, next year, a prominent part of the work. Queries have frequently been forwarded relating to difficulties respecting passages of scripture, or intended to elicit information on subjects in which the writers were interested. The editor has been unwilling, for reasons which had weight with his own mind, to comply with requests thus presented to him. He now, however, announces his readiness to receive Queries, and his desire to procure answers to such as seem to him suitable for public discussion. Two or three preliminary remarks must, however, be conceded. First, he does not bind himself to notice every Query that he receives: on this he shall exercise his discretion. Secondly, he does not intend to notice any Query that is not accompanied with the name and address of the writer; though any other signa-

ture may he adopted by the inquirer for publication. Thirdly, he must not be supposed to write all the answers himself. To some Queries he will probably reply himself in the number which appears first after the request has been received; some will be put into the hands of judicious friends for prompt reply; and some will be printed in the hope that appropriate answers to them will be volunteered for publication in the following month.

A WORD TO THE LADIES.

It is not necessary that the writer should apologize to the ladies for intruding himself upon their attention, as he has something to say which he is sure will interest them. Twenty-four hours have not yet elapsed since he became acquainted with certain facts which startled him, and they are probably unknown to readers in general. Vague impressions having led him to request the respected treasurer of the Baptist Magazine to allow him a sight of applications made by the widows of ministers for participation in the profits of the work, and the request having been granted, he has derived from them information that he is anxious to communicate.

The first letter which he opened was from the widow of a minister who sustained the pastoral office forty-one years. His ordination, in 1796, is recorded in Dr. Rippon's Baptist Register, and from that time to the time of his death, in 1837, he continued to labour in the same village. His relict is now seventy-four years of age. Two orphan grandchildren are partly dependent upon her. She refers, in her application, to pressure arising from the high price of provisions, and to her increasing infirmities. What may it be supposed the good old woman has for her support? Independently of the Magazine, she has twenty-five pounds per annum. Nine shillings and seven pence three farthings per week!

The second letter was from one whose weary pilgrimage had lasted yet longer. A respected minister writes, in a postscript, "There cannot be a more needy or deserving case than that of this pious widow of more than fourscore years." She herself expresses lively gratitude for assistance previously received, and adds, "I assure you, gentlemen, that my case and circumstances are still more needy, for I experience, as years increase upon me, that my wants and infirmities also increase; and were it not for your kindness, and the assistance I receive from the Widows' Fund in London, I must be upon parochial aid." The exhibition she receives from the Widows' Fund is twelve pounds per annum; so that her whole income, independently of the Magazine, is, for one week, four shillings and seven pence farthing!

The third letter was from the widow of one who had been pastor thirty-two years. At sixty-one years of age she answers the question, "What is the amount of the applicant's income from every source," by saying, "Nothing whatever except the Widows' Fund."

And these were the wives—the chosen, beloved, affectionate wives—of men who were counted faithful, and put into the ministry. These were the partakers of their cares and privations during life, sharers too in the difficulties arising from a slender income, which never allowed any provision to be made for future contingencies, barely sufficing for the exigencies of the passing year. These are the living representatives of

men who soothed the sorrowful, proclaimed the tidings of mercy to the guilty, and guided to the Saviour many who were on the brink of ruin. But the greater part of those who enjoyed their ministry have passed away from the present state of existence, and they who valued their labours most were generally poor, and could not show their gratitude very effectively. It is, however, a sad story.

But here is another case. The minister and his wife had moved in easier circumstances. They had enjoyed the bounties of divine Providence, and had found pleasure in showing hospitality. When he died he left, as it was believed, adequate provision for her future wants. But a trusteeship in which he had engaged proved calamitous. An expensive chancery suit ensued. All has been lost; and she has to throw herself upon the resources open to her as the widow of a minister. Her income, independently of what she may receive from the Magazine, is twenty-one pounds per annum.

Here is another case. Hereditary property derived from her family assisted to render comfortable and useful the laborious pastor to whom she was for thirty years united. She was left a widow with a number of single daughters. Her husband's death was followed by that of a trustee, who proved to be insolvent. To the loss of property succeeded the loss of health. Infirmities disable her for exertion, and she mentions as her only support the two sources so frequently referred to in these letters as invaluable—the Widow's Fund, and the profits of the New Selection of Hymns for the use of Baptist Congregations.

Here is another case. The husband of this widow was one of the most celebrated of our preachers. His name was universally known in our denomination, and extensively known out of it. Thousands of admiring hearers have travelled long distances to listen to his eloquence on extraordinary occasions. He was an old man when he died, and had been more than fifty years in the ministry. His widow applies for aid, declaring that her whole income from every other source amounts but to eight pounds per annum!

It can scarcely be necessary to proceed further in this course. Suffice it to say that these are tolerably fair specimens of the cases described, and that others are principally diversified by references to afflicted children needing the personal care of their mothers, and having no provision for their support. The examination has proved to the writer far more painful than he had anticipated. He expected to find much afflictive destitution, but the cases as given in detail have rendered the investigation indescribably depressing. The average number of years during which the husbands of the applicants sustained the pastoral office is twenty-four;—a length of service certainly entitling them to respectful consideration. The average annual income of these widows—widows of men who laboured in the gospel for a quarter of a century—independently of what they receive from the Baptist Magazine, is, alas! but seventeen pounds!

Here then, ladies, your prompt and cordial exertions are required. It is to you, as instruments in the hands of the Infinitely Compassionate One, that the hopes of the writer are directed. Nothing is easier than for you, without stepping out of your own sphere, to adopt measures which will relieve extensively and permanently these your widowed sisters. Five thousand four hundred and sixty-seven pounds have been distributed among them, raised by means perfectly unobjectionable, and admitting of indefinite extension. So large an amount of profit arising from the sale of the Baptist Magazine has

been distributed, cheering many a sorrowful heart, and calling forth many an expression of gratitude. Were it not for this, their circumstances would be yet more deplorable than they are. It is but for you to exert your influence in the social circle, and the amount realized for distribution will be immediately doubled or trebled. "This year," said a friend to the writer, a few weeks ago, "there are seventeen Baptist Magazines taken in our congregation instead of two, and all in consequence of your conversation with me, the last time you were at my house." Adopt the same course, ladies, and your hearts will be gladdened by the result. You will be doing good to your friends by bringing before their attention that which will be beneficial to themselves, enlarging their knowledge of the history of our churches, our principles, and our best writers, while you are assisting the widows and fatherless children of worthy ministers of Christ, by augmenting the funds consecrated to their support. Will you not bear this important object continually on your hearts? Will you allow one copy of the Magazine to be discontinued by a friend without remonstrance? Will you allow any acquaintance to omit to take it for want of having his attention directed to the subject? Will you not mention it to every young Christian who is received into the church to which you belong? Other magazines are profusely advertised and brought before the attention of our fellow members prominently in various ways. Whatever be their claims, remember ladies, and take care that your friends remember, that there is not one of them from which the widow of a baptist minister receives a single penny.

It is on you that this business naturally devolves. Who can be supposed to feel so tenderly for the bereaved women who sacrificed worldly prospects when they became wives of baptist ministers as yourselves? Who can recommend their interests to the attention of others with more obvious propriety? Delicacy—morbid delicacy it may be, but yet a natural delicacy—restrains some pastor from urging the extension of the sale of the Magazine for this reason, lest it should appear as though they had in view the possible advantage of their own relatives. But to you, Christian ladies, the course is perfectly open and manifestly honourable. What can be easier than to ask, Do you take the Baptist Magazine? There are thousands of baptists to whom the thought of doing good in this way has never occurred.

ON CHRISTIAN MEEKNESS.

BY THE REV. J. J. DAVIES.

"Blessed are the meek: for they shall inherit the earth."

SUCH is the third character which our Lord in the sermon on the mount pronounces blessed—"the meek;" and such is the promise which he makes to the meek—"they shall inherit the earth."

I. Let us consider the excellence commended by our Lord in relation to its NATURE. There is a natural gentleness of spirit, amiability of temper, lowliness of mind which considerably resembles the grace of Christian meekness. It may be condemned by some as a weakness, but all considerate minds will be sensible of its loveliness and its worth; they will feel that it must necessarily

prove a source of happiness to those who possess it, and exert a mild and benignant influence on all who are connected with them.

But all men, and even all Christians do not possess this spirit; neither is it the excellence commended by our Lord in the sermon on the mount. Christian meekness is sometimes associated with a naturally mild and amiable spirit, and then it generally proves the distinguishing feature of the character. But Christian meekness is sometimes found in connexion with a spirit naturally irritable and impetuous, and then this temper is evidently controlled and regulated by it.

Two of the most eminent of the apostles afford a striking illustration of this remark. The first is John, the disciple whom Jesus loved, and the second is Paul, the distinguished herald of mercy to the Gentile world. John possessed naturally great amiability of temper and gentleness of spirit. His natural temper appears to have resembled that of our Lord, who was preeminently "meek and lowly in heart;" and this similarity of temper probably constituted the foundation of that peculiar intimacy and affection which existed between our Lord and the beloved apostle. And when enlightened and sanctified by the truth, when the grace of Christian meekness was superadded to the native gentleness of his spirit, John became eminent for those features of the Christian character which are emphatically lovely. No one can read his epistles or his gospel without perceiving this; and all the traditions which have been preserved respecting him, verify the same. Paul, on the other hand, was naturally of an irascible temper, of an impetuous and fiery spirit. His impetuosity appeared in the zeal with which he devoted himself to Judaism, and in the progress which he made in the Jewish religion above those of the same age with himself. And his proud and fierce spirit was no less conspicuous in his treatment of the unoffending disciples of Jesus; he breathed out threatenings and slaughter against them, and pursued them to prison and to death with relentless and untiring malignity. "But when it pleased God, who separated him from his mother's womb and called him by his grace, to reveal his Son in him," immediately he became a new man, "old things had passed away; all things had become new." He retained the native ardour and strength of his character, but these noble qualities were tempered by the mild and gentle influence of the gospel, by which also his proud and intolerant spirit was completely subdued. He retained the boldness and courage of the lion, while he laid aside his ferocity, and assumed in its stead the gentleness of the lamb. Amidst all his difficulties and toils, amidst all his sufferings and persecutions, amidst all the dangers to which he was exposed and the injuries which he sustained, he uniformly displayed himself the meekness and forbearance, the gentleness and patience which he so forcibly inculcated on others; and though he differed much in character from John, he possessed as truly and as eminently as he did, the grace of Christian meekness.

All the excellences commended by our Lord in the sermon on the mount, are essentially *evangelical* in their character. They are not the native growth of the human mind; they are not the result of education or the fruit of mental discipline apart from religious principle, from divine influence, from dependence on God, from faith in the blood of atonement. They are truly the fruit of the Spirit; they are the result of his gracious operations on the heart; they are plants of paradise produced in the soul by the Spirit of all grace; they grow along the margin of the waters of

salvation; they entwine themselves around the cross of Christ; they draw their nourishment, and beauty, and life from him; they are watered by the tears of penitence; they are sustained by the spirit of prayer; they are pruned by the hand of adversity; they are refreshed and invigorated by the dews of divine influence and the sunshine of the divine presence; their fragrance and their fruit are devoted not to personal gratification, but to the divine glory; and they are "acceptable to God through Jesus Christ."

The grace of Christian meekness commended by our Lord in the passage now under our consideration, is intimately connected with the consciousness of spiritual destitution and the godly sorrow for sin, mentioned in the preceding verses. It grows out of these and is induced by them. It is natural for those who are in a state of destitution and want, to mourn, and it is natural for those who mourn to be lowly. We often see this apart altogether from religion. If I am in a state of destitution, if my gourds have withered, if my comforts have fled, if my friends have been removed from me, and my hearth has become desolate—in such a state of affliction it is natural for me to mourn. Taking these things deeply to heart as a man, and knowing nothing of the hopes and succours of the Christian, my sorrows may be too deep for utterance. But though seldom on my lips they may often be oppressing my heart and filling my eyes with bitter tears; they may be secretly but surely consuming my strength and wasting my spirit. In such a state of affliction and sorrow, lowliness of mind will be natural to me. I shall easily bear inconveniences and even injuries. If I feel that I am wronged, I shall but mourn the more, and the more secretly; I shall say it is but another ingredient in my cup of bitterness, and perhaps the more intense it becomes, the sooner it will accomplish its end.

But, as it has been already remarked, it is not every kind of poverty, it is not every kind of mourning, that our Lord pronounces blessed; the poverty, the mourning to which he gives great and precious promises, are of a peculiar kind; and the meekness which he commends and which grows out of them, partakes of their nature. Those who are conscious of their spiritual destitution, those who are sensible of their utter unworthiness, those who are bowed down because of their sinfulness, those who mourn deeply and constantly on account of the melancholy condition to which sin has reduced them—these will naturally be of a meek and quiet spirit, of a gentle and lowly mind, and this meekness will be of an evangelical character; it will spring out of a just estimate of themselves, it will be connected with right views of sin, it will prepare the mind for the reception of the gospel of peace.

Christian meekness reveals itself in our conduct to our fellow creatures, and in the sentiments which we cherish towards God.

The ornament of a meek and quiet spirit adorns the whole of his conduct who largely possesses it. Its mild radiance attends him wherever he may be—in the world, in the church, in the family, amongst superiors, amongst equals, amongst inferiors. It is seen in his *forbearing* spirit; he is not easily provoked, but he suffers long and is kind. It is seen in his *forgiving* spirit; he is not keen to detect an injury, nor quick to revenge it, but he is ready to forgive; he is not overcome of evil, but he seeks to overcome evil with good. It is seen in his efforts to restore the wanderer; he does it in the spirit of meekness, considering his own weakness, and knowing that he too is exposed to temptation. It is seen in his efforts to instruct the ignorant

and the captious; he endeavours in meekness to instruct those that oppose themselves. It is seen in the manner in which he states his views, his hopes, and his prospects; he gives to him that asketh a reason of the hope that is in him with meekness and fear. It is seen in his conduct towards all men, under all circumstances; he is gentle, showing all meekness to all men. Equally beautiful and impressive are the exhortations of the apostle: "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love." "Put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

Christian meekness reveals itself no less clearly in our spirit and conduct towards God. It is a patient, submissive, obedient spirit.

What patience and submission the meek have often displayed! We have some beautiful illustrations of this in scripture. Aaron witnesses the most appalling judgments on his own sons, and he opens not his mouth, because God has done it. Eli hears the most distressing tidings, and he says, "It is the Lord; let him do what seemeth him good." Job is visited with the most overwhelming calamities, and he exclaims, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." David, when in the depth of his distress, was insulted and cursed by a malignant wretch, who cast stones at him, and "cursed him still as he came;" but David said, "Let him alone, and let him curse, for the Lord hath bidden him." And Jesus, when sinking beneath the severity of his sufferings, says, "The cup which the Father giveth me to drink, shall I not drink it?" "Not my will, but thine be done."

And the meek are as *obedient* as they are submissive. They do not question God's right to command or to appoint. Whatsoever he saith to them it is their study to do; as it is their desire humbly and patiently to bear whatsoever he appoints. They have no will but his; no desire but that his gracious purposes may be accomplished in them and by them.

II. Let us consider Christian meekness in relation to its IMPORTANCE. Meekness is represented in scripture as one of the ornaments of the Christian character. Thus we read of "the ornament of a meek and quiet spirit, which is in the sight of God of great price." Without it the Christian character is not finished, not complete; and as it is inestimable in the sight of God, so it is highly valued by men. Many who are far from possessing it themselves, and who often speak in terms of high commendation of the *spirit* of those who are governed by proud and irascible passions, know that meekness should ever constitute a marked feature in the character of the Christian. They look for it in professors of religion; the absence of it in them is felt to be inconsistent with their avowed principles; while the unaffected manifestation of it, under all circumstances, cannot fail to produce deep and salutary impressions.

Meekness is not simply an ornament of the Christian character, it is one of its essential elements. It is represented in scripture as one of the fruits of the Spirit, and is inculcated as one of the virtues or graces *necessary* to the completeness of the new man. "The fruit of the Spirit," says the apostle, "is love, joy, peace, long-suffering, gentleness, goodness, faith, *meekness*, temperance."

Hence his exhortation to Timothy: "Thou, O man of God, follow after righteousness, godliness, faith, love, patience, *meekness*." Christian meekness is of so much importance to every man, therefore, that, if destitute of it, he must be destitute of personal religion. This is evident, especially from the fact, that Christian meekness naturally grows out of that consciousness of spiritual poverty which constitutes the very first element of religion in the soul.

Meekness is inseparable from that childlike spirit which our Lord so frequently represents as essential to the Christian character. How forcibly did our Lord impress this on the minds of his apostles: "Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Hence it is that meekness is essential to the right reception of the truth of the gospel. Thus the apostle James speaks: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with *meekness* the engrafted word, which is able to save your souls." And the language of Peter is like it: "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as *new-born babes*, desire the sincere milk of the word, that ye may grow thereby."

Finally. Our divine Master was distinguished by gentleness and meekness; and he represents himself as our pattern in this very thing: "Learn of me, for I am meek and lowly in heart;" and in no other respect can we resemble him, except we imitate him in this.

III. We must offer a remark or two on the ADVANTAGES of Christian meekness. The meek are pronounced "blessed," and the promise is given to them that "they shall inherit the earth."

The meek are happy. Imbued with the spirit which dictates the soft answer that turneth away wrath, and avoids the grievous words that stir up anger, they escape innumerable difficulties, disquietudes, and mortifications which are often severely felt by others; and are free from the restlessness, anxiety, and anguish of mind to which the proud and revengeful are constantly exposed, and from which they frequently suffer Hence the appropriateness and beauty of the promise which our Lord connects with the faithful imitation of his own spirit and conduct: "Learn of me; for I am meek and lowly in heart; and ye shall find *rest* unto your souls."

The promise is made to the meek that they "shall inherit the earth." In illustration of this it may be remarked, that the rewards which God promised to obedience under the Mosaic dispensation, were in a great measure of an earthly and temporal character; and the chief of these—that which seemed to include every other—was the peaceful possession of the promised land. To the Israelite there was no joy like that of inheriting "the land of his fathers' sepulchres," and sitting "under his own vine and fig-tree, none making him afraid." And our Lord, in quoting these words from the thirty-seventh Psalm, conveyed to his hearers in language with which they were familiar, the highest idea of the advantages and blessings connected with the cultivation of the spirit of Christian meekness. "Blessed are the meek: for they shall inherit the earth."

The apostle assures us, that "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." All things are made subservient to the well-being of the Christian family. All things are theirs, and are ordered for their good. They are heirs of all things; yea, they are inheritors of all things. They "inherit the earth." They *enjoy* it more

than others do, and derive from it more good. How fully does experience confirm the varied and beautiful language of scripture on this subject: "A little that a righteous man hath is better than the riches of many wicked;" "Better is a little with righteousness, than great revenues without right;" "Better is a little with the fear of the Lord, than great treasure and trouble therewith;" yea, "Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife." It is said that a good man, while meditating on the words of Jesus which are now under our consideration, heard the voice of prayer and thanksgiving proceed from a lowly cottage which he was passing by; opening the door, he saw a poor woman gratefully partaking of a crust of dry bread, with a cup of cold water; and was struck with the fine illustration which the scene afforded of the truth of his Lord's words. Yes, verily, "blessed *are* the meek, for they *do* inherit the earth."

But the promises made in scripture to the meek are very numerous, and are worthy of our serious attention. "The meek shall eat and be satisfied;" "The meek will he guide in judgment; the meek will he teach his way;" "The Lord lifteth up the meek; he casteth the wicked down to the ground;" "The Lord arose to save all the meek of the earth." Heavy judgments are threatened to the wicked, because they "turn aside the way of the meek;" "and the Lord will reprove with equity for the meek of the earth." As Jesus himself, the King of Sion, came to his people meek, so was he also "anointed to preach glad tidings to the meek." "All the meek of the earth" are especially encouraged to "seek the Lord;" for "he will beautify the meek with salvation;" and "the meek shall increase their joy in the Lord." "Blessed," truly, therefore, "are the meek;" for they shall not only "inherit the earth," but they "shall inherit all things."

Eventually the meek "shall *reign* on the earth;" their cause will prove everywhere triumphant. And this great work will be achieved, not by cherishing ambitious views, but by exemplifying the spirit of meekness, and diffusing the influence of the gospel of peace.

Let us, then, see to it that we cultivate "this grace also." In order to this, let us dwell much on our actual condition, our real character as sinners in the sight of God; let us drink deeply into the spirit of our great Master; and let us abound in prayer for the Spirit of all grace.

THE WISDOM OF GOD IN THE SALVATION OF MEN.

BY THE LATE REV. A. CARSON, LL.D.

The transcendency of the divine wisdom and power appears in this scheme, not merely from harmonizing the attributes of God in man's salvation, but also in making those things that were naturally calculated to affront God and ruin man turn to God's greater glory and man's greater happiness. That sin is an affront to the divine character, and an affront that no wisdom but that of God could devise a way of wiping off, is clear from the opinion of Satan. His wisdom, though exceedingly great, could give him no conception of the way that sin could turn out to the glory of God. Had he thought so he never could have tempted our first parents. But by the intro-

duction of sin there was opened a field for the greatest display of the glory of God that ever was made. Had not sin entered into the world, there would have been no opportunity of displaying mercy consistently with justice, and glorifying the holiness of God at the same time with his grace. The believer's final happiness is also increased by the fall. However divines may speculate about what would have been ultimately the portion of the human race had they abode in innocence, all that Adam could expect was a happy life in this world. But by the entrance of sin, those who are saved, are raised to heavenly glory. Where sin abounded, grace has much more abounded.—See Rom. v. The happiness of the believer is then greater than that of Adam in innocence, by an inconceivable degree. That these effects should flow from the death of Christ is so wonderful, that no wisdom could devise the plan but that of God. Even the wisdom of Satan could not perceive it, else he would not have instigated Judas to betray him, nor the Jews to crucify the Lord of glory. What can be a greater evidence of power and wisdom than the making the wisest and most powerful schemes of an enemy, not only without effect, but to defeat their purpose and bring about what they even intended to prevent? Such is the wisdom and power of God in the plan of redemption. All the wisdom and power of Satan, and all his principalities and powers, have been exerted not merely in vain, but have been made to forward the cause they were intended to defeat. The plan also which God has employed to secure the obedience of his people, discovers his wonderful power and wisdom. The belief of this atonement is the apparently weak and foolish, but in reality the wise and powerful means of making men live soberly, righteously, and godly in this present world. Almighty power and infinite wisdom are seen daily in the success of this depised means. The plan of salvation, therefore, is every where in Scripture extolled as the most illustrious display of divine power and wisdom. Of this salvation the apostle Paul writes thus: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."—Eph. iii. 8—11. We see from this that the plan of salvation manifests the manifold wisdom of God to the highest orders of created intelligences.

The doctrine of the atonement the same apostle calls the power of God and the wisdom of God—1 Cor. i. 18—24. It manifests the almighty power of God, in doing that which to human wisdom appears impossible; it manifests infinite wisdom in contriving a plan that gives the utmost limit to all the divine attributes, and harmonizes them in their opposite claims. The news of this plan was announced by the angels with an ascription of glory to God; and throughout all the New Testament it is considered as displaying his glory more than all his other works. There is wisdom and power in the creation and formation of the heavens and the earth; but there is greater wisdom and power in the redemption of sinners by the blood of Christ. The wisdom of the plan of redemption is so far beyond the reach of man's sagacity, that the apostle Paul, quoting from Isaiah, declares that no conception of it had ever entered into the human mind.—1 Cor.

ii. 9, 10. Nothing like it was ever seen or heard of, or conceived among men. It was not known even to the apostles but by the revelation of the Spirit; and, to enable even them to understand the things revealed by the Spirit, it was necessary for them to receive the Spirit of God. "Now we have received not the spirit of the world but the spirit which is of God; that we might know the things that are freely given to us of God,"—verse 12. Though these things are clearly revealed in the Scriptures, they still remain unknown to men till the Holy Spirit takes of the things of Christ and shows them unto them. It was the Lord opened the heart of Lydia, that she received the things spoken by Paul. The wisdom of God in the plan of salvation is so much out of the reach of human wisdom, that men overlook it in its plainest declarations. Instead of submitting to it, the human mind either rejects it or endeavours to accommodate it to the wisdom of men. Though, therefore, the light shineth in darkness, yet the darkness comprehendeth it not —does not perceive it. The true reason why men do not understand the gospel, is not because it is a deep and intricate system that requires uncommon reach of intellect to grasp, and uncommon study to comprehend it. It is because the mind does not relish the wisdom of God. It considers God's plan foolish and weak. It judges that to be impossible which God's wisdom shows to have been effected, namely, that sinners can be saved in a way that will give to all the divine attributes the utmost extent of their claims. Therefore it devises a plan by the compromise of these claims. From this it follows, that the more a man values himself upon his wisdom, the greater opposition will he manifest to the gospel.

This view of the matter is fully confirmed by the Scriptures. The wise, the learned, and the powerful, instead of lending their powers to enlighten the stupid multitude in the doctrine of the cross, were themselves more virulent enemies to it than even the vulgar. Speaking on this subject, the apostle most passionately exclaims, "Where is the wise?" &c.

Here we perceive the utmost contempt thrown upon that which is most highly valued among men. We see the light in which God considers the arrogant pretensions of the wisdom of this world. Instead of being able to discover the true character of God, it was an enemy to it when discovered. The apostle challenges the wise men of both Jews and Greeks to come forward with their schemes of religion. "The wise," alludes to the Grecian philosophers who at first dignified themselves with this title. Come forward, then, ye boasted sons of wisdom. Come forward, Socrates, and Plato, and Pythagoras. Come forward, ye whole tribes of renowned Grecian sages. Long have you talked of wisdom and virtue; many have been your disputes upon this subject. All of you professed to teach the world how to attain to wisdom and happiness; but what have you done? Have you found out the way to heaven? Have you discovered the plan by which guilty sinners may have access to a just and holy God? Have you known the true God? Your brethren at this day speak many fine things to your praise, extol your virtues, and extenuate or hide your errors. But in what estimation does God hold your wisdom? What does he say of your boasted wisdom? He tells us that the world by wisdom know not God.—1 Cor. i. 21. Yes, Socrates, and Plato, and Pythagoras, and all ye wise men, you know not God. Whatever value modern philosophers may ascribe to your discourses, God says you were fools. They may tell us that your systems needed some additions and subtractions to make

them unexceptionable; but the apostle Paul tells us that God hath made foolish the wisdom of this world. Jesus did not come to give the finishing touch to your systems of philosophy, but he came to destroy your wisdom and all the works of the devil. You were exhibited for hundreds of years in Greece and Rome, filling the world with your noise. But it has been an exhibition of your folly. God has destroyed the wisdom of the wise, and brought to nothing the understanding of the prudent.

"The Scribe," or the wise man of the Jews, was at an equal distance from the wisdom of God. Though the Jewish teachers enjoyed the advantage of the Old Testament, they, in general, were as ignorant of God's salvation as were the heathen philosophers. Instead of pointing to the death of the Messiah as a sacrifice for sin, they taught their votaries to depend on the law of Moses, and traditions of human invention. When Jesus came, they were, therefore, so far from being the first to receive him, that they were his most bitter persecutors. Through the influence of the priests and Scribes, the death of Jesus was accomplished. But what a change has taken place in modern times upon the philosophers and Scribes and disputers of this world! Their ancestors were all in arms to oppose the pretensions of Christ; but they are generally ranged in the ranks of Christianity. Yes, our philosophers are as generally Christians, as the ancient philosophers were enemies to Christianity. The Scribes, priests, and doctors now call as loudly in favour of Christ, as the ancient ones called for his crucifixion. Some of the disputers of this world still show their freedom from prejudice, by considering the religion of Jesus to be an imposture; but far the greater number of them have enlisted themselves in the good cause. What is it that could have produced such a change? Great as this change may at first sight appear, it is in nothing but the name and some variety of form. The doctrine of our modern philosophers is as hostile to that of Christ as the doctrine of Zeno or Epicurus. That there is no essential difference, the most eminent modern philosophers are found to assert. The doctrine of the ancient schools they consider not as fundamentally wrong, but only as defective in some things, and redundant in others. Trace the Christian philosopher through his scheme, and you will find him trudging to heaven by virtue. He speaks well of Jesus, and will even condescend to quote from the Scriptures some of the most unexceptionable passages; but let not this deceive you. State to him the doctrine of salvation through the cross, and he will either reject it with disdain, or will so modify and explain it, before he receives it, that his Christianity is nothing better than Atheism.

The Scribes of all denominations are generally on the same foundation with their predecessors. They may vary the forms of their religion, and incorporate into it as much of the phraseology and institutions of Christ as it will bear; but still their doctrine is essentially the same with that of the Scribes of old. The ancient Scribes taught their disciples to rest on the law of Moses and the traditions of the elders; the only change the modern Scribes have attempted is in the things that are to be done in order to gain eternal life. While some of them direct to the attainment of high degrees of virtue, others superstitiously enjoin a number of vain ceremonies as the only passport to heaven.

How much, then, do men err by leaning on human wisdom for instruction in the things of God! Men naturally look for instruction with respect to the way to heaven from those men that are supposed fittest to instruct in

other things. They cannot suppose that the wise men of this world could be astray in their views of the way of salvation. One of the strongest prejudices against the gospel arose from this circumstance in the days of our Lord. "Have any of the rulers or of the Pharisees believed on him? but this people who knoweth not the law are cursed." We still find the same objection. If the gospel was really what we represent it to be, it is asked, would not the wise men of this world see it as well as we? Are not learned men fit to know the difference between truth and error? Did learned men receive Christ himself? Did the Jewish priests and rulers acknowledge him as their Lord? Is not the apostle's reasoning in the beginning of the first epistle to the Corinthians a sufficient answer to this? Let men, therefore, everywhere attend to the word of God, and judge for themselves. Though all the wise men of this world should reject the gospel, it is the power of God and the wisdom of God. Though wise men think it below their attention, the angels desire to look into it.

CAUSES IN CONNEXION WITH THE MINISTRY WHICH TEND TO HINDER THE SUCCESS OF THE GOSPEL.

PART V.

The habit of preaching long sermons is, we think, highly prejudicial to the happy effects of the gospel, and that in several ways. For example: it causes a very great expenditure and even waste of animal strength; especially where a minister has to preach twice or thrice on the sabbath, and once or more during the week, and where, as is often the case, the physical constitution is by no means strong and vigorous. Besides, it has an inevitable tendency to abridge that variety, both in thought and language, which is so essential to the gaining and keeping up the fixed and lively attention of an audience; for it is not possible that he who commonly preaches an hour, can, other things being equal, have the same variety of thought and expression, as he who preaches but half that time. On this account, as well as in itself, the habit of preaching long sermons has a strong tendency to weary and jade the attention of hearers, and sometimes even severely to try their patience. And the moment this is the case, their profiting is out of the question. And not only so, but the good impressions they received under the former part of the sermon are frequently destroyed under the latter. Some three or four years ago, the writer received a letter from an intelligent friend, residing in the neighbourhood of one of the most populous towns in the kingdom, and in it was stated that the bitterest complaints prevailed among hearers on the score of "long sermons;" and that in some instances individuals, and even families, chose to remain at home rather than endure the infliction of these long sermons! He must be nothing less than a Bunyan, a Baxter, or a Hall, who can regularly interest his hearers for an hour. But, unfortunately, our longest preachers are commonly, as to intellectual stature, our shortest men. We earnestly wish that every minister would, in his ordinary ministrations, bind himself not to preach more than half an hour, or thirty-five minutes at most. He would then be able to use, and not waste or destroy his vital energies. He might then, if he chose, command con-

stant variety. And then there would be a moral certainty of his pleasing and edifying his charge.

6. We shall merely touch on one more point—it is the wrong conduct of ministers out of the pulpit. The general behaviour and spirit of a minister in every-day life are, in the thoughts and feelings of his hearers, closely and constantly associated with his labours in the pulpit. And if these be such as exemplify and adorn the gospel he preaches, his ministerial efforts are almost sure to be effective, even if he should not, in point of talent and learning, rise above mediocrity. The truth of this position no one, we think, can doubt. But when the reverse is the case—when there are pride and passion, partiality for the rich and neglect of the poor, coveteousness and worldly-mindedness, an overbearing spirit and conduct, a laxity of morals and a levity of mind—then the most shining talents and acquirements, and the most zealous and consistent and evangelical efforts in the pulpit, will become powerless, unless it be for effecting varied and wide-spreading moral mischief! How important, how extensive and varied, is the advice of Paul to Timothy, contained in one short sentence: "Take heed to thyself, and to the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee."

The foregoing, we believe, are some, though not all, the principal causes, closely allied with the ministry, which in our day greatly obstruct the beneficial and saving operation and progress of a preached gospel. To point out their specific remedies would be of great importance. This, however, is a task we must, for various reasons, leave to others. That what we have written may lead to careful and impartial self-inspection, and from thence to suitable and earnest resolve and action, is the sincere and devout prayer of the writer,

A Warwickshire Pastor.

SHALL THE PREY BE TAKEN FROM THE MIGHTY?

From this text, John Elias, a celebrated preacher among the Welsh Calvinistic Methodists, once addressed a large audience at the close of an association. "Satan!" exclaimed he in a very peculiar manner, "what do you say, 'Shall the prey be taken from the mighty?'" "No, *never, never;* I will increase the darkness of their minds, the hardness of their hearts, the lusts of their souls, the strength of their chains; and my holds shall be made stronger. The captives shall *never* be delivered. I utterly despise the puny efforts of ministers."

"Gabriel, messenger of the Most High God," exclaimed Elias again in a different tone of voice, looking upwards, "'Shall the prey be taken from the mighty,' what dost thou say?" "Ah! I apprehend not; I have been hovering these two days over this vast assembly hearing the word of God, expecting to see some chains broken, some prisoners liberated; but now the opportunity is near over, and the multitudes are on the point of separating. Ah! there is no sign of one being converted: and I shall not have to convey the glad tidings of one sinner repenting for his sins, to the heavenly world."

Then Elias turning to the preachers, asked, "What think you, ministers of the living God, 'Shall the prey be taken from the mighty?'" "Alas, 'Who hath believed our report? and to whom is the

arm of the Lord revealed?' 'We have laboured in vain, and have spent our strength for nought.' The Lord seemeth to hide his face from us; his arm is not stretched out. Oh! we fear there is but little hope of the captives being delivered."

"Zion, 'Shall the prey be taken from the mighty?' What do you say?" "Ah, The Lord hath forsaken me, and my Lord hath forgotten me.' I am left alone, and am childless: so that my enemies say, 'This is Zion, whom no man seeketh after!' Oh I am afraid none shall be delivered."

"Praying Christians, what do you think, 'Shall the prey be taken from the mighty?'" "Lord God, *thou* knowest, 'High is thy hand and strong is thy right hand.' O that thou wouldst put forth thy strength and overcome! 'Let the sighing of the prisoner come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.' Though I am nearly weary in crying, yet I have a slender hope that the year of Jubilee is at hand."

Then Elias looked up in a very serious manner, as if going to speak to the Almighty, and asked, "And what is the mind of the Lord respecting these captives?" "Thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered." "O! delightful," he exclaimed; "there is now *so* doubt or hesitation respecting the liberty of the captives, it is *positively* declared, they shall be delivered, they shall be saved. Yea, 'The ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads."

"The eloquence of the preacher," says his biographer, "was wonderful, and the effects that followed were amazing." The text is in Isaiah, ch. xlix. v. 24.

BIBLICAL GEOGRAPHY. V.—LAKES OF PALESTINE.

1. The Waters of Merom, now called Bahr-el-Houle, is the most northern and the smallest of the lakes which the Jordan forms in its course from north to south. It varies considerably in size at different periods of the year. In spring, when it is filled by the melting of the snows on the surrounding mountains, it is about seven miles long by four in breadth. The northern part in summer is entirely dried up, and the remainder becomes a mere marsh. The waters are muddy and slimy, and the banks are covered with reeds and rushes, among which wild swine and serpents conceal themselves.

To the north of the lake is an extensive tract of fine meadow land, occupied by nomadic Arabs, whose main employment is the raising of cattle, chiefly buffaloes.

On the banks of this lake the Israelites, under Joshua, gained a complete victory over Jabin, king of Hazor, and his allies, and smote them, until they left none of them remaining. (Josh. xi. 8.)

2. The Sea of Galilee is the second lake formed by the Jordan. It is also called the Sea of Tiberias, modern name Bahr-el-Tabarieh, the Sea of Chinnereth, and the Lake of Gennesareth. Its length is about twelve miles, and its breadth varies from five to six miles. It lies in a deep basin, being surrounded by hills and beautiful heights, which in general rise steeply from the shores of the lake. The waters are clear, cool, and refreshing to the taste, and abound in fish of various kinds. In ancient times boats and fishermen were continually employed on its waters, and from among the fishermen Christ chose the first

heralds of his kingdom. Like most lakes surrounded by hills, it is subject to violent gusts of wind, which, however, are not of long duration.

The district around this lake was exceedingly fertile. On its shores grew the palm, the fig, and the olive; it is described by Josephus as an Eden, possessed of a genial temperature, and producing the fruits of every climate. In the time of Christ the borders of this lake were covered with towns, villages, and hamlets, which contained a numerous population. Now its shores are uncultivated, the cities on its banks lie in heaps and ruins, and nothing remains that human hands have formed, save the ruined relics of the ancient Tiberias, the city of Herod the Tetrarch. From the shores of this lake the first apostles were called to proclaim to all men the glad tidings of salvation. (Matt. iv. 18.) This was the scene of the miraculous draughts of fishes (Luke v. 1, and John xxi. 1), and the calming of the raging winds. (Matt. viii. 23—27.) Here Christ walked on the waters (Matt. xiv. 25;) and on its shores, after his resurrection, he stood manifest to those who, when he was betrayed into the hands of sinners, had "forsook him and fled." (Matt. xxi.)

3. The Dead Sea is the lake which lies farthest to the south. It obtained this name from the circumstance that few living things, such as insects, reptiles, or birds, are seen on its shores, and because no fish are found in its waters. It is called the Salt Sea, from the exceeding saltness of its waters; the Sea of Sodom, because it covers the cities of Sodom, Gomorrah, &c.; the Sea of the Plain, from covering the plain of the Jordan; the East Sea, from its geographical position; and Lake Asphaltites, from the asphaltum or bituminous matter which it produces. By the Arabs it is termed Bahr-el-Lût—the Sea of Lot.

This lake covers the once fruitful vale of Siddim, and the site of the Cities of the Plain—Sodom, Gomorrah, Admah, and Zeboim. Its length is supposed to be about forty miles, and its breadth ten or eleven miles. It is surrounded by bare and barren mountains; those on the east, especially, have a sterile and dismal appearance, being entirely destitute of either tree or shrub. The water of the lake is perfectly transparent, and its taste exceedingly salt, bitter, and sulphureous. It is more saline than that of the ocean, containing nearly one-fourth of its weight in salt. The waters are also remarkably buoyant, and those who have bathed in them required great exertion to dive below the surface. One who bathed in it says, "The worst of my bath was, that, after it was over, my skin was covered with a thick glutinous substance, which it required another ablution to get rid of; and after I had wiped myself dry my body burned and smarted as if I had been turned round before a roasting fire."

The statement that birds cannot fly across the sea without being killed, is entirely fabulous; but no fish can live, and no marine plants of any description are found in it. Sulphur is obtained in abundance on the borders of the lake. "Here we first collected lumps of nitre and fine sulphur, from the size of a nutmeg to that of a small hen's egg."

At its northern extremity there is found a black shining stone, which partly ignites in the fire, and emits a bituminous smell. It is manufactured into crosses, beads, rosaries, and amulets, which are sold in great quantities to those pilgrims of many nations who annually visit the Holy City of Jerusalem. —*M'Leod's Geography of Palestine.*

FAMILY BIBLE READING FOR DECEMBER.

Day of the Month.	Day of the Week.	PHASES OF THE MOON. New moon ..... 7th day..... 8h 30m night. First quarter.....15th day.....3h 26m morning. Full moon .....21st day .....10h 8m night. Last quarter.....29th day ....1h 48m afternoon.	Rising of the Sun.	Setting of the Sun.
			h m	h m
1	W	Daniel vi.....John xi. 47—57, xii. 1—19.		
2	Th	ix.....xii. 19—50.	7 47	3 52
3	F	Ezra i., iii.....xiii.	7 48	3 52
4	S	iv.....xiv.	7 49	3 51
5	LD	Psalms.	7 51	3 51
6	M	Haggai i., ii.....John xv.	7 52	3 50
7	Tu	Zechariah i., ii.....xvi.	7 53	3 50
8	W	iii., iv.....xvii.	7 54	3 49
9	Th	xii., xiii.....xviii. 1—27.	7 56	3 49
10	F	Ezra v.....xviii. 28—40, xix. 1—18.	7 57	3 49
11	S	vi.....xix. 19—42.	7 58	3 49
12	LD	Psalms.	7 59	3 49
13	M	Esther i., ii.....John xx.	8 0	3 49
14	Tu	iii., iv.....xxi.	8 1	3 49
15	W	v., vi.....1 John i., ii. 1—14.	8 2	3 49
16	Th	vii., viii.....ii. 15—29, iii. 1—6.	8 2	3 49
17	F	ix., x.....iii. 7—24.	8 3	3 49
18	S	Ezra vii.....iv.	8 3	3 49
19	LD	Psalms.	8 4	3 50
20	M	Ezra viii. 15—36.....1 John v.	8 4	3 50
21	Tu	ix., x. 1—17.....2 John & 3 John.	8 5	3 51
22	W	Nehemiah i., ii.....Revelation i.	8 6	3 51
23	Th	iv.....ii. 1—17.	8 6	3 52
24	F	v.....ii. 18—29, iii. 1—6.	8 6	3 52
25	S	vi.....iii. 7—22.	8 7	3 53
26	LD	Psalms.	8 7	3 54
27	M	Nehemiah viii.....Revelation iv. v.	8 8	3 55
28	Tu	ix.....vi., vii. 9—17.	8 8	3 56
29	W	xiii.....xx. 11–15, xxi. 1–8.	8 8	3 56
30	Th	Malachi i., ii.....xxi. 9—27.	8 8	3 57
31	F	iii., iv.....xxii.	8 9	3 58

EXTRACTS FROM A DEACON'S SCRAP BOOK.

WHAT are the ways of Providence but the doings of a friend whose kindness is ever awake and active, and always most so when we are most in want of it? We may often be at a loss to see the wisdom or the goodness of God in our trials, but when we take our station at the cross and contemplate the unutterable tenderness and love, and the depths of wisdom which are displayed, we rest satisfied that he who thus loved us can never injure us, and can never cease to care for us.—*Rev. D. Russell's Letters.*

IT would have been idle in Archimedes to have insisted on his royal descent in his books of geometry, and

it had been as useless for our Lord Jesus Christ to assume the state of a king for the purpose of giving splendour to his reign of holiness; he came fully invested with the lustre of his own order.—*Pascal.*

If ever I reach heaven, I expect to find three wonders there. First, to meet some whom I never thought to see there. Secondly, to miss some whom I expected to meet there; but thirdly, the greatest wonder of all will be to find myself there.—*Dr. Watts.*

Speak but little, and that little only when thy purposes require it. Heaven has given thee two ears but only one tongue, which means listen to two things, but be not too forward to propose one.—*Persian aphorism.*

The Rev. John Wesley being asked by a nobleman, "What is humility?" replied, "My lord, humility I think consists in a man thinking the truth about himself."

Nothing that is broken bears any value except the heart, which becomes more valuable the more it is broken.—*Persian aphorism.*

The sceptic doubts nothing but truth; the infidel believes every thing but scripture, and every one but God.—*Mrs. Sherwood.*

No duty will be allowed of God that appears before him stained with the murder of another duty.—*Bishop Hopkins.*

It is hard for people who have nothing to do to forbear doing something which they ought not to do.—*Lord Clarendon, when Sir Edw. Hyde.*

He who undertakes to reprove the world, must be one whom the world cannot reprove.—*Bishop Horne.*

Our business should not be to inquire how sin entered the world, but how it may be got out of it.—*Augustine.*

He who will learn of none but himself, is sure to have a fool for his master. —*Caryl.*

In evil times it fares best with those who think most of duty and least of safety.—*Hammond.*

Our idle days are the enemy's best days.—*Bishop Hall.*

THE HELPLESS LAMB.

From "Important Truths in Simple Verse."

Little lamb, so young and fair,
What a helpless thing you are!
Swiftness, strength, nor sense have you,
What, in danger, could you do?

Lions boast a mighty paw,
Eagles have a piercing claw,
Bulls can gore, and dogs can bite;—
You can neither fly nor fight.

Foxes have a cunning sense,
Goats have horns for their defence,—
Strength nor cunning you possess,
Unsuspecting helplessness!

Timid hares can run full well,
Even snails can boast a shell,
Some can hide, they are so small,—
You have no defence at all.

Yet your shepherd's hand and eye
Every want can well supply,
At his side you need not fear,
Danger cannot reach you there.

I am weak, poor lamb, like you,
Need a guardian shepherd too,
That good Shepherd, Jesus, need,
Or I shall be weak indeed.

May He, ever at my side,
Be my wisdom, guard, and guide,
May he aid my weakness still,
Keep me from each threatening ill.

Let me never dare to rove
From his happy fold of love:
If my Shepherd be not nigh,
What a helpless thing am I!

REVIEWS.

The History of the Revival and Progress of Independency in England, since the period of the Reformation; with an Introduction containing an account of the Development of the Principles of Independency in the Age of Christ and his Apostles, and of the Gradual Departure of the Church into Antichristian Error, until the time of the Reformation. By JOSEPH FLETCHER. *Vols. I. and II.* London: Snow. 12mo. pp. 284 and 291.

THREE years have elapsed since the publication of the last volume of Mr. Hanbury's Historical Memorials relating to the Independents. Valuable as is that work for the vast mass of materials accumulated by the industrious compiler, it cannot be deemed a popular history of the community to which he belongs. Few are the men who will patiently wend their toilsome way through the masses of heterogeneous matter with which its pages are crowded; the difficulty being not a little increased by the confused, verbose style of the author himself. To reduce the unshapely edifice to something like due proportion, and to place the history of the independents in a more popular and intelligible form before the churches, was therefore a meritorious design.

Mr. Fletcher has not however been content to follow in the wake of Mr. Hanbury, or to accept that gentleman's representations of all the facts which form the history he has undertaken to write. In some particulars he differs from his predecessor, and we think for sufficient reasons. We may mention as an instance, the view taken by Mr. Hanbury of Browne's motives and character, of which we conceive Mr. Fletcher's more favourable estimate is to be preferred. In other respects Mr. Fletcher's plan is more extensive than that of his predecessor, embracing a sketch of the New Testament principles of church polity, and their development, decay, and final extinction in the history of the church. Then, taking a rapid flight over the period intervening between Constantine and the era of the Reformation, our author proceeds to elucidate and depict the revival and progress to the present day of those principles which were the glory of the church when she lived and grew under apostolic direction, and which constitute modern independency.

With great propriety does Mr. Fletcher introduce his work by a discussion of the principles of independency. It is a question of no little moment whether the New Testament contains a prescribed form of church polity, or whether in this respect the Great Head of the church has given a latitude of action to his disciples. On a matter so deeply affecting the well-being and perpetuation of his church, we cannot for a moment suppose that our Lord or his apostles would have departed without leaving *any* directions for our guidance. It must be inferred that *some* particulars at least would be given; that the redeemed of the Lord would receive some directions to regulate their conduct to each other when associated in his name. On the other hand, it would be contrary to the genius of his religion to establish a variety or unity of form, into which his people should be cast as into a mould, regard to which would or could be held as of the essence of true religion. He who taught that external forms are redundant or useless without the spirit, that even the institution of the sabbath itself might be set aside by a higher law of charity, that from the heart are the issues of life, and not from the observance of institutes, valuable it may be for some purposes but not creative of principle, surely would not establish forms or institutions to continue in existence and be imperative on his disciples when the energy that should give them significance had ceased to exist. It is also to be presumed that whatever institutions were established, they would alone refer to the development of the higher life of the spirit; that every liberty compatible with its due growth, expansion, and healthiness would be permitted, and that checks only would be employed where these were endangered.

Now, it is we believe a fact universally true, that every system of church go-

vernment proceeding on the inadequacy of scripture direction, or adding to its institutions aught not sustained by apostolic precept or example, has for its object the formation of barriers and checks to the display of human frailty or passion. By the apostles every church was supposed to consist of saints, of holy persons in whom the conscience was active and supreme, whose highest joy as well as duty it was to exhibit the graces of the Spirit, virtuous conduct, and tender consideration for the circumstances of others. Still they were but men. Their views of godliness were in a state of imperfect development, and they were ever exposed to the possibility of dereliction from duty or principle. To check these tendencies, mutual exhortation, the instruction of gifted and holy brethren, and finally, where needed, the exclusion or excision of an incorrigible member from the body, were the only courses commanded to the church. Beyond this nothing was required. The institution of gradations of examining courts was unnecessary. Rulers, gifted with the power of making and enforcing laws were not required. The law of fellowship was simple, and its breach by any party was sufficient to destroy his connexion with the community.

Or if again we examine the order of the ministry instituted in the church, we find the same great ruling principle in operation. The advancement of the spiritual life was its one sole object; when it ceased to effect that, it ceased to be a ministry. Its relation was one of service and not of power. If it no longer *served* the ends of its formation, it became forthwith an evil and a useless thing. Now just in proportion as this relation is merged into one of right, irrespective of a fulfilment of the duties incumbent upon it; just as qualities are ruled to be necessary for the exercise of the ministry, apart from the decision arrived at after a sufficient proof of the possession of the requisite ability by its exercise among the people; and just as the weakness or the negligence of a church permits the continuance of a ministry from which it has ceased to derive the spiritual food that it requires: just in the same proportion laws and ordinances become necessary to appoint and direct the performance of obligations but ill-observed, because the spirit of life is decaying or absent; to arrange plans for the creation and sustenance of a ministerial class; and to remedy the apathy of the people and the diminishing support rendered to their teachers.

Laws, politics, ecclesiastical institutions, are not wanted for the good. The law of the spirit of life in Christ Jesus prompts to the fulfilment of every duty to God and man. Restraint, or guidance, is alone wanted when this living law operates feebly, or in wrong directions, or when its absence proclaims the unfitness of a party to be a partaker of the fellowship of life: the new man can only grow and flourish in a free atmosphere. Love to God needs no bands or ligaments; in every way in which it can show its overflowing thankfulness to the Redeemer, or its commiseration or affection for humanity, it must have liberty. Christianity, in its deep, yearning, unalterable regard for man knows no law, no limit, no restraint but its own heavenly temper, and beneficent desire for human happiness and salvation.

It might be then concluded, that the arrangements made for the manifestation and growth of this spiritual life would be of the simplest kind; and that that help which encumbers or restrains would be carefully avoided; that, in a word, the Christian would be subjected to as few mere institutions as possible, and that such as are ordained would be expressive only of the presence of an inward life and of its continued being, and not of themselves essential to it.

Thus at the very basis of the church-life, lies the individual renovation of its every member—the subjection of every soul to the law written on the fleshly tables of the heart and embodied in the records of revelation. A relation is formed between every spirit and the Redeemer, drawing all its sustenance from him, and dependent alone upon him. No law but his can have force or obligation, and his laws are of equal obligation upon all. No one individual is subordinate to another, except so far forth as each is bound to fulfil the service commanded of the Lord, for it is the same Spirit that lives in and animates every member. In other words, as in the individual life, so in the ecclesiastical life, the laws of Christ are supreme.

Mr. Fletcher has reduced the ruling principles of the polity established by the apostles to three, the two latter of

which are but developments or necessary consequents of the first. These three principles constitute the basis of independency. They are stated in these terms:—

1. "Every individual is independent of human authority in all matters pertaining to religious faith and practice."—*P.* 18.

2. "Every congregation, or local church, composed of Christians meeting in one place, is independent, internally and externally, of all human authority in matters of religion."—*P.* 30.

3. "The churches of Christ in their aggregate character are independent of all state connexion, sanction, influence, and subordination whatsoever, as independent communities whose catholicity or oneness is religious, and for religious ends only."—*P.* 71.

It may be remarked that all these principles are based upon the ultimate truth, that man is alone responsible to God for the due fulfilment of those obligations which are incumbent upon him in certain special relations in which he stands to God only; but that, on the other hand, there are relations existing between man and man, for the due fulfilment of which he is responsible to both God *and man*. Human laws can have and ought to have respect to the latter only. It concerns not the fellow of any man to judge or legislate upon a relation which does not belong to him, and such is the relation existing between God and individual man. In other words, while divine legislation reaches to every aspect of human character, and to every kind of human relation, it has an undivided empire over our relations to God as individuals, while the sphere of human legislation is bounded and limited by man's associations with his fellow man, but at the same time assisted and strengthened by divine sanctions and authority. The first great commandment, "Thou shalt love the Lord thy God with all thy heart," &c. respects God and man alone: there none may interfere. The second great commandment, "Thou shalt love thy neighbour as thyself," respects man and man: there only can human legislation be legitimately employed.

Hence, all things that concern divine worship and faith, and practices dependent thereon, so far forth as they do not interfere with duties owing from man to man, are above human law, being alone dependent upon the Divine Lawgiver and object of worship and faith. And while this positive and necessary law chiefly affects the individual, it also affects him in all the variety of associations he may form with his fellow men. It can never lose its obligation. It can never be deprived of its universal and perpetual authority. In this respect, therefore, conscience must be free. Voluntary action and human responsibility must go hand in hand. Individual independency can never be sacrificed without a breach of this primary law, and can be limited and restrained only by divine precept, voluntarily observed and obeyed.

Mr. Fletcher has thrown these principles into a negative form; and so far independency has no existence till the times subsequent to the Reformation. His statement of the principles of an independent church must be regarded indeed as the form assumed by the simple and free polity of the New Testament in opposition to forms which had been devised by men, to meet the exigencies of their position. As given by our author, these principles have no precise statement in the New Testament. They are deductions from precepts and examples, and not the precepts themselves. Historically, therefore, modern independency is an off-shoot of presbyterianism, and not a continuation of the church of the apostolic times.

But since Mr. Fletcher appears to have confined his ideas to a development of the rise and progress of *pædobaptist* independency, which is a modern thing, he has necessarily lost that historical support for his theory to be found in the so-called heretics of the middle ages. With all the hostile notices of them which alone Romanist writers have permitted to descend to our times, it is easy to perceive that they claimed and exercised the most perfect and entire freedom of judgment, formed communities on the model of the New Testament, and declaimed against Rome as the church of antichrist. But they were nearly, if not quite, all baptists; and it does not appear to have been Mr. Fletcher's intention to include them in his narrative, since from no part of his volumes can we learn that he regards them as independents likewise.

It must, we should think, have occurred to Mr. Fletcher, that the positions he has assumed as the fundamental elements of a scriptural church, are common property, and that at least one

other denomination shares with his own the advantages and blessings incident to an adhesion to the simple laws of Christ. Had he entitled his work a History of the *Independents*, there would have been no ground for remark: every one would at once have known to what body he referred. But in a history of *Independency* we naturally expect to find all who hold sentiments upon church government of the kind indicated, having a place. The reader is thus led into positive error. Parties who held the fundamental principles of a true church polity are overlooked; and we are made to understand, that before the rise of the independents of modern times, all were ignorant of them.

Certainly it may be said, that till the appearance of Robinson, these principles did not take their present definite but negative form. But on the other hand, it is equally certain, that until the Reformation no one ever dreamed of the church being subject to the laws of sovereigns and of states. It was because that, abroad and at home, the reformers sought to make the church subordinate to the civil power, that those relations came to be called in question and opposed. It had been from the beginning the doctrine of the church of Rome, and is now, that the church of Christ cannot be subject to secular potentates; and therefore, no one of the schismatical communities, so numerous in the middle ages, ever protested against it. It was a non-existent thing. Whenever the secular arm was employed in religious affairs, it was in obedience to the laws, and as a servant of the church; and not by any means as possessing rights over it. The protest was against the hierarchy of Rome, its abominations, its cruelties, its crimes, and its irreligion. It was a universal sentiment that Christ alone, or the church his representative, was the Lawgiver of his people. But no sooner was it taught, that kings and emperors might make laws in the church, might enforce Christian duties from their own motion and right, might establish a religion according to their conscience at the point of the sword, than men were found to protest against it, to proclaim the omnipotence of Jesus, the freedom of conscience, and the pure, simple laws of his church. At a very early period of the Reformation were some to be found who as clearly as the moderns, and in some respects more thoroughly, understood the principles of liberty and independency. But they were baptists. Hence we suppose Mr. Fletcher's non-recognition of their existence.

In proof of this, it may not be uninteresting to our readers if we produce a few sentiments on the nature of the church from the writings of the eminent baptist Menno Simons; especially since his writings and opinions are scarcely known in this country. Thus of the parties who constitute the church of the Redeemer he says, "The church of Christ is a gathering of God-fearing people, and a fellowship of the saints who have believed in the promised seed, the Prophet, Saviour, King, Prince, Immanuel, &c., wherein they shall continue till their life's end. His word they have received with pious and sincere hearts, his example they follow, and are led by his Spirit."* On the independency of the church of all human interference and law, he thus writes: "Jesus Christ with his powerful word and Holy Spirit is the Saviour and Defender of his church, and not Cæsar, nor kings, nor any worldly magistrate. The kingdom of the Spirit must be upheld and protected by the sword of the Spirit, and not with carnal weapons: as is placed beyond all contradiction by the teaching and example of Christ and his apostles. Again, I say, did magistrates understand the church and his kingdom, they would to my thinking sooner die than grasp their worldly power and sword in the things of the Spirit, which are reserved not to the power of men, but to the judgment of the great God, the Almighty."†

He carefully distinguishes the magistrate's duty from the rights of conscience: "Also we should be obedient to magistrates in all things to which they are ordained by God's word; as in forming dykes, roads, canals, in paying cess, toll, tribute, &c. But if they domineer above Christ Jesus, or ordain anything in conscience against Christ Jesus, after their own pleasure, with human commands, and not according to God's will, thereto we will not consent; but rather lose life and property than knowingly and willingly, for the sake of any man, be he king or em-

* Opera Omnia, p. 296. † Ibid. p. 323.

peror, sin against Christ Jesus and his holy word."*

Yet more distinctly does he propound the duty of the magistrate, restraining it within the bounds set forth by Christ and his word. "The magistrate is called to punish the wicked; to protect the good; to decide and judge rightly in all causes; to regard uprightly the orphan and the widow; to protect and guard by his power the poor, the stranger, and the pilgrim; to rule cities and countries with good policy, and to govern the towns which are not against God and his word, for the peace and quiet, the honour and profit of the people; to seek and love with his whole heart God's word, name, and honour, and in scriptural equity, without bloodshed and disturbance, promote, defend, maintain, and protect the same." But he yet further adds, "Faith, says Paul, is not of yourselves, but is the gift of God. If a gift, then may it not be forced by any outward power or sword, but must shine upon all by the Holy Spirit, by the pure teaching of the holy word, and with humble earnest prayer through the mercy of God."†

Thus were the early movements of the reformers, in their appeals to state aid and interference, opposed. The independence of the church was asserted, and the rights of conscience clearly explained. Of all this Mr. Fletcher appears to be ignorant. His narrative gives the false impression that, till the rise of the so-called independents, none were to be found who consistently resisted the encroachments of the civil power, or refused to bow to the yoke imposed upon conscience by the leaders of the reformation. Martyrs equal in number and equal in piety to the sufferers for conscience' sake among other protestant communities, exhibited by their fiery death and holy constancy, that the baptists had apprehended their principles of truth long before the name or designation of independents was known, and were ready to vindicate at any cost the royal prerogatives of Jesus as "Head over all things to his church."

It has already been intimated, that our author has failed to estimate the relation of the independents on their rise in this country to the system of church polity then agitating the nation. Two parties were struggling, the one to *re*tain, the other to *at*tain, the supremacy. Episcopacy and presbytery stood in antagonism to each other; and from the irreconcilable claims of either to scriptural sanction, arose the protest of the Brownists, Barrowists, and Separatists, which finally resolved itself into the form of church government erected by Mr. Robinson. Episcopacy had made the sovereign the head of the church, and subordinated the fellowship and the conscience of Christian people to the state. It had, moreover, embraced in its ample bosom the entire nation, without respect to character, age, or piety. Presbytery, on the other hand, would make the state its servant, and rule by the aid of the civil power, enforcing its creed and holy discipline with a vigorous arm on every conscience as divine. Against these tyrannical foes of religious liberty independency lifted up its front; and all its earlier defenders and promoters expended their best and largest efforts to the overthrow of the hierarchy of the one and the synodal authority of the other; for both were alike unscriptural. Either not perceiving this, or not thinking it needful to examine the matter, that portion of our author's volumes which treats of the causes of the revival of independency in this country is most unsatisfactory. His sketches, indeed, of Browne, Barrowe, Greenwood, and Penry are lengthy; but they are chiefly confined to their personal history. But little is given of their views on the subjects, or the cause which divided them from their contemporaries.

Of a like unsatisfactory nature is the account given of the differences that appeared in the churches of the separation, especially concerning the power and authority of elders. In this respect they were anything but independents. This leads us to the remark, that if the three principles laid down by our author as the basis of independency be applied as a test to the various parties whom he regards as independents, they will be found to condemn them in all but one point. None of those named in the second volume as the first promoters of these principles in England, not even Robinson himself, understood the first and chief individual independence of human authority, or liberty of conscience. This indeed our author admits in these words,—

* Opera Omnia, p. 149. † Ibid. p. 149.

"In one respect these parties fell short of the truth, and became somewhat inconsistent, probably without knowing it (?). 'We acknowledge,' said Barrowe and Greenwood, 'that the prince ought to *compel* all their subjects to the hearing of God's word, in the public exercises of of the church.'"—*P.* 166, *vol.* ii.

In this sentiment Browne, Johnson, and Robinson alike concurred. Said the latter, "Yet, do I not deny all compulsion to the hearing of God's word, as the means to work religion, and common to all of all sorts, good and bad;—or condemn convenient restraint of public idolatry."* So that the very elementary principle of the whole fabric was far from being comprehended by these pædobaptist independents.

In the same manner we find, that, while they vindicated their external independency of ecclesiastical control, in their internal arrangements they sacrificed it. But one portion only of Mr. Fletcher's second principle can be regarded as true of them. They indeed espoused the principle of self-government, but only so far as it related to the claims of the dominant hierarchy, while internally, in their organization of the church itself, they practised a congregational-presbyterian discipline.

"Both Brownists and Barrowists," says Mr. Fletcher, "regarded the officers of the church in an erroneous light, dividing their functions into a number of classes not warranted by the faithful interpretation of the New Testament." P. 165. They were in fact presbyterians. That such arrangements were not harmless, as Mr. Fletcher asserts, is sufficiently manifest from the disorders that subsequently broke out in their churches in the land of exile, which concerned these very arrangements.

But if these early independents were not sound on the fundamental point, it were no wonder that they erred as to the rest, or that we should find Mr. Fletcher thus speaking with regard to his third principle:—

"The greatest error held by these parties pertains to the third principle of independency, or that which relates to the connexion between church and state. In the thirty-ninth article, they allow princes and magistrates to 'suppress and root out by their authority all false ministries, voluntary religions, and counterfeit worship of God;' and even to 'enforce all their subjects, whether ecclesiastical or civil, to do their duties to God and men.' It is singular to find this so long maintained by the early independents; more especially as it is so much at variance with their other opinions, and as they had suffered so much in consequence of it in every period of their history, and even at the very moment when the confession was written."—*Pp.* 220, 221.

We can understand why such tenacity to fatal error is regarded as singular by Mr. Fletcher; for if he has entered upon the study and elucidation of this period with the impression that he will find his "three principles of independency," (principles which his denomination has only attained to in more recent times), in vigorous operation, he has mistaken the whole tenor of the historical records he has been called to peruse. Nothing can be more evident to a dispassionate inquirer than that, if he is correct as to the elementary principles of independency, then those principles were neither practised nor maintained by the parties he would fain claim as their revivers and asserters.

Pædobaptist independency goes astray at its very first step. It denies a voluntary agency at the very threshold of the Christian church to the novitiate for reception therein. It imposes a religion upon the child before its faculties and capacities are in exercise. It violates the first principle which Mr. Fletcher says, "is still to be regarded as inviolable," that man is "a spiritual unit, whose eternal destiny is entirely dependent upon the manner in which his personal duty to God is discharged," by professedly bringing the child into a relation to God of the most responsible nature, without the possibility of the exercise of that personal choice, or sense of personal duty, on which responsibility rests. If "the first thing provided for by Christ in reference to the adaptation of his holy religion to man was, that every individual Christian should be free to think, worship, and act in his religious capacity as being subject to Christ and his word alone" (vol. i. p. 71), then does pædobaptist independency root up the basis of personal religion and of church order, by enforcing a religious act when "freedom to think" cannot characterize the unconscious neophyte, the helpless candidate for ad-

* See Hist. Introduction to the Broadmead Records, where this question is treated at length, pp. 37, 42, 67.

mission into the community of the Lord's people. The child is made to take part in a religious act when no moral or religious capacity is awake. The provision made by Christ is nullified. The first stage in its religious life is taken when without thought, freedom, or accountability. We therefore do not wonder or deem it singular that these early pædobaptists should so long deny so large a part of the principles of independency, or that they should so long remain without a full apprehension of them.

But we do wonder that neither impartiality, nor love for historic truth, should have forced from our author an admission that there were in those days some men of greater discernment than these, who laid the axe to the very root of all human authority in the worship of God and coercion of conscience, and by the proclamation of the voluntariness of human belief, the declaration of the guilt and sin of those who forced religion upon the soul, the assertion that Christ was the only lawgiver in his church, laid in their blood the foundation of that noble edifice of liberty in whose erection modern independents rejoice. A wider examination of the history of the reformation might perhaps lead Mr. Fletcher to a recognition of their existence, and that among *baptist* independents might be found in every age practical examples of the principles he would challenge as the especial heritage of his own denomination. In our view, a "History of Independency" ought to have included them; although courtesy and common use might have permitted their absence from the pages of a "History of the Independents." Mr. Fletcher has chosen for his work the former designation and not the latter. We do not however impute this to that sectarian spirit which can see no merit in any body but its own; under a general term claiming for itself a peculiar property in that truth which it holds in common with others. We trust that Mr. Fletcher has not fallen into this mistake wittingly; but that it has proceeded from mere oversight and want of thought. In other respects there is much to commend his labour to the kind reception and welcome of his own denomination.

BRIEF NOTICES.

A Harmony of the Four Gospels, in the Authorized Version. Following the Harmony of the Gospels in Greek, by EDWARD ROBINSON, *D.D., LL.D. Author of Biblical Researches in Palestine. Professor of Biblical Literature in Union Theological Seminary, New York. With Explanatory Notes and References to Parallel and Illustrative Passages.* London: R. T. S. 8vo. pp. xii., 203.

To compare together the accounts furnished by the inspired men who recorded our Lord's discourses and actions, deducing from them a consistent and comprehensive narrative, is a work to which many ingenious and industrious men have devoted themselves. The desirableness of such a performance is manifest at first sight; but the difficulty of executing it satisfactorily is greater than would be supposed by any one who had not made the attempt. Patient research has however accomplished much, and both in this and in former centuries many Harmonies and Diatessarons of great value have successively appeared. Dr. Robinson produced one in 1834, which was highly esteemed; but in 1845, having visited Palestine in the interim, and more fully considered several important topics of inquiry, he published one, according to the text of Hahn, newly arranged, which is the basis of the present compilation. The editor has brought much valuable matter into a small compass, and furnished a book exceedingly well adapted for family use. The history may be read aloud in domestic worship with great advantage and without much difficulty; those passages which are given by more than one evangelist being in parallel columns, one of which may be easily selected, and those read continuously that are found only in one. The notes are judicious and appropriate to the character of the work.

Horæ Biblicæ Quotidianæ. Daily Scripture Readings, by the late THOMAS CHALMERS, *D.D., LL.D. In three Volumes. Vol. I.* Edinburgh: Sutherland and Knox. London: Hamilton, Adams, and Co. 8vo. pp. xlii. 422.

It appears to have been the invariable practice of this eminent man, during the last six years of his life, to devote a portion of every day to meditation on from ten to twenty verses of scripture, and record his thoughts as he proceeded. He began with Genesis, and, at the time of his death, had arrived at the end of Jeremiah. This volume contains one-third part of the whole, terminating with Joshua. It constitutes the first volume of a series of eight or nine, comprising the "Posthumous Works" of Dr. Chalmers, which are being prepared for the

press by his son-in-law, the Rev. William Hanna, LL.D. Prefixed to the "Daily Scripture Readings" are twenty-four pages of "Sabbath Exercises," taken from private papers, forming, as the editor expresses it, "that secret chamber of his innermost thoughts and emotions, which lay very deeply buried from the public eye—which he never voluntarily exposed—which he sensitively guarded against access and invasion." It is, we presume, a selection from these private experimental records that is here given to the public. The "Scripture Readings," which constitute the staple of the volume, will be valued highly by all intelligent and devout readers. They are, in fact, a brief commentary, but a commentary written for the author's own use, the plain, terse, unsophisticated record of his thoughts, resolutions of difficulties satisfactory to his own mind, and reflections which he desired should be impressed upon his own heart. The individual man—Dr. Chalmers himself—is visible throughout, working out inquiries, and making remarks which seem perfectly natural, and the insight into which is to the reader instructive and delightful. Short, pertinent, and lively as the comments are, it occurs to us that excellent use may be made of them in various ways, and particularly at prayer meetings, or in congregations in which worship is carried on without the aid of a preacher. To read two or three chapters, with these notes interspersed, we should think infinitely preferable to the practice sometimes resorted to of reading a sermon.

The Anabasis of Xenophon, with English Notes, Critical and Explanatory, a Map arranged according to the latest and best authorities, and a plan of the Battle of Cunaxa. By CHARLES ANTHON, *LL.D., Professor of the Greek and Latin Languages in Columbia College, New York, and Rector of the Grammar School. Revised and adapted to the use of English Schools.* London: Tegg and Co. 12mo. pp. xxiv., 503.

The subject of this volume is the march from Sardis to Babylon of Cyrus the younger—not the Cyrus of scripture, but one who lived a hundred and fifty years after him—and the retreat of the Greeks who had accompanied him to the field on which he fell, through the countries watered by the Tigris and the Euphrates. The manner in which these events were described by Xenophon conduced much to their celebrity, and this work has always been deemed one of the most interesting and instructive in the Greek language. The text of the present edition is formed on a comparison of those of the most eminent English and German scholars, and beautifully printed; and the copious English notes appended by Dr. Anthon, are adapted not only to facilitate the acquisition of Xenophon's meaning, but also to furnish a large additional mass of critical, geographical, and historical knowledge. The valuable work of Ainsworth, entitled "Travels in the Track of the Ten Thousand Greeks," and the investigations of other modern writers have been employed largely for this purpose. Both teachers and students of the Greek language who are unacquainted with this admirable volume, will thank us for having directed their attention to it.

An Examination of "Anastasis," the late work of Professor Bush; exposing the Fallacy of the Arguments therein advanced, and proving the Doctrine of the Resurrection of the Body to be a Scriptural and a Rational Doctrine. By the Rev. FREDERIC FYSH, *M.A., Author of "The Divine History of the Church during the Twelve Hours' Sleep of the Apostles Peter and Paul."* London: Seeley, Burnside, and Co. 12mo. pp. xx., 400.

Some of our readers who have not seen Professor Bush's Anastasis, as well as others who have, may perhaps remember a review of that work soon after it was published, which appeared in our pages. The Professor maintained that the only resurrection we have to expect is a psychical development which takes place at death, and that the only coming of the Lord which he promised, took place at the destruction of Jerusalem. We showed, as we thought, that his argumentation was based on the subordination of revelation to human reason, and of the Old Testament to the New. It is Mr. Fysh's opinion, however, that it is only on the millenarian hypothesis that Mr. Bush can be refuted: and chronological computations of prophecy are wrought up with the other arguments throughout his book. Of course it does not meet our views; but any person who wished to examine Mr. Bush's criticisms thoroughly, would find much to interest and assist him in this volume.

Life Lore: Lessons from the Childhood of Nolan Fairfield. London: Longman, Brown, Green, and Longman. 12mo. pp. 188.

This is a work of fiction, professing to be founded on fact. Some of its pictures are too strongly coloured, and one feels that they are too bright and glowing to be true; but its flowing style and beautiful imagery, its high poetic feeling, and above all, its holy principles, drawn from the pure fountain of Christianity, will not fail to delight many readers. The incidents, real or fictitious, are all subordinate to the higher purpose of the volume—the inculcation of great moral truths. In this the author has been eminently successful. He is a churchman, and perhaps a clergyman; but if so, with a heart in full sympathy with all goodness in whatever body of Christians it may be found. Would there were many churchmen like him; yet we can but feel how strangely inconsistent such churchmen are with the system they profess.

Salvation; or the Sinner directed in the Way of Life. By the Rev. WILLIAM J. M'CORD. London: R.T.S. 24mo. pp. viii., 132.

The sinner is here presented with a description of his present state and prospects, and with an exposition of the great doctrine of salvation by Jesus Christ. He is invited to partake of the blessings of the gospel, and is remonstrated with for his indecision and delay. The style of the book is admirably simple and sententious. A large portion of it consists of quotations from the word of God.

Friendship with God: an Essay on its Nature, Excellence, Importance, and Means of Improvement. By the Rev. RICHARD JONES. London: Hamilton, Adams, and Co. 12mo. pp. xvi., 166.

A reprint of a valuable little work which was first published in 1772, containing some very striking passages, and thickly studded with scripture texts. Its chief defect consists in an entire absence of all reference to the agency of the Holy Spirit, without whose powerful operations on the mind "Friendship with God" cannot be either commenced or sustained. At the close of the preface is a long extract from Law's "Serious Call," between the author of which and Mr. Jones, congeniality of theological sentiment appears to subsist.

The Rock of Israel: or a Word or two to the Distrustful upon Jehovah as the reasonable Object of the Confidence of Man. London: Arthur Hall and Co. 32mo.

An unpretending little volume, sound and good, but wanting in freshness and vigour. Written in an hour of sorrow it is intended to console the mourner. Its author, as he states in his preface, "incapacitated in a great measure for the discharge of his regular ministerial duties, committed the substance of his meditations to paper, and now presents it to the church of Christ in the hope that the thoughts may yield to many others the same satisfaction which they have already afforded to himself. It exhibits in a plain dress great truths, with which the mind cannot be too familiar.

Preachers, Pastors, and Bishops: or an Increased Ministerial Agency needed for the British Wesleyan Church. By BENJAMIN LOVE, *Author of "Records of Wesleyan Life."* London: 8vo. pp. 80. Price 2s.

"The Wesleyan Church"—"The British Wesleyan Church"—are phrases that have not long been current, we believe, in the body they are here employed to designate. In this pamphlet, we are told that "There are in the spiritual territory of the British Wesleyan Church, thirty-two districts;" and "for each of these districts the appointment of a localized bishop is suggested"—"The institution of bishops is," the writer contends, "among the needs of the British Wesleyan Church, if a due regard be paid to her duties and mission."—"An efficient ministry for the British Wesleyan Church, to carry out that church's mission, and to meet the wants of the times, would require not less than 32 bishops, 1,600 pastors, and 800 preachers."—"Befitting robes add to the clerical appearance, and this circumstance is not without its weight on some sort of minds. He who best knows the human heart once gave minute directions about the sacerdotal garments of the priesthood. The custom of the churches, (as well as antiquity) pleads for the use of ministerial robes; and it seems decorous that the ministers of the sanctuary should be marked even by their habiliments, as men set apart for God's ambassadors to sinners." "If an altered state of things demands new enactments for the Wesleyan Church, these are not the times in which Parliament will resist the voice of a great people; especially when asking for no worldly political advantages."

Memorials of the Dawn of the Reformation in Europe. London: Nelson. 16mo. pp. 320, cloth.

Acquaintance with the state of Europe in the times immediately preceding the appearance of Luther is important, as it shows the absolute necessity for a reformation, and the appalling conflict which any attempt to promote evangelical truth was in those days certain to produce. The detached pieces in this volume deserve the extensive circulation which its cheapness and attractive appearance are likely to ensure. The subjects are, Girolamo Savonarola, the Italian Reformer—Pasquils of the Reformation—John Craig, the Scottish Dominican—the First Reformers of Spain—Robert Grosteste—Gutenberg and Fust, or the First Printed Bible—Pierpalo Vergerio, Bishop of Istria—Pope John, the Reformer of Bohemia.

The Women of Scripture. By CLARA LUCAS BALFOUR, *Author of Moral Heroism, &c., &c.* London: Houlston and Stoneman. 12mo. pp. viii., 368.

A book by a woman, and about women! Let women read it. It is scarcely possible for them to do so without being interested and improved. Let men also read it. It will assist them to form a correct estimate of woman's position, power, and worth. The most prominent female characters of both the Old and New Testament pass under review. The manner in which the details of their history are introduced is ingenious and striking; and these are largely interspersed with reflections which are natural, practical, evangelical, and just.

The Young Man's Aid to Improvement, Success, and True Happiness. By Mentor. Fourth Thousand. Glasgow: Gallie. 18mo. pp. 156.

Of this book the author tells us in the preface that "in most parts the materials are drawn from a work by the Rev. H. Winslow, pastor of Bowdoin Street church, Boston." It has many of the characteristics of an American publication, and powerfully reminds us of Todd's "Student's Guide." We know of no work of a similar kind and size so well adapted to be serviceable to young men engaged in business, and whose opportunities of attending to literary pursuits are necessarily limited. To such we most cordially and strongly commend it.

Important Truths in Simple Verse. Second Thousand. London: Partridge and Oakey. 16mo. pp. 116.

The title describes the book. Young people will like it, and it will do them good. We have given a specimen of the graver pieces; some of the more humorous would entitle the writer to the degree of A. B. in Jane Taylor's College.

Mary and her Mother. A Sequel to Scriptural Stories for very young children. By the same Author. Fifth edition. London: Ward and Co. 18mo. pp. 252.

Some of the most striking narratives of scrip-

ture, so related that they cannot fail to interest the minds of children from five to eight years of age.

The History of Polycarp, Bishop of Smyrna. London: Haselden. 64mo. pp. 58. cloth.

The size and style of this little work indicate that it is intended for children; but the phraseology is too much that of the old ecclesiastical writers to render it eligible for the children of dissenters.

Little Books for Little Children. No. 1—4. London: Charles Haselden.

Four very small books, each containing a series of very simple questions on a passage of scripture, and each having as an accompaniment another little book, called a "Key," containing the answers.

RECENT PUBLICATIONS
Approved.

The Christian Almanack, for the year 1848. Being Bissextile or Leap Year. *London: R.T.S.* 12mo. *pp.* 84. *Price* 8d.

The Congregational Calendar for 1848. *Pp.* 80. *Price* 6d.

The Bible Almanack and Protestant Reformer's Calendar for the Year 1848. With Numerous Illustrations. Edited by the Rev. INGRAM CORBIN, M.A. *London: pp.* 64. *Price* 6d.

The Protestant Dissenters' Almanack for 1848. *London: pp.* 87. *Price* 3d.

The Illustrated Sunday School Almanack for 1848. *London: B. L. Green. One Sheet.*

The Tract Society's Penny Almanack for 1848. *Pp.* 8. *Price One Penny.*

The Tract Society's Sheet Almanack for 1848. *Price One Penny.*

The Scripture Pocket Book for 1848. Containing an Almanack, also a Passage of Scripture for every Day. With an Arrangement by which the Bible may be Read in the course of the Year; and a Variety of Useful Information. *London: R.T.S. pp.* 192, *roan with tuck. Price* 2s.

Text Book or Sanctuary Remembrancer for the the Year 1848. Intended to Assist the Retention of Texts preached throughout the Year; to keep up an Interest during the Delivery of a Sermon, and to bring to remembrance Special Seasons. *London: Partridge and Oakey. pp.* 110.

The Standard Edition of the Pictorial Bible; Edited by JOHN KITTO, D.D., F.S.A. Part IX. Second half. *Knight and Co.*

Reflections of a Rambler through the Ruins of Material, Mental, and Artificial Creations. By SAMUEL SMITH, Professor of Hebrew, and author of a Sermon on the Fall and Recovery of Man. *London: Ward and Co.* 8vo. *pp.* 64.

Am I a Christian? and How can I know it? *London: R.T.S.* 16mo. *pp.* 188. *Price* 8d.

Caves of the Earth. Their Natural History, Features, and Incidents. *London: R.T.S. Monthly Series. pp.* 12. *Price* 1d.

The Duties and Privileges of Church Members. An Address delivered to a Gospel Church, and published at their request. By J. A. JONES. *London: pp.* 12. *Price* 1d.

The Grace of God the Cause of Ministerial Excellence and Usefulness. A Sermon occasioned by the lamented Death of the Rev. John Ely, preached at Queen Street Chapel, Leeds, October 24th, 1847. Together with the Address delivered at the Interment, on Friday, October 15th. By THOMAS SCALES. *London:* 8vo. *pp.* 28. *Price* 1s.

The Headship of Christ, as affected by National Church Establishments. A Lecture delivered in West George Street Chapel, on the Evening of Lord's day, 2nd May, 1847; being the First of a Series by Ministers of Different Denominations, undertaken at the Request of the Committee of the Glasgow Voluntary Church Association. By RALPH WARDLAW, D.D. *Glasgow:* 12mo. *pp.* 64. *Price* 6d.

Ebenezer, A Pastoral Letter. No. I. To the Church and Congregation assembling in St. Paul's Independent Chapel, Standishgate, Wigan. By the Rev. WILLIAM ROAF. *London:* 12mo. *pp.* 36. *Price* 6d.

School Music, comprehending the "Child's Own Tune Book" for Sunday Schools. With a large and varied Selection for Day Schools. Arranged for Three Voices, by George Hogarth, Esq, Author of the "History of Music," &c., and Edited by JOHN CURWEN. *London: Ward and Co.*

School Songs, Sacred, Moral, and Descriptive; designed to aid Instruction in Schools and Families, and connected with Appropriate Tunes. Edited by JOHN CURWEN. *London: Ward and Co.*

The National Spelling Book, or Easy Guide to Useful Knowledge. Illustrated with 150 Engravings. *London: Steill, pp.* 120.

Lowe's Edinburgh Magazine, and Protestant and Educational Journal for October, 1847. *Pp.* 92. *Price* 1s.

Medical Discussion on Teetotalism, held at Dunmow, Essex, on the Evenings of April 20th and 21st, 1847, between R. B. GRINDRED, LL.D., Member of St. John's, Cambridge, Corresponding Member of the National Institute, Washington, Member de la Société Francaise de Statisque Universelle; and W. COCK, Esq, M.R.C.S., and JOHN COVENTRY, Esq., M.R.C.S, Author of "Tea Pot Musings." *London: Hall and Co.* 16mo. *pp.* 71.

The Eclectic Review. November, 1847. Contents. I. The Anti-Bribery Society. II. Birk's Christian State—New Theory of an Establishment. III. Travels in the East—Tischendorff and Wilson. IV. The Revival of Protestantism in France. V. The Sieges of Vienna by the Turks. VI. Education free from State Control. VII. The Navigation Laws—their History and Effects, &c. &c. *London. Price* 2s. 6d.

The Herald of Peace, November, 1847. *London: Ward and Co.* 8vo. *pp.* 31.

The Child's own Book, for September and October. *S. S. Union. Price One Halfpenny each.*

INTELLIGENCE.

ASIA.

DISSENTERS' MARRIAGES IN INDIA.

On this subject there has been of late much solicitude, though till the year 1838 all marriages solemnized in India by dissenting ministers, or even by military officers and civil magistrates were universally regarded as valid. The following is part of an article on the subject which appears in the Oriental Baptist for September last, and which will give a general view of the unsatisfactory position in which a large number of residents in Asia, and of the children of persons who have dwelt there formerly, are at present placed:—

"Many of our readers are probably aware, that marriages solemnized in India by dissenting ministers, and by officers, civil and military, have been declared by many eminent legal men, both in this country and in England, to be invalid for many important civil purposes. Efforts have accordingly been made for some years past to obtain from the legislative authorities an act to remove the doubts that exist, and to give an indisputable legal sanction to such marriages. In 1838 the ministers of the various dissenting denominations memorialized the legislative council, and were told in reply, that the subject had been referred to the home authorities. The Court of Directors referred the question to the law officers of the crown and of the company,—who gave their opinion that an act of the imperial parliament would be the most effectual for a satisfactory settlement of the question. In 1841, the memorialists were favoured with a copy of a despatch from the home authorities, through the local government, in which the court expressed an expectation that, in accordance with the opinion of the law officers, the question would be satisfactorily disposed of 'in the ensuing session of parliament.'

"The ministers in Calcutta immediately forwarded memorials to the two houses of parliament; but not the slightest further progress towards the attainment of the object sought appears to have been made from that time to the present. A movement has again been made in Calcutta, and the following petition in triplicate, bearing five hundred and fifty-nine signatures, (principally those of persons connected with baptist churches and congregations in Calcutta and some of the larger stations,) was forwarded to England for presentation to the queen in council, and to the Houses of Lords and Commons, by the steam vessel *Precursor* which left Calcutta in the beginning of August. A petition of similar import was, at the same time, forwarded by the independent body in Calcutta; and we believe there is some probability of the representatives of the Free Church of Scotland uniting in the movement, either by petition or otherwise. It is also in contemplation to memorialize the Court of Directors through the government of India. We are gratified to have it in our power to state, that the representations made to the local government, have always been received in the most courteous and liberal spirit; and also that the legislative authorities in India are prepared to take up the subject, should a satisfactory settlement not be obtained from home. An act of the Indian legislature, though less effective for past marriages than one from the imperial parliament, would be infinitely preferable to a continuance of the present unsatisfactory state of the question; and should speedy justice not be granted in reply to the petitions now forwarded, we should strongly recommend an application to the authorities here for a local act to remove the objections and doubts that now exist."

A document has now been forwarded to the British parliament, in which the petitioners say, after reciting the steps formerly taken, and the opinions given by the law officers of the crown:

"That a large majority of the marriages which have been solemnized by the ministers of the denomination of your petitioners and others in British India were those between British born subjects, many of whom hold or may hold real property in Great Britain, and that agreeably to the opinions of the learned lawyers above quoted, doubts and disputes may arise and litigation ensue regarding the rights of the issue of such marriages to take by descent or otherwise such real property, and that such issue may also be deprived of divers other great and important rights and advantages which accrue and attach and belong to British subjects born in wedlock.

"That those on behalf of whom your petitioners pray that the right of celebrating marriage may be granted, are ministers not in connexion with the church of England, but being such persons as are set apart to the office of the Christian ministry and recognized by their respective denominations as accredited ministers of the gospel; to wit,

accredited ministers of the church of Scotland, not in the service of the East India Company, and accredited ministers of the independent, baptist, and other protestant denominations.

"That it is of the greatest importance to your petitioners, and to a large number of British born subjects resident in India, and also to a large portion of British born subjects who have returned from India and are now resident in Great Britain or Ireland, whose marriages have not been solemnized by persons called priests in holy orders, but by dissenting ministers, officers, judges, or magistrates, that all such marriages be declared and confirmed good and valid in the law, to all intents and purposes.

"That it is expedient in the judgment of your petitioners, that all marriages which in future may be solemnized by dissenting ministers, or other ministers as aforesaid, within the British territories in India, should be good and valid in law to all intents and purposes.

"Your petitioners, therefore, humbly pray that an act of the British legislature may be passed, declaring all marriages, which have been solemnized in British India by dissenting ministers and others, not being ministers in connexion with the established church, be declared valid in the law to all intents and purposes whatsoever; and that all accredited ministers not in connexion with the church of England, or the church of Scotland, not in the service of the East India Company, and accredited ministers of the independent, baptist, and other protestant denominations, may perform the ceremony of marriage within the British territories in India according to the ceremony of their respective denominations.

"And your petitioners shall ever pray," &c.

AFRICA.

DEATH OF EYAMBA, KING OF OLD CALABAR.

Our readers became familiar with the name of this petty sovereign two or three years ago, in consequence of the visits paid to him and his people by some of our missionary brethren from Fernando Po. The station was surrendered by Mr. Clarke to the missionaries of the Scotch United Presbyterian Church; and from the last number of its Missionary Record we learn that Eyamba died on the 14th of May last, and is succeeded by king Eyo Honesty of Creek Town.

The savage deeds of blood commonly perpetrated on such occasions were not omitted, it appears, in this instance. One of the missionaries says, "This morning Adam pointed out the circumstance to me, that all the ships' flags were hoisted half-mast high, and also that a number of men were standing out on the road near our house, who had fled from the town. I asked him to invite them to come into our yard, where they would be safe. They came, and looked very much frightened. When I asked them who was dead, one of them came up and whispered in my ear, 'King Eyamba dead.' They said that plenty had been killed during the night. Our man Inga states, that the house in which he was stopping was entered by Mr. Young last evening, who said, 'fasten the doors, and if any one escapes look to it.' Inga squeezed himself up in a dark corner, and saw them place a strong copper wire round the neck of a poor woman, named Akanam, a friend of Mrs. Edgerley, and strangle her on the spot. He immediately effected his escape in the confusion. My wife and I felt so horrified by the many reports which we heard, that after breakfast we went down to this woman's house. We opened the entrance door, went into the yard, searched all the rooms, and called her by name; but there was no reply, no person was to be seen or heard. Some poor goats and ducks were there in a starving condition. We then went to Eyamba's yard; the door was bolted, but a very slight push opened it. There we found a few men who looked frightened. We then went to the door of the queen's yard, and asked admittance for Mrs. Edgerley, that she might visit the queen, but they slammed the door in our faces and bolted it. We heard sad crying in the yard, and in the room in which we had visited Eyamba when sick; and on looking under the door I saw a number of women who, I apprehended, were designed for sacrifices. Presently, Archibong Duke, Eyamba's son-in-law, Hogan Bassy, and a man whom I did not know, came in; they were quite excited, and had evidently been informed that we were in the first yard. I immediately addressed them and asked that my wife should be allowed to see the queen. 'No,' they said, quite decidedly. I then said, 'Well, Archibong! is this the way you are going on, murdering the poor people, after God's word come to live in your country, and tell you it no be proper?' I reproved him very severely, for mild measures are at present of no avail. He listened a moment, and then the three hurried in at the door where we heard the wailing, and it was closed and bolted so rapidly as scarcely to allow the last one room to thrust himself through. No question that the work of murder is going on, and that a fearful and bloody sacrifice is being made. We called on Mr. Young in coming back, and spoke a good deal to him. He excused himself, and denied being a participator in the murderous doings of the other chiefs. When I asked, 'Where is Akanam? Has she not been killed?' 'Oh no,' he hastily replied, 'I have her girls in safety here, but the woman ran away.' This was, without doubt, an unfounded statement; but our pointed allusion to the matter will likely save the girls'

lives. We met a carpenter from Fernando Po, who wrought for the mission last year, and who has been working for some time past at Eyamba's, and he declared to us that thirty of Eyamba's wives had been killed last night. He is a Calabar man. Eyamba had about one hundred wives; some of these were of the first families, one being a sister of king Eyo. The manner in which the thirty were put to death was the following. When it it was determined by those who had the direction of these bloody scenes that such and such a wife should die, the well-known message was sent to her, formerly received with pride, now with horror—'King calls you.' She knew its fatal import; and instantly calling for the box which contained her clothing and ornaments, she arrayed herself in her best attire, swallowed a large quantity of rum, and followed the messenger to the outer yard, where she was either strangled with a copper wire, or a piece of fine twisted cloth. This is done as a mark of distinction, the slaves being hanged by a piece of cord."

Another missionary says, "I received an express from Mr. Edgerley about mid-day, intimating the death of Eyamba, and the horrible fact, that the sacrifices which had been made during the night were many—that the blood of fellow men was still flowing, that the slaves had all fled, and that some of them had taken refuge in the mission house. I set off immediately for Duke Town, and on landing sought out king Eyo, whom I found in company with the gentlemen of Duke Town. I spoke to them all on this most distressing subject, and asked them to put a stop to these murders. The king replied, 'You know that I have often told you that I cannot put down the Calabar fashions at once. The people will have their fashion, and no man can stop them.' I said that these people whom they were killing could do Eyamba no good, and that God had expressly forbidden the taking away of human life. I left them, after having implored the king and the others to make every effort to stop the shedding of blood.

"There can be little doubt that the presence and efforts of the missionaries, and the well-known disapprobation of the English captains, have, to a certain extent, restrained these butcheries. The precise number killed has not been ascertained. It has been stated that the victims amount to at least one hundred. But as the funeral obsequies continue for four months, and as the grand carnival is at the close of them, it was feared that many would then be destroyed."

ASSOCIATIONS.

WESTERN.

The number of churches united together under this designation is fifty-four.

Appledore .....
Ashwater, Muckworthy ...A. Facy.
Bampton .....
Barnstaple.....W. Aitchison.
Bideford .....
Bradninch .....C. Baker.
Brayford.....W. Cutcliffe.
Bridgwater .....H. Trend.
Budleigh Salterton .....T. Collings.
Burnham .....F. H. Roleston.
Burrowbridge .....T. Baker.
Burton .....J. Merchant.
Bridport.....
Chagford.....W. May.
Chard .....E. Edwards.
Collumpton .....U. Foot.
Crediton .....
Creech.....G. Medway.
Crewkerne.....S. Pearce.
Croyde.....J. Hunt.
Culmstock, Prescott.....J. H. May.
Dorchester.....S. Sincox.
Exeter, South Street .....G. Gould.
Exeter, Bartholomew yardJ. Bigwood.
Hatch .....H. W. Stembridge.
Hemyock .....R. Serle.
Highbridge .....
Hemiton ....— Gauntlett.
Horsington .....D. Bridgman.
Isle Abbotts .....R. White.
Loughwood .....J. Stembridge.
Lyme .....A. Wayland.
Minehead .....C. Elliott.
Montacute .....J. Price.
Newton Abbott .....W. Cross.
Newton St. Petrock.....F. Thorne.
North Curry .....
Shaldon .....— Sarah.
South Molton.....J. Teall.
Stogumber .....J. G. Fuller.
St. Hill, Kentisbere.....H. Cressman.
Street .....J. Little.
Taunton .....
Thorverton.....
Tiverton.....J. Singleton.
Torrington.....D. Thompson.
Uffculm .....T. Blackmore.
Upottery .....J. Chapman.
Watchet.....S. Sutton.
Wellington .....J. Baynes.
Weymouth.....J. Trafford.
Wincanton .....G. Day.
Yarcombe .....
Yeovil.....R. James.

The annual meeting was held at Burnham, May 25th, 26th, and 27th. Mr. Roleston was chosen moderator, and Mr. Trend reappointed secretary. Brethren Gould, Pearce, Baynes, Stembridge, and Edwards preached. The circular letter contains part of the history of the churches, continued from last year, another portion of which the writer, Mr. Trend, is requested to prepare for next year's meeting. Among the resolutions passed were these:—

That this association distinctly repudiates all government grants in support of education; and confidently hopes that no member of the churches of the association will sanction their reception by any schools with which they are connected.

That this association renews its expression of confidence in the Anti-State-Church Association, and commends it to the support of the associated churches.

That the churches of the association be requested to consider the propriety of adopting the practice of weekly communion at the table of the Lord.

Statistics.

Number of churches in the association...54		
Baptized	169	
Received by letter	47	
Restored	8	
		224
Removed by death	54	
Dismissed	104	
Excluded	14	
		172
Clear increase		52
Number of members		3567
Schools		56
Children		4219
Teachers		547
Village or other stations		75

The next meeting is to be held at Bartholomew Yard, Exeter, on the Wednesday and Thursday of Whitsun week, 1848.

NEW CHAPEL.

CARDIGAN.

The new Bethany baptist chapel at Cardigan was opened for divine service on the 27th and 28th of October last. At two o'clock the first day, a prayer meeting was held to invoke God's presence and blessing on the services that were to follow, when Mr. Rees Evans of Verwick, Mr. John Lloyd of Penypark, and Mr. Henry Evans of Carmarthen, prayed; and a short but very appropriate address was delivered by Mr. Daniel Davies of Swansea, founded on Luke xxiv. 50, "And he led them out as far as to Bethany, and he lifted up his hands and blessed them." At six, Mr. David Davis of Tabor prayed, and Mr. Edward Roberts of Rumney, and Mr. John Jones of Merthyr preached; and Mr. Daniel Davies of Cardigan, independent, closed in prayer. At seven o'clock, the second day, the church met again for prayer. At ten, Mr. Timothy Thomas of Newcastle Emlyn read and prayed; and sermons were delivered by Mr. Daniel Davies of Swansea in English, and Mr. John Jones of Merthyr. At two, Mr. William Williams of Glanpwllafon (who has attained his ninetieth year) read and prayed; and sermons were preached by Mr. Edward Williams of Aberystwyth, Mr. Lot Lee of Newport (in English), and Mr. Edward Roberts of Rumneyutt. At six, Mr. Nathaniel Thomas of Cilfowir read and prayed, and Mr. David Jones of Middlemill and Mr. Daniel Davies of Swansea preached. All the sermons were delivered with great power, and the assembly listened with much delight. The congregation was so numerous every time, that standing room could not be obtained. The chapel measures in the clear sixty feet by forty six and a half, and will cost, when it is fully completed, about £1800; out of which the sum of £1000 has already been defrayed through the exertions of the congregation, and the kind aid received from Christian friends in the town and neighbourhood, and from some places in Pembrokeshire; to all of whom the most sincere and grateful thanks of the committee are here publicly tendered. From the past they are urged to thank God and take courage, and to hope that in a very few years the remaining debt will be liquidated. It would be ungrateful indeed not to record the prompt assistance rendered by Mr. David Rees, merchant, one of the deacons of the church, who, besides subscribing very liberally, advanced all the money required for the building, above what was collected, free of interest till the day of opening, and to whom the congregation are greatly indebted for their present commodious, compact, and elegant place of worship. On the following Sunday, Mr. Davies of Swansea preached morning and evening, and a collection was made at the close amounting to upwards of £5; making the whole of the collections in connexion with the opening more than £120.

LEATHER LANE, LONDON.

Trinity chapel, Leather-lane, Holborn, has been taken for the stated ministry of Mr. D. Denham, late of Unicorn-yard, Southwark, and having undergone a thorough repair, painting, &c., it was opened in the baptist denomination on Lord's day, Oct. 31, 1847, when three sermons were preached; in the morning by Mr. Silver of Jewry-street, afternoon by Mr. Branch, of Waterloo-road, evening by Mr. Denham; followed on the Monday evening by Mr. Smith, of Park-street, and on the Thursday evening by Mr. Osbourn of America.

The fervent prayers of the churches are earnestly requested for the blessing of the Lord upon this effort to extend his kingdom in the midst of a dark, depraved, and dense population.

ORDINATIONS.

ST AUSTELL, CORNWALL.

The Rev. C. E. Pratt, late of Bampton, Devon, having accepted the cordial invitation of the baptist church, St. Austell, to become their pastor, a public tea meeting was held on the evening of Wednesday the 20th of October. A considerable number of friends belonging to the several religious denominations in the town assembled on the occasion; and after tea the meeting was addressed by the Rev. J. Cope, independent minister of St. Austell, Rev. E. H. Tuckett, Truro, Rev. J. Teall, South Moulton, Rev. C. E. Pratt, and Mr. Barlow, deacon of the church at Truro. The friends present could indeed say, "It is good to be here," and they trust that the blessing of the Most High will rest both upon the minister and the people.

CUDDINGTON, BUCKS.

On Thursday, Oct. 21, the Rev. Edward Bedding, late of Speen, was publicly recognized as pastor of the baptist church, at Cuddington. The service having been introduced by Mr. T. Terry of Crendon, the nature of a Christian church was stated by Mr. W. Payne of Chesham; a prayer for the pastor was offered by Mr. J. Dawson of Princes Risborough; a charge delivered by Mr. P. Tyler of Haddenham, and an address to the people by Mr. W. A. Salter of Amersham. In the evening a sermon was preached by Mr. Chappell of Waddesdon Hill.

PERTH, SCOTLAND.

On Monday, October 25, Mr. Robert Haldane Carson, son of the late Dr. Carson of Tubbermore, who had ministered for some time to the church lately under the care of his venerated father, was publicly recognized as pastor of the baptist church in Perth. In the early morning the church met for united supplication, and in the evening the recognition service was held. An introductory discourse, from Matt. xiii. 44, was preached by Mr. Landells of Cupar, Fife. The charge to Mr. Carson, founded on Coloss. i. 28, 29, was delivered by Mr. Samuel Green of Walworth, who was in the neighbourhood on behalf of the Baptist Irish Society; and a solid, useful sermon to the people was delivered by Mr. Bates of Banbridge, who was also visiting Scotland at the time. The devotional services were conducted by Mr. Grant of Tullymet, and Mr. Henderson of Dundee. Mr. Carson settles under encouraging prospects, and the church at Perth appears to be in a thriving, promising condition.

ATHLONE, IRELAND.

Interesting services were held in the baptist chapel, Scotch Parade, Athlone, on Thursday, Oct. 28. In the morning, at half-past eleven, a meeting was held for the purpose of setting apart Mr. T. Wilshere to the work of the ministry, and recognizing him as the pastor of the church. The Rev. E. H. Allen, presbyterian minister, opened the service by reading and prayer. The Rev. T. M'Carthy of Kilbeggan preached; the Rev. W. Thomas of Moate read the hymns, asked the usual questions, and received the confession of faith. The Rev. M. Mullarky of Birr offered the ordination prayer, after which the Rev. J. Russell of Greenwich (Mr. W.'s former pastor) delivered a solemn and affectionate charge to the minister, founded upon 1 Thess. ii. 4, and concluded with prayer.

Mr. Wilshere, who was one of the first students received by the Baptist Theological Education Society, has laboured in Athlone about seven months, with much acceptance and encouragement. In the evening, a public meeting was held on behalf of the Baptist Missionary Society, when addresses were delivered by the Rev. Messrs. Mullarky, Allen, M'Carthy, and Russell, which were listened to with deep attention and interest. It was a good day, and the congregations were large.

DOWNHAM MARKET, NORFOLK.

On Lord's day, Oct. 31, Mr. John Bane, many years pastor of the baptist church at Aylsham, was ordained to the pastoral office over the baptist church at Downham Market, when Mr. George Graves, sen., of Northwold, and Mr. Henry Skeet of Bexil, were ordained to the office of deacons in the same church. Mr. Hodgkins of Bishop Stortford stated the nature of a gospel church, and asked the usual questions. Mr. James Puntis preached in the afternoon to the pastor and deacons, and in the evening to the people. May the union thus formed be long useful and happy!

HARTLEPOOL, DURHAM.

Mr. James Smith, jun., son of the Rev. James Smith, of New Park-street, after pursuing a course of study under the patronage of the Baptist Theological Education Society, has received and accepted a unanimous invitation to the pastoral office from the church at Hartlepool.

SHREWSBURY.

Mr. W. P. Williams, of Bristol college, and previously of the Baptist academy, Haverfordwest, has accepted a cordial invitation from the first baptist church, Claremont-street, Shrewsbury, entering upon the pastorate upon the last sabbath in November.

RECENT DEATHS.

MRS. CLAPHAM.

Mrs. Clapham was the youngest child of the late James Greenwood, Esq., of Haworth, York, and died in January, 1847, in the 49th year of her age. Her parents who were both members of the second baptist church, Haworth, long occupied an important and influential station in the neighbourhood, and by their sterling excellences adorned the sphere of society in which they moved. They have long since gone to their reward, but still live in the affectionate remembrance of many who shared in their kindness and bounty.

Respecting the early history of Mrs. C.

nothing very particular calls for remark. She, in common with the other children of the family, received the usual quantum of education then given in the boarding schools of the day; and subsequently was trained, under the fostering care of her maternal parent, in those habits of propriety, order, and domestic industry which she tenaciously retained to the close of life.

It appears from several hints given in some papers she has left behind, that in her early years she was not without serious exercises of mind about her soul. From her childhood she was brought up in a regular attendance on the means of grace, and sat under the ministry of the Rev. M. Oddy. Even then she evinced that sedateness of temper, that kindness of heart, and correctness of deportment which so eminently distinguished her all through life.

Although the writer of this is not possessed of much information as to the means by which our departed friend was brought to the knowledge of the truth, yet there is reason to believe that the work of grace in her was gradual, by increasing enlightenment and repeated impressions. The most authentic particulars relating to her conversion are contained in a letter of her own writing, addressed to the church previously to her admission as a member. That letter (which is too long to be inserted here) affords a fair specimen of that simple style in which she always spoke and wrote. The characteristics of humility, modesty, and good sense which mark that document were conspicuous through her whole career. She made no more parade of her religion than she did of her charity, both were genuine and unobtrusive. She was baptized on the 18th of August, 1822, and joined the second church, Haworth, on that day, and continued a member of it until the day of her death.

In 1825 she was married to S. B. Clapham, Esq., of Keighley, in which connexion she enjoyed much happines. Her affectionate partner still lives to mourn his loss. Three children were the fruit of the marriage, two of whom died in infancy, and one yet survives.

As she held a high rank in the esteem of all her friends and acquaintance, there is no doubt that the qualities before named, together with her tenderness of heart and unaffected benevolence, raised her to such an eminence in the estimation of all who could discern real worth. Thus, without any attempts at display, or efforts to gain applause, it was her lot to possess the good opinion and cordial attachment of persons among all denominations and in all grades of society, from the highest to the lowest.

She was unflinching in her adherence to the views and principles she had early embraced, which were those generally held by those called "particular baptists." Her opinions were not hastily formed, nor her actions rashly determined: hence her steadiness of character. As to her mental endowments, it may be observed, that if she was not distinguished by brilliancy of talent, yet she possessed good sense in a degree that is seldom found even in the minds of the highest order.

Mrs. C. was a person of fine and delicate sensibilities, a good judge of character, and quick to discern anything like impropriety of behaviour; being, however, somewhat reserved in temper, there might to a stranger appear a little shyness in her manner; but such an impression entirely vanished upon closer acquaintance.

Enlarged benevolence was a prominent feature in her character. Not only did she give of her substance to many of the societies and cases of her own denomination, but to those of others also. She showed by her deeds that real charity knows not name, nor sect, nor party. Many a widow's heart has she made to sing for joy, and hundreds are now living who have tasted of her bounty.

It may be added that one remarkable trait in her character was the quiet way in which she dispensed her favours. There was no ostentation about her kindness—no "sounding a trumpet before her." If one wanted relief for some poor creature, there was no need to stand reasoning and entreating; it was enough simply to mention the case, and assistance was promptly and cheerfully given. He who pens these lines can testify how often "the blessing of him that was ready to perish" came upon her.

Many instances might be given, did our limits allow, to show the esteem in which she was held by the indigent of the town and neighbourhood. One of a singular nature may be mentioned. Mrs. C. was generously kind to the numerous Irish of the locality; and on more than one occasion it is stated, when she was dangerously ill, Mass was said for her at the Roman catholic chapel! Unique as this fact may seem, it is no unmeaning comment upon her character. "Her works praise her in the gates." She needs no other epitaph. This is far above the studied panegyric, the proud escutcheon, and the sculptured marble.

But let it not be supposed that active benevolence was substituted for personal piety, for both wrought in harmony. The rising morn and the "dewy eve" saw her peruse the sacred page, and bow the knee before Him "who sees in secret." Many sighs and prayers have been breathed to heaven on behalf of her beloved family. Oh, may those pious aspirations be answered! From what has been said it will be gathered, that she was not one of those who wish to be "seen of men;" nor did she make pretensions above what she realized. Her re-

ligion was modest and noiseless. The deepest waters are the stillest.

As to what may be termed her dying experience, little can be said, for the nature of her complaint and the stupifying effect of the medicines administered, almost incapacitated her thinking or speaking. She was without fears, and had a calm, settled confidence in her Redeemer. The manner of her death was in remarkable keeping with her life; it was relying, placid, and peaceful. But if we have not her dying testimony, we have her living one, which is of more consequence. And by it "though dead she yet speaketh."

But while for her "to die was gain," for us it is loss, and that of no ordinary kind. Not one of her numerous friends but feels it to be such. To the writer, as well as to the church over which he presides, it is a heavy stroke. Long, very long will our now glorified friend be embalmed in the memory of her domestics and neighbours, to whom she was much endeared. And among the poor she has left a numerous family of sincere mourners. "The righteous shall be had in everlasting remembrance." The painful event was sought to be improved by her pastor to a numerous auditory, from Heb. xiii. 5, "He hath said, I will never leave thee, nor forsake thee."

MR. G. BLIGHT.

Mr. Gilbert Blight was born at Topsham, in Devonshire, but in early life removed to London. At the age of nineteen he was admitted to the fellowship of the church under the pastoral care of the late Rev. Dr. Rippon, and after being a member thirty-seven years, was elected to the office of a deacon, in which connexion he continued a further period of twenty-four years. In the active duties of life, whether in the church, the family, or the world, his deportment was such as to evince that he lived for eternity as well as for time, continually holding the end in view, and seeking by his walk and conversation to exemplify the doctrines of the gospel. His conduct in the various Christian societies with which he was associated, was characterized by humility and integrity of purpose, and whilst much of his time was thus occupied, his seasons of retirement were devoted to other means of usefulness, so that by the productions of his pen, "he being dead yet speaketh."

In the autumn of 1837 he was seized by serous apoplexy, accompanied by paralysis. Occasionally his sufferings were very acute, the nature of his disease precluded any intelligible conversation, his language being perverted from the idea he endeavoured to express; yet it was evident he possessed a calm assurance beyond the reach of physical suffering.

Though much enfeebled by successive attacks, it was not until within a few days of his decease that it became apparent his departure was at hand, and then, gradually yielding to the decay of nature, he peacefully entered his rest on the tenth of July last, being in the eightieth year of his age.

MRS. EVANS.

Mrs. Phebe Evans, Fountain Hill, Pembrokeshire, died on the 12th of August, in the seventy-seventh year of her age. Mrs. Evans was blessed with strong mental abilities, which she used and improved as a disciple of Christ; much of her time being employed in reading and meditation, she obtained a large portion of scriptural and general knowledge. She was not satisfied with the mere name of a Christian, but, studying diligently to understand the nature of the kingdom of Christ, was able to distinguish it from the kingdom of the world, and adhere closely to its rules. She was an honourable and useful member of the baptist church at Ebenezer for fifty-one years. Her hospitality, and liberality in supporting the cause of Christ, in its different branches, were well known and highly valued by the churches.

MRS. CRUMPTON.

Died, in faith, Nov. 6th, the beloved wife of Mr. Jonathan Crumpton, of Shrewsbury.

MRS. OPPENHEIM.

Mrs. Oppenheim, on the 9th of November, was removed from our world after a short and painful affliction; when Mr. Oppenheim was bereaved of an affectionate wife, five young children of a fond mother, the baptist church in Farringdon of a useful member, the pastor and a numerous circle of a sincere and endeared friend, and the town of a respectable inhabitant.

It was the happiness of our departed friend to be numbered with the few who fear God in their youth, and serve him with sincerity in riper years. At that season, when the spirits are lively and the heart generally thoughtless, she was savingly brought to a knowledge of the truth. At an early period she united herself with the church of Christ, and by divine grace was enabled to maintain her Christian profession through several years, and experienced the sweetness and power of religion to the end of her days. Her death was improved by her pastor, the Rev. A. Major on Lord's day, Nov. 14th, to a large and deeply affected congregation, from Rev. xiv. 13. One of the peaceful and faithful in Israel has fallen.

MRS. CASEWELL.

A heavy affliction has befallen the Rev.

J. D. Casewell, of which he furnishes the following particulars.

In cherishing holy and beautiful recollections of the departed, we not only act according to a law of our nature, but we gather strengthening influences around our religious principles, and bring ourselves more directly under the powers of the world to come. It is not only soothing to the heart, but it is invigorating to our holiest affections to listen to the voice which speaks to us from the tomb. In the case before us there are peculiar circumstances which give to that voice more than an ordinary amount of tenderness and power. Eliza Townshend Casewell was an affectionate wife, a young and tender mother, with bright prospects of earthly happiness, in the bloom and vigour of life, and surrounded by relatives and friends to whom she was endeared and by whom she was deeply loved, yet she is cut down; God, in the sovereign and mysterious movements of his providence, changes her countenance and sends her away.

On October the 18th, after severe and lengthened suffering, she gave birth to a daughter. Soon after this, symptoms of danger became visible. Medical skill was in vain: in much suffering, endured with unfailing patience and sweet Christian resignation, she lingered here through twelve days and nights, till the 30th of October, when her gentle and pious spirit left its house of clay and passed on to eternity. She died in the Lord Jesus, and is blessed.

By nature she was averse to the gay frivolities of fashionable life, and was fond of the retired and tranquil pleasures of the domestic circle; it was in the family that the peculiar qualities of her nature unfolded themselves in all their power and beauty. These qualities marked her character from early life. She did not profess to be influenced in her feelings and conduct by the high and spiritual principles of true religion till a few years before her death. The means to which she referred as the instrumental cause of the divine life in her soul was a funeral sermon preached by her now bereaved and sorrowing husband, from the text, "Be ye also ready, for in such an hour as ye think not the Son of man cometh." Peculiar power was given to this discourse by the fact, that she had just come from the dying bed of an aged and near relative, the mother of her beloved father, of whom she was accustomed to speak in terms of sweet and strong affection. In these circumstances the renewing influences of the Holy Spirit came down upon her, and she passed from death unto life. After marriage she made a public profession of religion, was baptized in the name of the adorable Trinity, and received into the church at Mill-street, Evesham, in communion with which she died.

Though she entered not into controversy, her heart was alive to the glories of Christ as God over all blessed for ever. She felt his propitiation—his great atonement—to be the balm, the refuge, the salvation of her spirit. A few days before her illness she wished her husband to read to her a discourse entitled, "It is just like Him: or, God's unspeakable Gift." After which she said, with much emphasis, "Oh, my dear, those are the sentiments." She spake afterwards of the glory and preciousness of Christ, and fed upon him as the "bread of life." Two days before she died she said, "There is a heavenly world, and thither I am going." She uttered this with the calm and sweetness of heaven resting upon her countenance. The arms of her faith embraced the precious Saviour—the antidote of death. In him she was complete.

This afflictive providence was improved by a suitable discourse preached from Ps. xvii. 15, to a large and attentive congregation, by her pastor, the Rev. A. G. Fuller. May his solemn appeals be productive of much good; and may the death of the departed Christian, who is now robed in the glories of eternity, be the means of the spiritual life of many! The sun of her earthly existence set in glory; and, through rich and sovereign grace, she has now entered into the joy of her Lord.

MR. WILLIAM ABBEE.

On Thursday morning, Oct. 28, 1847, Mr. William Abbee, who for thirty-six years had honourably and usefully sustained the office of deacon in the church at Mill End, Herts, was suddenly called to his rest. He was born Nov. 12, 1779. His religious character determined when about twenty years of age, under a sermon preached at Hamper Mill, near Watford, by Mr. Smith. In the year 1811 he was baptized by the Rev. W. Groser, sen., of Watford, being the first baptized in Mill End. Soon after was chosen deacon, which office he filled with credit till his death. For nearly twenty years he has been totally blind, and of late years very infirm, but never permitted his blindness or other infirmities to prevent his attendance at the worship of God's house, if there was any possibility of his being there. There is not a member left who attended the chapel so often as he did. Leaning on the arm of a beloved daughter or other friend, he might be seen halting on his way to the sanctuary, whenever its doors were open. His hospitality, and especially to ministers, is worthy the imitation of those who like himself were raised above want. His house and table were ever open, and but little short of 500 ministers have crossed the threshold of his habitation, and by their presence and converse beguiled the dark hours of this sightless saint. But he is gone to the land of light; the chimney corner is vacant, but the seat in heaven is filled. Being called

hence suddenly, he has left no *dying* experience to be recorded, but we have the more satisfactory *living* one. He lived the life of the righteous, and for him to die was gain. "Absent from the body, present with the Lord."

MR. HENRY GAMBLE.

The church at Mare-street, Hackney, under the joint pastoral care of Dr. Cox and Mr. Katterns, has again been visited by the hand of death. Last month we recorded the decease of one of its deacons, Mr. William White; this month, we are called upon to add that of Mr. Henry Gamble, another of its officers. Mr. White departed this life on the 20th of October; Mr. Gamble, on the 14th of November, less than one month after.

Mr. Gamble had nearly attained the eightieth year of his age, and had faithfully served the church in the deacon's office nearly a quarter of a century. During the greater part of that time he acted as treasurer; but, in the year 1842, on the ordination of his only son, the Rev. Henry John Gamble, then in the eighteenth year of his age, as pastor of the Baptist church at Margate, moved by paternal affection to afford the youthful minister the benefit of his countenance and advice, he retired to that place, and consequently relinquished his active engagements with the church at Hackney. The subsequent transfer of his son's ministerial exertions to Hanover chapel, Peckham, induced him to resume his residence at Hackney, whereby his brethren recovered the advantage of his counsel and the pleasure of his society. Scarcely settled in his new abode, he was called upon to attend the funeral obsequies of Mr. White, his successor in the office of treasurer; when, although in his usual state of health, he was observed to wear an aspect of solemn thoughtfulness, importing, as it seemed, the anticipation of his own not distant decease.

On Friday, November 5, however, he met with his brethren, specially convened to consider what steps should be taken to repair the breach made in their ranks, and entered into the consideration of the subject with a readiness and an efficiency which forbade any fear lest this meeting with him should be the last. So, nevertheless, it was ordained to be. Though declining, on account of age and infirmities, to return to those more arduous functions which he had formerly exercised with the greatest honour to himself, and with equal advantage to the church, yet he cheerfully consented to afford the continued benefit of his sound judgment and long experience, and spontaneously requested that the names of sick members might be communicated to him; their visitation being a walk of duty in which his complete leisure might enable him still to move. Alas! it was little anticipated how soon he would himself be laid upon the bed of sickness and of death! On the following day, through exposure to the humid atmosphere in his garden, he took cold. The immediate consequence was, pleuritic inflammation, under which, in connexion with the enfeebling tendency of the means adopted to subdue it, he rapidly sank, and, notwithstanding all attempts to rally him, eventually expired, entering, on Sabbath morn, November 14, into that rest which remaineth for the people of God.

Throughout his short but painful illness, he was assiduously attended by his devoted wife, and was additionally comforted with the presence of his affectionate children; but, sometimes to spare their feelings the distressing tokens of his severe sufferings, and at other times to gain opportunity for those solitary meditations in which it is so natural for the dying Christian to indulge, he often expressed a wish to be left entirely alone. Nor while at his bedside could his friends hold much converse with him; for the paroxysms of his disorder, and the effects of repeated lancing, disabled him from speaking, except in brief, broken, and hardly audible sentences. "Alas!" observes his son, in a letter which lies before the writer, "we could only catch here and there a word of what he uttered; but every sentence spoke of peace. His demeanour was calm and dignified. There was no ecstasy or rapture. He always wondered how any could experience this in dying; for he regarded death as a solemn and trying event. His countenance, indeed, appeared to me to betoken that he was in a great conflict—I mean a conflict with death; that he felt its solemnity, but that he was persuaded he should gain the triumph, and thus receive a gracious answer to the petition with which, for many years, he usually concluded his evening prayer in the family—'that I might finish my course with joy!' It was while the shadows were gathering darker around his spirit, that, with many pauses between, he said to my mother, 'Precious joys'—'precious promises'—'precious hopes'—'and *precious trials!*'" The firm and solid foundation of his faith and hope was strikingly indicated in his dying testimony to his son: "Piety, my son! piety!—Christ! If it were not for Christ, I should have had nothing to do with the bible! I have no fears—I am a firm believer in the Lord Jesus Christ!" One of his favourite texts was Paul's declaration to Timothy—"I know whom I have believed, and am persuaded that he is *able* to keep that which I have committed unto him against that day." "This," remarks his son, "expressed the ground of his hopes, which had no resting place but the cross and righteousness of Christ. Of all the doctrines contained in the scriptures, he had as clear and comprehensive a view as any one I ever met with; but *this* was his all in all.

He lived—he died upon it. But we did not require a dying testimony; his living example fills us with confidence—as a friend expressed it, an 'unclouded confidence'—of his eternal safety."

The character of Mr. Gamble, in every relation of life, was uniformly excellent. As a husband and a father, they only can fitly describe him towards whom he bore those hallowed names. One voice that could speak much of his tender and considerate affection, is stifled in grief. "As a father," observes his son, whose career he watched with self-absorbing interest, "he esteemed no sacrifice too great if it promoted his children's welfare. He was not content with witnessing their settlement in life; but he left his own home, broke asunder the associations which had been twining for years around his heart, and followed them like a guardian angel,—their counsellor, their comforter, their guide." His time, indeed, for several of the latter years of his life, was almost equally divided between visits to his son and to his daughter, the wife of the Rev. Jesse Hobson of High Wycombe, where his venerable form and affectionate prayers will be long remembered by the ministers' daughters placed under that lady's fostering care.

In his more public relations, Mr. Gamble commanded the unwavering respect and esteem of all who knew him. Both in the church and in the world his practical sagacity, the soundness of his judgment, the uprightness of his heart, and his punctual and orderly fulfilment of all engagements, were eminently conspicuous. He was one of that valuable but too rare class of Christians, who, while they bring the habits of the man of business into the affairs of the church, carry also the principles of religion into the transactions of every-day life, and, by their manifest conscientiousness and consistency, redeem religion from the reproach and suspicion under which it falls through the misconduct of incautious and hypocritical professors. More addicted to observation than to books, and more conversant with the haunts of society than with the meditations of the cloister, he was happily qualified for the formation of a just judgment on questions to be determined by practical considerations rather than by scientific rules; and this often enabled him easily to thread his way through difficulties which baffled the retired student inexperienced in the ways of life. In him the softening effect produced on others by the pursuits of literature and art, resulted not less certainly from the higher and purer influence of true religion, which, operating in unison with a native amenity of disposition and a peculiar tenderness of heart, showed itself in an unaffected gentleness and simple courtesy exceedingly attractive. To the poor he was a sympathizing friend; to the more affluent, a cheerful companion; while even the learned found in him an associate whom good sense and varied experience enabled to contribute an equal share to the common stock of pleasant and improving conversation. In the house of God, his attendance was frequent, constant, and devout; at the social meeting as at the family altar, his prayers were simple, fervent, and impressive; and in meetings for the transaction of the business of the church, his wisdom and prudence were as apparent as his behaviour was conciliatory and unassuming. A baptist and a dissenter from conviction, he was at the same time catholic in spirit, habitually imprecating "grace, mercy, and peace on all them that love our Lord Jesus Christ." Among the most remarkable features in his character were scrupulous integrity in the discharge of public trusts, tranquil stedfastness in the performance of even disagreeable duties, and a modest, yet manly and self-respecting independence of spirit. As an illustration of the last of these virtues, it may be mentioned, that, although not pretending to the position of a man of fortune, he insisted upon paying the entire expense of his son's education for the Christian ministry; and it needs scarcely be added that this noble characteristic was coupled with a corresponding liberality. In fine, whether Mr. Gamble be regarded as a private individual, a man of the world, or a professor of religion, he merits the lasting veneration of his descendants, the general respect of his fellow citizens, and the blessedness that belongs to the memory of the just.

MISCELLANEA.

SALENDINE NOOK, YORKSHIRE.

The Rev. T. Lomas having closed his pastoral labours here in October, his friends presented him with a purse amounting to £31, as a token of their esteem for his personal and ministerial character, as well as a mark of regret at his leaving. The presentation was made on behalf of his friends by John Brook, Esq., of Marsh House, near Huddersfield.

COLLECTANEA.

CHURCHES AND CHAPELS IN THE UNITED KINGDOM.

The editor of the Leeds Mercury, a few weeks ago, deduced with great care, and from the best accessible authorities, a general view of the comparative numbers of places of worship of different denominations. The tables containing the results of his investigations will be found in our Supplement; but we give here some of his illustrative remarks. In reference to England and Wales he says,—

"It would appear, then, that there is a

greater number of places of worship belonging to the Nonconformists than to the Established Church, even in that part of the kingdom where the Establishment is the strongest. It does not of course follow, that there is a greater number of Nonconformists than of Churchmen. There are many places where the great bulk of the population attend the church, and where the Dissenting chapels are small, and scantily attended. The churches would in general accommodate much larger numbers than the chapels. But, on the other hand, many of the churches are in parishes of very small population. Of 14,453 parishes and townships in England, no fewer than 9,181 have a population below 400 persons each. Many of the churches which abound in cathedral cities and other old towns, as well as in villages, have very scanty congregations. The Dissenting chapels exist in the greatest number where the population is the most dense; and in the manufacturing districts at least, the Dissenting congregations are larger than the Church congregations. On the whole, however, we do not doubt that the number of Churchmen exceeds that of Dissenters in England and Wales; and of course, in point of wealth, the Church has an immense superiority. But the above figures lead to the belief, that the numerical majority of the church is much smaller than many writers have assumed. And it is surely a fact which most strikingly demonstrates the power of the voluntary principle, that the Nonconformist bodies of England and Wales, besides contributing to the support of the Church, and in the face of many discouragements, have built and are maintaining no less than 12,700 places of worship, and support their ministers and service, without the aid of sixpence from any public funds."

In reference to Scotland it is said,—

"Thus the Nonconformist chapels exceed the churches of the Scotch Establishment by 823. But when it is remembered that great numbers of the churches of the Establishment were absolutely emptied by the secession of the Free Church, it will be obvious that the numerical majority of Dissenters must be much greater than in proportion to the number of their places of worship."

Of Ireland it is said,—

"The Established clergy are much more numerous in proportion than their flocks; not a few of the clergy have not a church to preach in, and not a few of the churches are without congregations. At least 3,000 chapels must have been built, and are now upheld by the poorest part of the population, entirely without Government aid, except the allowances made under the name of *Regium Donum* to the Unitarian and other Presbyterian ministers of the north of Ireland—the benumbing and deadening effects of which have lately been exhibited on official authority."

Respecting the United Kingdom generally, it is added,—

"We are inclined to believe, that the actual attendants at the churches of the Establishment in England and Wales would exceed the attendants at Dissenting and other chapels in the proportion of four to three. We think that in Scotland the proportion belonging to the Established Church would be, compared with the other religious bodies, as two to five. And in Ireland the proportion of Churchmen to the other sects is as one to eight. If, for the sake of ascertaining what we may term the comparative religious weight of the Establishment and the other sects, we divide the populations of Great Britain and Ireland according to these proportions (though we are aware that there are great numbers who attend no place of worship, and belong to no religious body), . . .

"It would seem that the other religious sects out-number the Establishment as follows:

Nonconformists . .	16,008,672
Establishment . . .	10,317,417
Majority . .	5,191,155"

HAWORTH.

On Lord's day, Nov. 7, the Rev. M. Saunders, of Haworth, Yorkshire, preached his farewell sermon to the church and congregation over which he has presided twenty-four years. A very large number of people was assembled; and the sermon, which was founded on Acts xx. 32, "Now, brethren, I commend you to God," &c. and was above an hour in length, was listened to throughout with profound attention, and drew tears from the majority of the hearers. His solemn, faithful, and affectionate appeals will not soon be forgotten. Mr. Saunders leaves amidst the deep regrets, and is followed by the fervent prayers of his numerous friends, who have been eye-witnesses of his disinterested labours. When he accepted the call of the church, it consisted of only sixteen members, who worshipped in an upper room; there was neither chapel nor sabbath school in connexion with it. Since then a commodious chapel has been erected, at a cost of nearly £1800, and which has been also enlarged; and a flourishing sabbath-school has been conducted for twenty-three years. During the pastorate of Mr. Saunders 244 persons have been added, chiefly by baptism. Besides which, two other baptist chapels have been built in the vicinity through his exertions. The additions to the church by baptism during the last year, have been greater than those of any baptist church in the West Riding; and so has the clear increase. We earnestly hope that his health may be re-established, and that the blessing of God may attend him in whatever sphere he may hereafter be called to labour.—*The Church.*

RANGOON.

Dr. Judson writes from Rangoon, March 28th, "I have just returned from baptizing a

Burman convert, in the same tank of water where I baptized the first Burman convert, Moung Nau, twenty-eight years ago. It is now twenty-five years since I administered baptism in Rangoon, the few converts that have been made during that period being generally baptized by the native pastor. My time has been mostly spent in Maulmain, where, having been instrumental, with others, of raising up a few Burmese and Karen churches, I have left them, since my return from America, in the care of my dear and excellent missionary brethren, and am now making a small attempt once more in Burmah Proper.

"The attempt, however, is made under very discouraging circumstances. The present administration of government, though rather more friendly to foreigners, is more rigidly intolerant than that of the late king Tharawaddy. Any known attempt at proselyting would be instantly amenable at the criminal tribunal, and would probably be punished by the imprisonment or death of the proselyte and the banishment of the missionary. The governor of this place has received me favourably, not as a missionary (though he well knows from old acquaintance that that is my character), but as a minister of a foreign religion, ministering to foreigners resident in the place, and a dictionary maker, 'labouring to promote the welfare of both countries.' Our missionary efforts, therefore, being conducted in private, must necessarily be very limited. It is, however, a precious privilege to be allowed to welcome into a private room a small company, perhaps two or three individuals only, and pour the light of truth into their immortal souls—souls that, but for the efficacy of that light, would be covered with the gloom of darkness"—*American Baptist Missionary Magazine.*

"GOOD BYE TO IT."

At the last annual meeting of the British and Foreign Bible Society, the Bishop of Cashel spoke to the following effect:—

"He considered the Bible Society, in its principles and operations, the first institution in the country. It was a society in which all sects and denominations of protestants could join without compromise of principle in circulating that word which they believed contained the whole truth. The Bible Society he considered the true Evangelical Alliance, for all could meet there without any compromise. They were all agreed in taking the word of God as their rule of faith, and giving up whatever was not found there. He remembered some years ago, at an examination of Irish teachers at Kingscourt, an old man asked them something about *limbus patrum;* another of the teachers said, 'Oh, that is the old story, Paddy, but there is not a word about it in the bible.' 'Oh, then,' said Paddy, 'if it is not there, good bye to it.' They might disagree about some things, but whatever they believed was not found in the bible, they would say with Paddy, 'Good bye to it.'"

We have no doubt that the good bishop was in earnest. But did he reflect on the consequences of his admission? Is he now prepared to say of everything, in the Irish church, that is not found in the bible, "Good bye to it." If so, what will become of his own bishopric, and of all other diocesan bishoprics? What will become of infant baptism—the sign of the cross—godfathers and godmothers—confirmation—bowing at the name of Jesus—kneeling at the Lord's supper—confession—absolution? &c.&c. He who makes up his mind (as every protestant ought) to say "good bye" to everything that is "not found in the bible," would do well to count the cost, and prepare for all results. This is the crisis to which the church is hastening. The sooner it comes the better it will be for all interests, secular as well as religious.—*Montreal Register.*

THE DOVE AND THE ARK.

The sending forth of the dove, her finding no rest for the sole of her foot, her return to the ark, the projection of the hand through the window to pull her in, her second mission and return with the olive leaf, altogether make up a very graphical representation. I may here record the strong interest I feel in these scripture histories, enhanced I have no doubt by the recollections of my boyhood, convincing me that it is a most useful education for the juvenile mind to be seasoned and made familiar therewith. Wilkie the painter told me that the ark experiment of a bird was tried with a dove from a balloon, and that it returned after that it had been let out, and that an experiment was intended with a raven, but I have not heard if the latter trial has actually been made.—*Dr. Chalmers' Daily Scripture Readings.*

CORRESPONDENCE.

HINT FOR DECEMBER.

To the Editor of the Baptist Magazine.

SIR,—The present are trying times! Such is the exclamation of high and low, rich and poor. There are but few, however, who feel it more keenly than do the pastors of our village churches, many of whom are doomed to live upon a salary which is barely sufficient to procure the necessaries of life.

The extremely high price of almost all kinds of provisions during the spring and summer of the present year, has placed many of them in the most awkward circumstances, and burdened their minds with worldly care and anxiety. Their hearts are sad; and, in some cases, this sadness is increased by the fact, that they can look around them on the sabbath, and fix their eyes upon members and friends who, although they sold a considerable quantity of wheat when it was making sixty or even seventy shillings per load, have neither increased their regular contributions for the support of the gospel, nor sought, by acts of more private liberality, to place their pastor and his family in circumstances of even usual comfort. Where it can possibly be avoided, such a reproach as this ought not to be permitted to rest upon our churches and congregations another day. Unless it is removed—wiped off by the gentle yet unsparing hand of Christian love, our village pastors must know more of the power of truth than falls to the share of many of their friends, or they will no longer be able to stand upon our missionary and other platforms and assert the absolute "efficiency of the voluntary principle." They must either be relieved of their embarrassments, or their adversaries will triumph in their weakness, and secretly say, "So would we have it."

The cases are not few in which the object for which I plead could be accomplished without the least difficulty. Were those only who have been benefited as stated above, each to give the present price of but one load of wheat, as a special token of gratitude and affection, the thing would be done, and many a pastor's heart would leap for joy. And do I ask more than the divine law of ministerial maintenance warrants?

But there is no need to confine this effort to the owners and occupiers of land. Indeed, it would be both unwise and unjust to do so. As the obligation to support the ministry is perfectly commensurate with the possession of capacity to do it, it is the duty of all to see that "those who preach the gospel live of the gospel." In this case, therefore, all who can do it are solemnly bound to lend a helping hand.

I do hope, sir, that this important subject will receive the serious and prayerful consideration of the leading members of our churches and congregations; and that they will make such arrangements during the month of December, as will enable them to remove the anxieties of their pastors on the first day of the new year. Under existing circumstances, such an act would be "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God."

Yours in Jesus,

A Village Pastor.

EDITORIAL POSTSCRIPT.

An excellent likeness of William Brodie Gurney, Esq., senior treasurer of the Baptist Missionary Society, will be prefixed to our number for January.

A correspondent who has recently joined our denomination, and wishes to bring the ministerial experience he had previously acquired to bear on its interests, says, "I would recommend that on the third and fourth sabbaths in December, baptist ministers should advise their members and hearers to order your Magazine for the ensuing year. When in the United Secession I was always recommending the periodicals. My late hearers and members ordered upwards of two hundred copies of magazines, which they received monthly." If our brethren will generally act upon this suggestion, they will invigorate our efforts, and promote the good of their churches. The first and second articles in this number will furnish topics on which they will know how to enlarge.

If the baptist penny magazine called "The Church" can obtain at the commencement of the year such an increase of sale as to warrant it, the intention of the proprietors is to give every month an additional number of pages. We readily embrace this opportunity to express our gratification at the efficient and respectable manner in which this small periodical is conducted. It is adapted to meet the taste and promote the improvement of a very large proportion of our congregations.

Sentence was pronounced by the judges of the Court of Queen's Bench a few days ago, on a case which had been carried thither for their united decision, involving the question of the validity of a widower's marriage with the sister of his deceased wife. It cannot be too extensively known that according to this authoritative determination, as the law now stands, such a marriage, in this country, is absolutely null and void,—not merely voidable, but *ipso facto* void, so as to be no marriage for a single hour.

Dr. Belcher, formerly one of the secretaries of the Baptist Union, has recently become pastor of a church in Philadelphia.

During the last week or two influenza has been distressingly prevalent in all the eastern part of the metropolis. Should our readers discover blemishes which at other times they might ascribe to carelessness, perhaps they will attribute them in this instance to the unavoidable interruptions occasioned by general headache, nausea, cough, and debility, in a work which requires the combined activity of several persons accustomed to its different processes, all of whom must complete their labour by a certain day.

Supplement.

DECEMBER, 1847.

PRINCIPAL BAPTIST SOCIETIES.

Baptist Missionary Society.

Formed 1792.

OBJECT:—"The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of Schools."

INCOME, year ending March 31, 1847	£28,190	19	7
EXPENDITURE	26,899	2	0
BALANCE against the society	3,711	9	11
CONTRIBUTIONS towards the Special Grant of £6000 to Jamaica	£32	12	0
BORROWED to meet the Grant to Jamaica and still unpaid	2054	14	1

Treasurers, WILLIAM BRODIE GURNEY, Esq., SAMUEL MORTON PETO, Esq., M. P.
Secretary, Rev. JOSEPH ANGUS, M.A., Baptist Mission House, 33, Moorgate St.

Committee.

Acworth, Rev. James, M.A., Bradford.
Aldis, Rev. John, London.
Allen, Joseph H., Esq., Camberwell.
Birrell, Rev. Charles M., Liverpool.
Birt, Rev. Caleb E., Wantage.
Bowes, Rev. W. B., London.
Brawn, Rev. Samuel, Loughton.
Brock, Rev. William, Norwich.
Cox, Rev. Francis A., D.D., LL.D., Hackney.
Danford, John, Esq., London.
Daniell, Rev. J. Mortlock, Birmingham.
Edwards, Rev. James, Nottingham.
Godwin, Rev. Benjamin, D.D., Bradford.
Green, Rev. Samuel, Walworth.
Groser, Rev. William, London.
Hinton, Rev. John H., M.A., London.
Hoby, Rev. James, D.D., London.
Kemp, George T., Esq., London.
Murch, Rev. William H., D.D., London.
Mursell, Rev. James P., Leicester.
Penny, John, Esq., London.
Pewtress, Thomas, Esq., Gravesend.
Phillips, J. L., Esq., Melksham.
Pritchard, Rev. George, London.
Roff, Rev. Robert, Cambridge.
Russell, Rev. Joshua, Greenwich.
Soule, Rev. Israel May, Battersea.
Sprigg, Rev. James, M.A., Margate.
Steane, Rev. Edward, D.D., Camberwell.
Stovel, Rev. Charles, London.
Swan, Rev. Thomas, Birmingham.
Tritton, Joseph, Esq., Battersea.
Trestrail, Rev. Frederick, London.
Upton, Rev. William, St. Alban's.
Whitehorne, James, Esq., London.
Winter, Rev. Thomas, Bristol.

Auditors.

Messrs. Charles S. Tosswill, George Gould, and Charles Jones.

Stations and sub-stations	169
Missionaries	70
Female missionaries	44
Native preachers and teachers	163
Number of members	6463
Day schools	121
Day scholars	5680

In these numbers Jamaica is not included, the churches there, consisting of 30,000 *persons, being no longer aided by the society.*

Baptist Home Missionary Society.

Formed 1797.

OBJECT: "To encourage the formation and growth of Baptist churches, both in the agricultural and manufacturing districts of Great Britain, particularly in large towns."

INCOME, year ending March 31, 1847	£4717	19	0
EXPENDITURE	5117	2	6
BALANCE, against the society	599	1	6

Treasurer, JOHN R. BOUSFIELD, Esq.

Secretary, Rev. STEPHEN JOSHUA DAVIS, 33, Moorgate Street.

Committee.

Allen, Mr. J. H.
Beazeley, Mr.
Bezer, Mr. H.
Brown, Rev. J. J.
Crosswell, Mr. H.
Cubitt, Mr. W.
Eastty, Mr. N.
Groser, Rev. W.
Haddon, Mr. J.
Heptinstall, Mr. W.
Hill, Mr. J.
Kitson, Mr. Wills.
Miall, Rev. W.
Smith, Rev. J.
Standring, Mr. J.
Webb, Mr. W.

Auditors.

Mr. James Low and Mr. W. Webb.

Collector.

Mr. W. Parnell, 6, Benyon Cottages, De Beauvoir Square.

Central stations	90
Village stations	223
Missionaries and grantees	90
Local preachers and assistants	250
Baptized, in the year	500
Members	4,500
Hearers, about	23,000
Sunday schools	111
Teachers	1,196
Scholars	7,500

Baptist Irish Society.

Formed 1814.

OBJECT:—"The diffusion of the gospel of Jesus Christ principally by the employment of Missionaries and Readers in Ireland, the establishment of Schools, and the distribution of Bibles and Tracts."

INCOME, year ending March 31, 1847	£2283	11	7
EXPENDITURE	2915	6	4
BALANCE against the society	1629	12	3
RELIEF FUND, balance in hand	3545	17	7

Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street.

Secretary, Rev. FREDERICK TRESTRAIL, 33, Moorgate Street.

Committee.

Beddome, Mr. W.
Burls, Mr. C.
Cubitt, Mr. W.
Green, Rev. S.
Groser, Rev. W.
Katterns, Rev. D.
Miall, Rev. W.
Overbury, Rev. R. W.
Jay, Mr. W.
Low, Mr. James.
Lowe, Mr. George, F.R.S.
M'Laren, Mr. D.
Oliver, Mr. J.
Peto, S. M., Esq., M.P.
Penny, Mr. J.
Rothery, Rev. Joseph.
Sanders, Mr. J.
Swinstead, Mr. W.
Watson, Mr. S.
Williams, Mr. W.

Chief stations	17
Sub-stations	56
Missionaries	13
Readers	15
Schools	30
Scholars on the books	2180

Average attendance about two-thirds. The average number in each school is above 70, and of these the children of Romanists are to those of protestant parents, as 5 to 2.

General Baptist Missionary Society.

Formed 1816.

INCOME, year ending June 30, 1846	£2133 6 10
EXPENDITURE	2284 10 2
BALANCE against the society	182 0 3

Treasurer, Mr. R. PEGG.

Secretary, Rev. J. G. PIKE, Derby.

Committee.

Balm, Mr. J.
Earp, Mr. John.
East, Mr. G.
Heard, Mr. John.
Hill, Mr. Thomas.
Hodgson, Mr. J.
Holloway, Mr. B.
Hull, Mr. T. P.
Roberts, Mr. T., sen.
Seals, Mr. R.
Trueman, Mr. George.
Wherry, Mr. W.
Wileman, Mr. H.
Wilkins, Mr. W.

Bankers, Messrs. Smith and Co., Derby; Messrs. Smith, Payne and Smith, London.

The Report for the present year, we have not been able to obtain.

Bible Translation Society.

Formed 1840.

OBJECT:—"To aid in printing and circulating those translations of the Holy Scriptures, from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions of the word of God, similarly faithful and complete."

INCOME, year ending March 31, 1847	£2544 8 3
EXPENDITURE	2905 14 11
BALANCE in hand	118 11 10

Treasurer, G. T. KEMP, Esq., Spital Square.

Secretary, Rev. EDWARD STEANE, D.D., Camberwell.

Committee.

Allen, J. H., Esq.
Acworth, J., LL.D., Bradford.
Angus, Rev. J., M.A.
Birrell, Rev. C. M., Liverpool.
Birt, Rev. C. E., M.A., Wantage.
Bowes, Rev. W. B.
Brock, Rev. W., Norwich.
Burls, C. Esq.
Burns, Rev. J., D.D.
Cox, Rev. F. A., D.D., LL.D.
Daniell, Rev. J. M., Birmingham.
Edwards, Rev. J., Nottingham.
Godwin, Rev. B., D.D., Bradford.
Hinton, Rev. J. H., M.A.
Hoby, Rev. J., D.D.
Jackson, S. Esq.
Low, James, Esq.
Lowe, G. Esq., F.R.S.
Murch, Rev. W. H., D.D.
Mursell, Rev. J. P., Le ter.
Overbury, Rev. R. W.
Penny, J., Esq.
Pewtress, T., Esq., Gravesend.
Pike, Rev. J. G., Derby.
Russell, Rev. J.
Soule, Rev. I. M.
Sprigg, Rev. J., M.A., Margate.
Swan, Rev. T., Birmingham
Upton, Rev. W., St. Alban's.
Watson, S. Esq.
Whitehorne, J., Esq.
Winter, Rev. T., Bristol.

Travelling Agents.

Rev. George Francies, 61, Walnut Tree Walk, Lambeth; Rev. Manoah Kent, Shrewsbury.

Particular Baptist Fund.

Formed 1717.

OBJECTS:—"For the relief of ministers and churches of the Particular Baptist Denomination in England and Wales; the education of young persons of the same persuasion for the ministry; donations of books to young students and ministers; and for any other charitable purpose (consistent with the general design) which the managers shall approve."

INCOME, year ending March 1, 1847	£2541	18	5
EXPENDITURE	2527	15	1

Treasurers, WILLIAM LEPARD SMITH, Esq., Denmark Hill.
WILLIAM BRODIE GURNEY, Esq., Denmark Hill.
WILLIAM BEDDOME, Esq., 170, Fenchurch Street.
Secretary, Mr. WILLIAM BAILEY, 33, King Street, Covent Garden.

General Baptist Fund.

Formed 1726.

OBJECTS:—Created in 1726, by the voluntary contributions of several churches and individuals as "a permanent fund for the Education of Students for the ministry among the General Baptists, and for the better support of Necessitous Ministers of that denomination throughout the country."

INCOME, 1846-7	£142	2	8
EXPENDITURE	130	17	8

Treasurer, T. W. DUNCH, Esq., 15, Stepney Causeway.
Secretary, Rev. W. H. BLACK, Mill Yard, Goodman's Fields.

Baptist Building Fund.

Formed 1824.

OBJECT:—"The assistance of congregations of the Particular Baptist Denomination in defraying the expenses of the building, repair, and enlargement of places of worship, after due examination of the propriety of the expenditure, the correctness of the Trust Deeds, and other particulars, showing that the case is deserving of approbation and aid."

INCOME, year ending August, 1847	£528	0	0
EXPENDITURE	555	5	5
BALANCE in hand	1	18	10
LOAN FUND, Capital	1247	15	0

Treasurer, JOSEPH FLETCHER, Esq., Union Dock, Limehouse.
Secretary, Mr. JOHN EASTTY, 2, Victoria Terrace, Upper Grange Road, London.
Solicitor, Mr. WILLIAM H. WATSON, Bouverie Street, Fleet Street.

Committee.

Bayley, Mr. G.
Bowser, Mr. W.
Bowser, Mr. A. T.
Danford, Mr. John.
Dawson, Mr. Jonathan.
Dixon, Mr. R. S.
Eastty, Mr. N.
Haddon, Mr. J.
Hawkins, Mr. Thomas.
Merrett, Mr. Thomas.
Oliver, Mr. James.
Penny, Mr. John.
Peto, Mr. S. M.
Poole, Mr. M.
Ridley, Mr. Samuel.
Sanders, Mr. Joseph.
Spurden, Mr.
Standring, Mr. James.
Swinstead, Mr. W.
Walkden, Mr. John.
Warmington, Mr. J.
Williams, Mr. R.
Wilmshurst, Mr. B. C.
Woollacott, Mr. J. C.

Auditors, Messrs. W. BOWSER and N. EASTTY.
Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Grants during the year to 12 churches	£515	0	0
Loans to three churches	200	0	0

Baptist Union.

Formed 1813.

OBJECTS:—"1st. To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical. 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular. 3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c., throughout the kingdom and the world at large. 4th. To prepare for circulation an Annual Report of the proceedings of the Union, and of the state of the denomination."

INCOME, for the year ending June, 1847	£87	10	7
EXPENDITURE	117	4	0
BALANCE against the Society	29	9	1

Treasurer, JAMES LOW, Esq., 30, Gracechurch Street.

Secretaries, Rev. EDWARD STEANE, D.D., Camberwell; Rev. JOHN HOWARD HINTON, M.A., 59, Bartholomew Close.

Committee—Official Members.

Angus, Rev. Joseph, A.M., Secretary to the Baptist Missionary Society.
Bailey, Mr. W., Secretary to the Particular Baptist Fund.
Davis, Rev. Stephen J., Secretary to the Baptist Home Missionary Society.
Eastty, Mr. John, Secretary to the Baptist Building Fund.
Groser, Rev. William, Secretary to the Board of Baptist Ministers in London.
Pike, Rev. J. G., Secretary to the General Baptist Missionary Society.
Trestrail, Rev. F., Secretary to the Baptist Irish Society.
Underhill, Mr. E. B., Secretary to the Hanserd Knollys Society.

Elected Members.

Birt, Rev. C. E., M.A., Wantage.
Brawn, Rev. S., Loughton.
Brown, Rev. J. J., Reading.
Burls, Mr. Charles, London.
Cox, Rev. F. A., D.D., LL.D., Hackney.
Danford, Mr. J., London.
Edwards, Rev. J., Nottingham.
Godwin, Rev. B., D.D., Bradford.
Green, Rev. S., Walworth.
Haddon, Mr. John, London.
Hare, Mr. J. M., London.
Hoby, Rev. James, D.D., London.
Murch, Rev. W. H., D.D., Rickmansworth.
Penny, Mr. John, London.
Pewtress, Mr. Thomas, Gravesend.
Roff, Rev. R., Cambridge.
Smith, Rev. James, London.
Soule, Rev. I. M., Battersea.
Sprigg, Rev. J., M.A., Margate.
Stovel, Rev. C., London.
Swan, Rev. T., Birmingham.
Upton, Rev. William, St. Alban's.
Winks, Rev. J. F., Leicester.

Corresponding Members.

In England and Wales, the Secretaries of Baptist Associations.
In Scotland, the Secretary of the Baptist Union for Scotland.
In Ireland, the Secretary of the Baptist Union for Ireland.
In Hamburgh, the Rev. J. G. Oncken.
In Denmark, the Rev. P. C. Mönster, Copenhagen.
In Prussia, the Rev. G. W. Lehmann, Berlin.
In Canada, the Secretaries of the Canada Baptist Union.
In New Brunswick, Committee of Correspondence of New Brunswick Association.
In United States, the Rev. Baron Stow, M.A., Boston.
In West Indies, the Rev. T. F. Abbott, Jamaica.
In East Indies, the Secretaries of the Bengal Baptist Association.
In Australia, the Rev. John Saunders, Sydney.

Bath Society for Aged Ministers.

Formed 1816.

OBJECT:—"The relief of those Baptist Ministers who have become Beneficiary Members in conformity with the Rules, when they appear to be permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity."

INCOME, year ending June 24, 1846	£352 16 6
EXPENDITURE	243 10 0
Capital, £4600 new 3½ per cent. Stock, and £800 3 per cent. Consols.	
Claimants receiving aid	29
Number of Beneficiary Members	122

Treasurer, JOHN LEDYARD PHILLIPS, Esq., Melksham, Wilts.
Secretary, Rev. CHARLES DANIELL, Melksham.

Fundees.

Kelsall, Henry, Esq., Rochdale.
Leonard, R., Esq., Bristol.
Phillips, J. L., Esq., Melksham.
Smith, W. L., Esq., Denmark Hill.

Committee.

Anstie, Mr. G. W., Devizes.
Barnes, Rev. W., Trowbridge.
Cary, Mr. S., Bristol.
Cater, Rev. P., Brompton.
Clarke, Rev. T., Ashford.
Fowler, Mr. W., Trowbridge.
Hanson, Mr. J.
Hinton, Rev. J. H., M.A., London.
Howe, Rev. G., Warminster.
Jackson, Rev. John, Taunton.
Kelsall, Mr. H., Rochdale.
Leonard, Mr. R., Bristol.
Phillips, Mr. J. L., Melksham.
Pryce, Rev. E. S., Gravesend.
Rodway, Rev. G. W., Sheffield.
Russell, Rev. J., Blackheath.
Salter, Mr. S., Trowbridge.
Sherring, Mr. R. B., Bristol.
Shoard, Mr. John, Bristol.
Smith, Mr. J. G., Bath.
Smith, Mr. W. L., Denmark Hill.
Steane, Rev. E., D.D., Camberwell.
Trotman, Rev. D., London.
Tucker, Mr. E., Bath.
Tyso, Rev. J., Wallingford.
Wassell, Rev. D., Bath.
Webb, Rev. E., Cheddar.
West, Mr. G., Bath.
Winter, Rev. T., Bristol.
Yates, Rev. W., Stroud.

Baptist Magazine.

Commenced 1809.

PROFITS:—"The Profits arising from the sale of this work are given to the Widows of Baptist Ministers, at the recommendation of the contributors."

Grants for the year ending June 25, 1847	£117
Grants to Widows from the commencement to Midsummer last	5467

Editor, Rev. WILLIAM GROSER, 24, Acton Place, Kingsland Road.
Treasurer, JOHN PENNY, Esq., 33, Moorgate Street.
Secretary, SIMON WILKIN, Esq., Cossey Cottage, Hampstead.
Publishers, Messrs. HOULSTON and STONEMAN, 65, Paternoster Row.

Selection of Hymns.

First published in 1828.

PROFITS:—"The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries."

Grants for the year ending June 25, 1847	£215
Grants from the commencement	2405

Treasurer, Rev. Dr. MURCH, Rickmansworth, Herts, or 33, Moorgate Street.
Publisher, Mr. HADDON, Castle Street, Finsbury.

Trustees.

Bartlett, W. P., Esq.
Birt, Rev. C. E., A.M.
Birt, Rev. Isaiah, deceased.
Beddome, W., Esq.
Bosworth, Newton, Esq.
Cort, James, Esq.
Groser, Rev. William.
Jackson, Samuel, Esq.
Mann, Rev. Isaac, A.M., deceased.
Millard, P., Esq.
Morgan, Rev. Thomas.
Murch, Rev. W. H., D.D.
Price, Thomas, D.D.
Saunders, Alexander, Esq., deceased.
Smith, Edward, Esq.
Smith, W. L., Esq
Steadman, Rev. W., D.D., deceased.
Steane, Rev. E., D.D.
Summers, Rev. S., deceased.

Baptist Tract Society.

Formed 1841.

OBJECT:—"To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with" the subscribers' "views, as Calvinistic and Strict Communion Baptists."

INCOME, year ending December 31, 1846	£180	4	4
EXPENDITURE	116	0	10
BALANCE in hand	0	2	0½

Treasurer, Mr. JAMES OLIVER, 3, Newington Causeway.
Secretaries, Rev. R. W. OVERBURY, 5, Wakefield Street, Regent Square.
Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.
Editor, Rev. W. NORTON, Rose Cottage, Dalston.

Committee.

Bowes, Rev. W. B.
Bowser, Mr. W.
Dickerson, Rev. P.
Hammond, Rev. E. R.
Kevan, Mr. N., Kingsland Road.
Lewis, Rev. B.
Lowe, Mr. G.
Lush, Mr. R.
Merrett, Mr. T.
Peacock, Rev. J.
Penny, Mr. J.
Rothery, Rev. J.
Stiles, Mr. W.
Swinstead, Mr. W.
Wilkin, Mr. S.
Williams, Mr. W.

Collector, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Sq., Camden Town.
Tract Depository, Messrs. Houlston and Stoneman's, 65, Paternoster Row.

The Hanserd Knollys Society.

Formed 1844.

OBJECT:—"The publication of the works of early English and other baptist writers."

Treasurer, CHARLES JONES, Esq.
Honorary Secretary,—
EDWARD B. UNDERHILL, Esq., Nailsworth, Stroud, Gloucestershire.
Secretary, Mr. GEORGE OFFOR, junior.

Council.

Acworth, Rev. J., LL.D.
Angus, Rev. Joseph, M.A.
Birrell, Rev. C. M.
Birt, Rev. Caleb Evans, M.A.
Black, Rev. William Henry.
Brock, Rev. William.
Burditt, Rev. Thomas.
Burns, Rev. Jabez, D.D.
Cox, Rev. F. A., D.D., LL.D.
Crisp, Rev. T. S.
Evans, Rev. B.
Godwin, Rev. B., D.D.
Gotch, Rev. F. W., M.A.
Groser, Rev. William.
Hinton, Rev. J. H., M.A.
Hoby, Rev. J., D.D.
Jones, Charles Theodore, Esq.
Kemp, G. T., Esq.
Lowe, George, Esq., F.R.S.
Murch, Rev. W. H., D.D.
Mursell, Rev. J. P.
Newman, Rev. Thomas Fox.
Offor, G., Esq.
Orchard, Rev. G. H.
Owen, Rev. J. J.
Pottenger, Rev. T.
Price, Thomas, D.D.
Read, J., Esq.
Roff, Rev. Robert.
Russell, Rev. Joshua.
Sprigg, Rev. James, M.A.
Steane, Rev. Edward, D.D.
Stovel, Rev. Charles.
Thomas, Rev. T.
Tomkins, Rev. S. M.A.
Trestrail, Rev. Frederick.

BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.

Bristol.

Instituted 1770.

INCOME, year ending June 29, 1847	£1290	14	2
EXPENDITURE	1170	17	6
BALANCE due to the Treasurer	188	19	7

Present number of Students, 13.

President, Rev. T. S. CRISP.
Classical and Mathematical Tutor, Rev. F. W. GOTCH, M.A.
Treasurer, ROBERT LEONARD, Esq.
Secretary, GEORGE ASHMEAD, Esq.

Committee.

Anstie, Mr. G. W.
Birt, Rev. C. E.
Bompas, Dr. G. J.
Cary, Mr. S.
Chandler, Mr. J. M.
Crisp, Rev. T. S.
Cross, Mr. W.
Daniell, Mr. G. C.
Davis, Rev. G. H.
Eyre, Mr. J.
Gotch, Rev. F. W.
Hawkins, Rev. W.
Jones, Mr. R.
Leonard, Mr. R.
Livett, Mr. A.
Livett, Mr. J.
Phillips, Mr. J. L.
Ransford, Mr. O.
Reed, Mr. C.
Ryland, Mr. J. E.
Sheppard, Mr. John.
Sherring, Mr. R. B.
Shoard, Mr. John.
Smith, Mr. J. G.
Steane, Rev. E., D.D.
Tomkins, Dr.
Whittuck, Mr. C. J.
Winter, Rev. T.

Stepney.

Instituted 1810.

INCOME, year ending October 11, 1847	£1231	19	6
EXPENDITURE	1502	1	11
BALANCE due to the Treasurer	288	16	9

Present number of Students, 8.

Theological Tutor, Rev. WILLIAM JONES.
Treasurer, GEORGE T. KEMP, Esq., Spital Square.
Secretaries, Rev. Dr. HOBY, Great Coram Street; Rev. S. GREEN, Walworth.
Consulting Surgeon, WILLIAM COOKE, Esq., M.D.

Committee.

Allen, Mr. J. H.
Angus, Rev. Joseph, M.A.
Beddome, Mr. William.
Brawn, Rev. S.
Burls, Mr. Charles.
Cox, Rev. F. A., D.D., LL.D.
Danford, Mr. John.
Davis, Rev. Samuel.
Dawson, Mr. Jonathan.
East, Rev. D. J.
Eastty, Mr. Nathaniel.
Fishbourne, Rev. G. W.
Groser, Rev. William.
Gurney, Mr. W. B.
Kitson, Mr. Willis.
Lowe, Mr. George, F.R.S.
Middleditch, Rev. J. C.
Murch, Rev. W. H., D.D.
Overbury, Rev. R. W.
Penny, Mr. John.
Pryce, Rev. E. S.
Russell, Rev. Joshua.
Salter, Rev. W. A.
Smith, Mr. W. Lepard.
Soule, Rev. I. May.
Steane, Rev. Edward, D.D.
Stevenson, G., Esq.
Stovel, Rev. Charles.
Trestrail, Rev. Frederick.
Warmington, Mr. J.

Auditors, Mr. W. L. SMITH, Mr. J. U. HARWOOD, Mr. G. B. WOOLLEY.
Collector, Mr. W. PARNELL, 6, Benyon Cottages, De Beauvoir Sq., Kingsland.

Bradford.

Instituted 1804.

INCOME, year ending August 6, 1847	£1057	16	6
EXPENDITURE	1255	13	5
BALANCE in hand	39	1	1

Present number of students, 25.

President and Theological Tutor, Rev. JAMES ACWORTH, LL.D.
Classical Tutor, Rev. FRANCIS CLOWES.
Treasurer, WILLIAM MURGATROYD, Esq., Bradford.
Secretaries, Rev. H. DOWSON; T. AKED, Esq., Bradford.
Corresponding Secretaries, JOSEPH HANSON, Esq., and Rev. JOHN ALDIS, London.

Committee.

Bickham, T., Esq.
Bilbrough, John, Esq.
Brook, John, Esq.
Burras, Mr.
Caton, R., Esq., M.D.
Cheetham, James, Esq.
Cliff, John, Esq.
Coward, John, Esq.
Fawcett, James, Esq.
Foster, G., Esq.
George, W., Esq.
Goodman, Benjamin, Esq.
Greenwood, James, Esq.
Gresham, Mr.
Hainsworth, Mr. P.
Heard John, Esq.
Hepper, James, Esq.
Illingworth, Miles, Esq.
Kelsall, Henry, Esq.
Lawden, A., Esq.
Shaw, W., Esq.
Swindell, Mr. S.
Town, Mr. Joseph.
Wheldon, Mr. John.

And ministers who subscribe or make an annual collection.

Pontypool.

Instituted at Abergavenny, 1807.
Removed to Pontypool, 1836.

INCOME, year ending July 28, 1847	£680	11	8
EXPENDITURE	708	11	6
BALANCE due to the Treasurer	281	3	1

Number of students, 16.

President, Rev. T. THOMAS.
Classical Tutor, Rev. GEORGE THOMAS.
Treasurer, W. W. PHILLIPS, Esq.
Secretaries, Rev. S. PRICE, and I. HILEY, Esq.

Committee.

Bevan, Rev. T., Nantyglo.
Conway, B., Esq., Pontrhydyryn.
Conway, C., Esq., Pontnewydd.
Conway, J., Esq., Pontrhydyryn.
Conway, Mr. W., Pontypool.
Davies, Mr. C., Pontypool.
Davies, Rev. D., Lanelly.
Davies, Rev. J., Llanhilleth.
Edwards, Rev. D., Zion Ch., Trosnant.
Evans, Rev. D. D., Pontrhydyryn.
Evans, Rev. E., Pontypool.
Evans, Rev. J., Caerleon.
Evans, Rev. T., Beulah.
Griffiths, Rev. Rees, Zion Chapel.
Hiley, Rev. F., Llanwanarth.
Isaac, Rev. D. L., Trosnant.
James, W. C., Esq., Pontnewydd.
Jenkins, J., Esq., Caerleon.
Jenkins, Mr. W., Caerleon.
Jenkins, W., Esq., Ponthir.
Kenvyn, Rev. T., Pisgah.
Lawrence, D., Esq., Pontypool.
Lewis, Mr. H., Abersychan.
Michael, Rev. J., Zion Chapel.
Roberts, Rev. W., Salem.
Rowe, Rev. J., Risca.
Thomas, Rev. M., Abergavenny.
Thomas, Rev. T., Bethesda.
Thomas, Rev. W., Newport.
Tombs, Mr. D., Newport.
Williams, Mr. J. Pontypool.
Williams, Rev. S., Nantyglo.

Accrington.

Instituted, 1841.

INCOME, last year	£315	0	0
EXPENDITURE	339	0	0

Present number of students, 7.

Theological Tutor, Rev. DAVID GRIFFITHS.
Classical Tutor, Mr. JOSEPH HARBOTTLE.
Treasurer, GEORGE FOSTER, Esq., Sabden.
Secretary, Mr. THOMAS BURY, Fox Hill Bank.

Committee.

Anderson, Mr. R., Accrington.
Ashworth, Mr. J., Cloughfold.
Bennett, Mr. J., Sabden.
Bury, Mr. William, Accrington.
Cheetham, Mr. J., Oldham.
Ellison, Mr. J., Accrington.
Entwistle, Mr. T., Accrington.
Hall, Mr. R., Manchester.
Halsted, Mr. W., Burnley.
Hindle, Mr. J., Haslingden.
Howorth, Mr. S., Bacup.
Johnson, Mr. J., Ashton.
Kelsall, Mr. H., Rochdale.
Lang, Mr. J., Accrington.
Littlewood, Mr. W., Rochdale.
Lord, Mr. J., Bacup.
Percival, Mr. J., Manchester.
Smith, Mr. R., Burnley.
Taylor, Mr. J., Burnley.
Whitaker, Mr. J., Water-Foot.
Whitaker, Mr. L., Haslingden.

Leicester.

GENERAL BAPTIST NEW CONNEXION.

Removed to Leicester, 1843.

INCOME, year ending August 27, 1847	£431	18	7½
EXPENDITURE	475	19	3½
BALANCE due to the Treasurer	44	0	8½

Present number of students, 10.

Tutor, Rev. JOSEPH WALLIS.
Treasurer, JOHN NOBLE, Esq., Belgrave.
Secretaries, Rev. J. GOADBY, Leicester, and Rev. J. FERNEYHOUGH, Nottingham.

Committee.

Anderson, Mr. C., Long Sutton.
Clarke, Mr. R., Wisbeach.
Crofts, Mr. W., Wolvey.
Fielding, Mr. T., Cosby.
Harvey, Mr. J., Leicester.
Heard, Mr. J., Nottingham.
Hill, Mr. T., Nottingham.
Pogg, Mr. R., Derby.
Roberts, Mr. C., Bourne.
Seals, Mr. R., Nottingham.
Soar, Mr. T., Castle Donnington.
Stevenson, Mr. G., Derby.
Stevenson, Mr. W., Long-Eaton.
Wherry, Mr. W., Bourne.
Wilkins, Mr. W., Derby.

Baptist Theological Education Society.

Instituted, 1843.

BALANCE at the end of 1845	£296	18	11
SUBSCRIPTIONS, DONATIONS, and COLLECTIONS, year ending Nov. 1846	330	14	0
EXPENDITURE, to the end of the year 1846	329	17	10

The expenditure this year is not yet ascertained.

Number of students, 6.

Treasurer, JOSEPH FLETCHER, Esq., Union Dock, Limehouse.
Secretary, Rev. JOHN COX, Woolwich.

Committee.

Allen, J. H. Esq., Denmark Hill.
Bayley, George, Esq., Camberwell.
Bowes, Rev. W. B., London.
Brock, Rev. W., Norwich.
Davis, Rev. E., London.
Davis, Rev. S. J., London.
Eastty, N., Esq., London.
Fuller, Rev. A. G., Evesham.
Godwin, Rev. B., D.D., Bradford.
Groser, Rev. W., London.
Gurney, H., Esq., Denmark Hill.
Miall, Rev. William, Dalston.
Nicholson, Rev. S., Plymouth.
Phillips, J. L., Esq., Melksham.
Price, Thomas, D.D., Highbury.
Roff, Rev. R., Cambridge.
Smith, Rev. James, London
Soule, Rev. I. M., Battersea.
Statham, Rev. J., Reading.
Stovel, Rev. C., London.
Trend, Rev. H., Bridgewater.
Tritton, Joseph, Esq., Battersea.

Collector, Rev. Stephen Davis, 16, Park Street, Islington.

Baptist Theological Institution for Scotland.

Instituted 1846.

Income, year ending August 3, 1847	£101	18	0
Expenditure	74	0	7½
Balance in hand	27	17	4½

Present number of Students, 6.

Tutor, Rev. F. Johnstone, Greenside Place, Edinburgh.
Treasurer, W. M'Phun, Esq., Sauchiehall Street, Glasgow.
Secretary, W. Pride, Esq., Garscadden Street, Glasgow.

Committee.

Blair, Mr. J., Airdrie.
Brown, Mr. G., Aberdeen.
Campbell, Mr. J., Cumnock.
Duncan, Mr. D., Cupar.
Eglin, Mr. D., Glasgow.
Eglin, Mr. W., Glasgow.
Hamilton, Mr. W., Edinburgh.
Henderson, Mr. R., Edinburgh.
Hope, Mr. W., Glasgow.
Johnstone, Mr. J., Bonnyrigg.
Johnstone, Mr. J., Edinburgh.
Lamont, Mr. J., Glasgow.
Landells, Mr. W., Cupar.
M'Allan, Mr. D., Aberdeen.
M'Intosh, Mr. J., Glasgow.
M'Gregor, Mr. R., Glasgow.
Muir, Mr. T., Sterling.
Murray, Mr. J., Glasgow.
Pullar, Mr. J., Perth.
Pullar, Mr. L., Perth.
Robertson, Mr. R., Dunfermline.
Simpson, Mr. J., Glasgow,
Sliman, Mr. D. K., Glasgow.
Sommerville, Mr. J., St. Andrews
Taylor, Mr. James, Glasgow.
Tullis, Mr. A., Cupar.

Dr. Ward's Trust.

Trustees.

William Brodie Gurney, Esq., Treasurer.
Rev. Edward Steane, D.D.
Rev. George Browne.
William Lepard Smith, Esq.
Rev. Joseph Angus, A.M.

John Ward, LL.D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University with a view to the ministry, preference being given to baptists. Additions have subsequently been made to the fund, through occasional vacancies, and by the late Rev. Joseph Hughes, A.M., and the Rev. Joseph Angus, A.M., who repaid all they had received. The students are taken from the several baptist colleges indifferently according to merit: three are supported by it at the present time. In the list of those who have received the benefit of this Trust, are the names of Caleb Evans, Robert Hall, Joseph Hughes, J. H. Hinton, John Hoppu , James Acworth, Samuel Tomkins, C. M. Birrell, Joseph Angus and Francis Tucker.

GENERAL SOCIETIES.

Religious Tract Society.

Formed 1799.

OBJECT:—"The circulation of small religious books and treatises, in foreign countries as well as throughout the British dominions."

INCOME, year ending March 31, 1847	£56,913 10 4
EXPENDITURE	56,970 3 0
BALANCE, in favour of the society	2,446 0 9
Amount of gratuitous issues, school and other libraries	6,323 2 6
Amount received for the sale of the society's publications	42,172 8 1

Treasurer, JOHN GURNEY HOARE, Esq., Hampstead.
Secretaries, Rev. ROBERT MONRO, M.A., and Rev. EBENEZER HENDERSON, D.D
Corresponding Secretary and Superintendent, Mr. WILLIAM JONES, 56, Paternoster Row.
Assistant Secretary and Cashier, Mr. WILLIAM TARN, 56, Paternoster Row.
Collector, Mr. EDWARD MARRIOTT, 56, Paternoster Row.

Sunday-School Union.

Formed 1803.

OBJECT:—"1st. To stimulate and encourage Sunday school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd. By mutual communication, to improve the methods of instruction. 3rd. To ascertain those situations where Sunday schools are most wanted, and promote their establishment. 4th. To supply books and stationery suited for Sunday schools at reduced prices. In carrying these objects into effect, this society shall not in any way interfere with the private concerns of Sunday schools."

INCOME, year ending March 31, 1847, Benevolent Fund Account	£1,575 10 4
EXPENDITURE ditto	1,372 2 0
BALANCE in hand	203 8 4
TRADE ACCOUNT, cash received, debts due, and stock at depository	13,399 13 7½

President, Right Hon. the Earl of RODEN, K.P.
Treasurer, WILLIAM BRODIE GURNEY, Esq., Denmark Hill.

Secretaries—

Mr. WILLIAM H. WATSON.
Mr. PETER JACKSON.
Mr. ROBERT LATTER.
Mr. WILLIAM GROLER.*

* This is not the minister of the same name, the editor of the Baptist Magazine, but a relative who has been for many years an active member of the Sunday School Union Committee. Great inconvenience arises occasionally from misapprehension on this subject.

Collector, Mr. C. T. HOWSHALL, 34, Margaret Street, Hackney Road.

Offices, 60, *Paternoster Row*.

British and Foreign Bible Society.

Formed 1804.

OBJECT:—"To encourage a wider circulation of the Holy Scriptures without note or comment: the only copies in the languages of the United Kingdom to be circulated by the society shall be the authorised version."

INCOME, year ending March 31, 1847	£117,440 9 3
EXPENDITURE	128,525 5 8
BALANCE, cash, stock, and exchequer bills, about	48,416 0 0

President, Right Hon. LORD BEXLEY. Treasurer, JOHN THORNTON, Esq.
Secretaries—
Rev. ANDREW BRANDRAM, A.M., Beckingham, and Rev. GEORGE BROWNE, Clapham.
Superintendent of the Translating and Editorial Department,
Rev. JOSEPH JOWETT, M.A.
Assistant Secretary, Mr. WILLIAM HITCHIN.
Assistant Foreign Secretary, Mr. JOHN JACKSON.
Depositary, Mr. RICHARD COCKLE.
Collector, Mr. WILLIAM DAVIES.

Bibles issued during the year	558,573
Testaments	860,710
Bibles issued from the commencement of the institution	7,507,057
Testaments	12,234,713
Total from 1804	19,741,770

Society's House, 10, *Earl Street, Blackfriars.*

British and Foreign School Society.

Formed 1808.

OBJECT:—"Promoting the education of the labouring and manufacturing classes of society of every religious persuasion."

INCOME, year ending Dec. 31, 1846, (including £750 from the Council of Education)	£13,985 16 7
EXPENDITURE	14,454 19 0
BALANCE in favour of the society	287 12 10
CURRENT ENGAGEMENTS	469 9 4

President, The DUKE OF BEDFORD.
Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.
Secretary, HENRY DUNN, Esq., Central School, Borough Road.
Collector, Mr. THOMAS BOULTON, 18, Stamford Street, Blackfriars Road.

Young men admitted to the Normal Schools during the year	189
Young women admitted to the Normal Schools during the year	120
Young men appointed to schools during the year	147
Young women appointed to schools during the year	98
Boys admitted into the Model School during the year	781
Girls admitted into the Model School during the year	350

Peace Society.

Formed 1816

OBJECT:—"To print and circulate tracts, and to diffuse information, tending to show that war is inconsistent with the spirit of Christianity and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal peace upon the basis of Christian principles."

INCOME, year ending May 17, 1847	£1591 8 11
EXPENDITURE	2019 0 1
BALANCE in hand	128 19 9

President, C. HINDLEY, Esq., M.P.
Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.
Secretary, Rev. JOHN JEFFERSON, Stoke Newington.
Assistant Secretary, Mr. A. BROCKWAY, Peace Office, 19, New Broad Street.

Christian Instruction Society.

Formed 1825.

OBJECT:—"Irrespective of the particular denominational opinions held amongst Christians, to advance evangelical religion and Christian charity primarily amongst the inhabitants of the metropolis and its vicinity, by promoting the observance of the Lord's day, the preaching of the gospel, the establishment of prayer-meetings and sabbath schools, the circulation of the Holy Scriptures and religious books and tracts, the systematic visitation of the sick and destitute poor in hospitals, workhouses, and prisons, or at their own abodes, with every other work of mercy which the committee may from time to time approve, for the accomplishment of the great objects contemplated by the society."

INCOME, year ending April 27, 1847	£715 18 3
EXPENDITURE	724 5 5
BALANCE against the society	63 6 0

Treasurer, THOMAS CHALLIS, Esq., Alderman, 32, Wilson Street, Finsbury.
Gratuitous Secretaries, Rev. JOHN BLACKBURN, 10, Cloudesley Street, Islington; Mr. JOHN PITMAN, 9, Grove Place, Hackney.
Assistant Secretary, Rev. J. MIRAMS, 1, Cobourg Place, Kennington.
Collector, Mr. JOHN RIDLER, 16, South Island Place, North Brixton.

Associations connected with the society	98
Visitors	2,081
Prayer-meetings	80
Families visited	50,717

Letters for the Secretaries may be addressed to 60, *Paternoster Row.*

City Mission.

Formed 1835.

OBJECT:—"To extend the knowledge of the gospel among the inhabitants of London and its vicinity (especially the poor), without any reference to denominational distinctions, or the peculiarities of church government."

INCOME, year ending June 19, 1847	£18,915 0 11
EXPENDITURE	17,296 15 1
Balance in cash	2,629 13 0

Treasurer, Sir EDWARD NORTH BUXTON, Bart., M.P. Sub-Treasurer, Mr. J. I. MARAS.
Secretaries, Rev. JOHN GARWOOD, M.A.; Rev. JOHN ROBINSON.

Examiners of Missionaries—

Rev. H. H. BEAMISH, M.A.
Rev. W. M. BUNTING.
Rev. J. CARVER, M.A.
Rev. R. W. DIBDIN, M.A.
Rev. J. T. HOLLOWAY, D.D.
Rev. J. LEIFCHILD, D.D.
Rev. PETER LORIMER.
Rev. J. MORISON, D.D.
Hon. and Rev. B. W. NOEL, M.A.
Rev. E. STEANE, D.D.

Bankers, Messrs. BARNETT, HOARE, and Co., 62, Lombard Street.
Collector, Mr. C. HOWSHALL, 34, Margaret Street, Hackney Road.

Missionaries employed	186
Visits during the year	764,151
Meetings for prayer and exposition	14,448
Tracts distributed	827,183

Office, 20, *Red Lion Square.*

British and Foreign Sailors' Society.

OBJECT:—To promote the spiritual interests of seamen; the society comprehending "all denominations of Christians holding the essential doctrines of the protestant faith."

INCOME, year ending May, 1847	£1806	9	1
EXPENDITURE	2173	10	6
BALANCE, at the bankers'	20	12	2
LIABILITIES	174	15	6
LEGACIES due	250	0	0

President, Captain C. R. MOORSOM, R.N.
Treasurer, Sir JOHN PIRIE, Bart. Sub-Treasurer, GEORGE GULL, Esq.
Honorary Secretary, Rev. THOMAS TIMPSON.
Secretary, Mr. THOMAS AUGUSTUS FIELDWICK.
Bankers, Messrs. HANKEY, Fenchurch Street.
Collector, Mr. E. SHREWSBURY, 15, King's Row, Walworth.
Society's Rooms, 2, Jeffrey's Square, St. Mary Axe.

Inland Navigation and Railway Mission.

Formed 1837.

OBJECT:—"To promote religious instruction among railway labourers, and all classes of persons connected with rivers, canals, basins, and inland waters that intersect the various parts of the United Kingdom."

INCOME, year ending October, 1847	£324	6	10
EXPENDITURE	306	17	0
BALANCE in favour of the society	17	9	10

Treasurer, JAMES NASH, Esq.
Secretary and Superintendent of the Mission, Rev. J. T. JEFFERY.

British Society for the Propagation of the Gospel among the Jews.

Formed 1842.

OBJECT:—The Propagation of the Gospel among the Jews; "the more immediate field of the Society's operations" being "London and the larger towns of the United Kingdom."

INCOME, year ending April 25, 1847	£1916	11	7½
EXPENDITURE	2265	3	5½
BALANCE, in favour of the society	30	2	3

Treasurer, JOHN DEAN PAUL, Esq., 217, Strand.
Secretaries, Rev. E. HENDERSON, D.D.; Rev. JAMES HAMILTON, M.A.
Resident Secretary, Mr. G. YONGE, 1, Crescent Place, Blackfriars.
Collector, Mr. W. PARNELL, 6, Benyon Cottages, Kingsland Road.

Society for Promoting Female Education in the East.

Formed 1834.

INCOME, year ending July, 1847	£1848	13	3
EXPENDITURE	1851	8	8
BALANCE at the bankers'	105	7	11

President, Her Grace the Duchess Dowager of BEAUFORT.
Treasurer, JOHN LABOUCHERE, Esq., 20, Birchin Lane.
Hon. Secretary, Miss ADAM.
Assistant Secretary, Miss WEBB, 61, Stafford Place, Pimlico, London.

Letters may be addressed to the Secretary, "Care of Mr. Suter, 32, Cheapside."

British and Foreign Anti-Slavery Society.

Formed 1839.

OBJECTS:—"The universal extinction of slavery and the slave-trade, and the protection of the rights and interests of the enfranchised population in the British possessions, and of all persons captured as slaves."

INCOME, year ending May 1, 1847	£1604	1	1
EXPENDITURE	1426	6	5½
BALANCE in hand	289	7	1½
LIABILITIES, about	300	0	0

Treasurer, GEORGE WILLIAM ALEXANDER, Lombard Street.
Secretary, JOHN SCOBLE. Collector, THOMAS BOULTON.
Office, 27, New Broad Street, London.

British Anti-State Church Association.

Formed 1844.

OBJECT:—"The liberation of religion from all state interference."

INCOME, year ending May, 1847	£1285	8	8
EXPENDITURE	1368	6	0
BALANCE in hand	61	0	4

Treasurer, Dr. THOMAS PRICE.
Secretary, Mr. JOHN CARVELL WILLIAMS.
Office, 12, Warwick Square, Paternoster Row.

British and Foreign Temperance Society.

DECLARATION:—"We agree to abstain from distilled spirits, except for medical purposes, and to discountenance the causes and practice of intemperance."

INCOME, for the last year	£516	7	11
EXPENDITURE	661	14	4
BALANCE, against the society	145	6	5

Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.
Honorary Secretary, Rev. HENRY HUGHES, M.A.
Secretary, Rev. OWEN CLARKE.
Assistant Secretary, Mr. JOSEPH MASSINGHAM.
Office, 85, Hatton Garden.

Ragged School Union.

Formed 1844.

OBJECTS:—"To encourage and assist those who teach in Ragged Schools; to help such by small grants of money, where advisable; to collect and diffuse information respecting schools now in existence, and promote the formation of new ones; to suggest plans for the more efficient management of such schools, and for the instruction of the children of the poor in general; to visit the various schools occasionally, and observe their progress; to encourage teachers' meetings and bible classes; and to assist the old, as well as the young, in the study of the word of God."

INCOME, from June, 1846, to May 1, 1847	£644	16	11
EXPENDITURE	651	7	11
BALANCE in hand	172	18	11

Treasurer, R. C. L. BEVAN, Esq., Lombard Street.
Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co., Lombard Street.
Honorary Secretary, Mr. W. LOCKE, 127, Regent Street.
Assistant Secretary, Mr. J. G. GENT, 64, Union Street, Clarendon Square.

Aged Ministers' Society.

Formed 1818.

OBJECT:—"The relief of aged and infirm protestant dissenting ministers of the presbyterian independent, and baptist denominations, in England and Wales, accepted and approved in their respective denominations; who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

INCOME	£584	4	2
EXPENDITURE	478	9	6

CAPITAL, stock yielding about £447 per annum.

Cases relieved last year, 44.

Treasurer, THOMAS PIPER, Esq., Denmark Hill, Camberwell.

Trustees, JAMES ESDAILE, Esq., THOMAS PIPER, Esq., HENRY WAYMOUTH, Esq., JOHN WILKS, Esq.

Secretary, Rev. G. ROGERS, 70, Albany Road, Old Kent Road.

Collector, Mr. ISAAC HAILES, 27, Francis Street, Walworth.

Widows' Fund.

Formed 1733.

OBJECT:—"The relief of the necessitous widows and children of protestant dissenting ministers."

INCOME, year ending April 7, 1846	£3378	10	2
EXPENDITURE	3458	12	9
BALANCE in hand	546	18	4
FUNDED PROPERTY	72,471	17	9

Treasurer, STEPHEN OLDING, Esq., Clement's Lane.

Secretary, Mr. H. K. SMITHERS, 3, Brabant Court, Philpot Lane.

Collector, Mr. I. HAILES, 27, Francis Street, Walworth,

From whom Forms of Petitions and every other information relative to this charity may be had.

Exhibitions during the year to	117 Widows in England at £11 each.
Exhibitions	56 Widows in England at £12 each.
Exhibitions	45 Widows in Wales at £8 each.
Exhibitions	18 Widows in Wales at £9 each.

Of the 175 English Widows, 89 were of the baptist, 73 of the independent, and 13 of the presbyterian denominations. The denominations of the Welsh widows are not specified.

Protestant Union.

Founded 1799.

OBJECT:—"The benefit of the widows and children of protestant ministers of all denominations who subscribe in conformity with its rules."

INCOME, year ending April 30, 1846	£1977	11	6
EXPENDITURE	1959	4	10
BALANCE in hand	690	19	7
CAPITAL, Stock yielding per annum	723	12	9

Annuitants	26
Number of members	16

Treasurer, W. ALERS HANKEY, Esq., Fenchurch Street.

Secretary, Rev. JOHN HUNT, Brixton Rise, Surrey.

Orphan Working School.

Founded 1760.

OBJECT:—"To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers."

Number of children in the institution, 146.

INCOME for the year ending December 31, 1846	£9349	17	1
EXPENDITURE	8749	6	8
BALANCE in hand	600	10	5

President, HENRY WEYMOUTH, Esq.
Treasurer, JOHN REMINGTON MILLS, Esq.
Secretary, Mr. JOSEPH SOUL, 9, Boxworth Grove, Richmond Road, Islington.
Collector, Mr. J. HARRISON, 21, Doris Street, Kennington Cross.

Funded property and estates yield, per annum, about £2000.

Office, 19, *Gresham Street.*

New Asylum for Infant Orphans,

STAMFORD HILL.

Founded 1844.

OBJECT:—"To board, clothe, nurse, and educate the infant orphan under eight years of age; and until he shall be eligible to enjoy the aid of those institutions which provide for the fatherless above that age." "It being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connexion, it shall be a rule absolute, beyond the control of any future general meeting, or any act of incorporation, that while the education of the infant family shall be strictly religious and scriptural, no denominational catechism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian of such child."

INCOME, year ending May 31, 1847	£2427	6	8
EXPENDITURE	2264	2	0
BALANCE in hand	459	14	2
STOCK, yielding per annum	55	10	2

Number of orphans . . . 68.

Treasurer, Sir G. DE H. LARPENT, Bart.
Sub-Treasurer, ANDREW REED, D.D.
Honorary Secretaries, DAVID D. WIRE, Esq., Rev. T. AVELING.

Trustees.

JOSEPH TRITTON, Esq. | JOHN WILKS, Esq.
ANDREW REED, D.D. | ROBERT GAMMON, Esq.

Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.
Sub-Secretary and Collector, Mr. W. STRUDWICKE.

Office, 32, *Poultry, London.*

London Society Protestant Schools,

NORTH STREET, LITTLE MOORFIELDS.

Instituted 1782.

OBJECT:—"Educating and annually clothing one hundred poor children."

INCOME, year ending Feb. 1, 1847	£369	3	9
EXPENDITURE	214	6	4
BALANCE in hand	54	7	2
DIVIDENDS annually	94	10	2

To which is united,

The Female Orphan Institution.

Founded 1830.

OBJECT:—"Maintaining and educating the daughters of gospel ministers."

INCOME, year ending Feb. 1, 1847	£154 12 6
EXPENDITURE	174 4 3
BALANCE in hand	19 14 1
DIVIDENDS annually	124 12 6

Number of female orphans, 7.

Treasurer, THOMAS CHALLIS, Esq., Alderman.
Secretary, EBENEZER TAYLOR, Esq., 25, Bartlett's Buildings, Holborn.

Apprenticeship Society.

Formed 1829.

OBJECT:—"That this society shall be designated the 'Society for Assisting to Apprentice the Children of Dissenting Ministers of Evangelical Sentiments.'"

INCOME, from Sept. 30, 1845, to Dec. 31, 1846	£164 4 3
EXPENDITURE	105 9 6
BALANCE in hand	13 16 10

Treasurer, T. CHALLIS, Esq., Alderman.
Secretaries, C. J. METCALFE, Esq., Roxton House, St. Neots, Huntingdonshire.
Rev. J. SPONG, Mortimer House, Mortimer Road, Kingsland.

In the year, 6 premiums of £20 each, and one of £19, have been granted.

A Donation of Ten Guineas, or Annual Subscription of One Guinea, gives 16 votes.
A Donation of Five Guineas, or Annual Subscription of Half a Guinea, gives 8 votes.
An Annual Subscription of Five Shillings gives 4 votes.

The Elections are half-yearly.

Walthamstow Girls' School.

Established 1808.

OBJECT:—"The education of the daughters of missionaries."

"That there be provided a comfortable residence, education, board, washing, ordinary medicines, and books; and that the total charge to the parents or guardians shall not exceed £12 per annum for each child under ten years old, and £15 for all above that age; if clothing be included, £5 per annum extra. The education to be liberal and respectable; attention to domestic affairs to be taught at a suitable age. The whole to be conducted with a strict regard to utility, habits of economy, and comfort."

INCOME, year ending April, 1847	£1489 5 10
EXPENDITURE	1517 18 11
BALANCE due to the Treasurer	99 19 1

Treasurer, JOSEPH TRUEMAN, Jun., Esq.
Secretaries, Mrs. E. CAREY, Mrs. FOULGER, Walthamstow.
Collector, Mr. HINE, 22, Montpellier Square, Brompton.

PÆDOBAPTIST SOCIETIES.

London Missionary Society.

INCOME, 1846-47, including Jubilee Fund	£76,319	7	1
EXPENDITURE	75,724	6	11
BALANCE against the society	3,207	13	11
STOCK possessed for general purposes	2,767	15	8
STOCK possessed for special purposes, about	22,470	0	0

Treasurer, Sir CULLING EARDLEY EARDLEY, Bart.
Secretaries, Rev. ARTHUR TIDMAN; Rev. JOSEPH JOHN FREEMAN.

Mission House, Blomfield Street, Finsbury.

Stations and out-stations	460
Churches	150
European missionaries	165
European and native assistants	700
Number of Printing Establishments	15
Sent forth during the year, including the wives of missionaries	17

Wesleyan Missionary Society.

INCOME, for the year ending Dec. 31, 1846	£115,762	3	2
EXPENDITURE	111,534	0	0
BALANCE in hand	4,994	9	4
ACCEPTANCES	10,338	4	10

Treasurers, THOMAS FARMER, Esq., and the Rev. JOHN SCOTT.
Secretaries, Rev. Dr. BUNTING, Rev. Dr. BEECHAM, Rev. Dr. ALDER, and Rev. ELIJAH HOOLE.

Wesleyan Mission House, Bishopsgate Street Within.

Central or principal stations called circuits	294
Chapels and other preaching places	2,597
Missionaries and assistant missionaries	417
Full and accredited church members	102,330
Scholars	72,000

Church Missionary Society.

INCOME for the year ending March 31, 1847	£112,284	17	7
EXPENDITURE	94,188	18	1
BALANCE at the bankers', Cash and Bills	6,284	12	5

In addition, the society possesses Government Securities and other property to a very large amount.

President, the Right Hon. the EARL of CHICHESTER.
Treasurer, JOHN THORNTON, Esq.
Secretaries, Rev. HENRY VENN, B.D.; Rev. RICHARD DAVIES, M.A., and Major HECTOR STRAITH.

Stations	100
European ordained missionaries	114
East Indian and country-born ordained missionaries	6
European catechists, schoolmasters, and other laymen	33
European Female Teachers	8
East-Indian and country-born catechists and other teachers	19
Native catechists and teachers of all classes	1096
East-Indian and country-born schoolmistresses	3
Native schoolmistresses	152
Communicants	11,970

Congregational "British Missions."

HOME MISSIONARY SOCIETY.

INCOME, year ending April 30, 1847	£7,850	5	11
EXPENDITURE	7,782	15	3
BALANCE in favour of the society	214	2	11
STOCK, belonging to the society, about £4000 three per cent. consols.			
Number of stations	123		
Number of missionaries	45		
Number of grantees	60		
Number of students	6		
Parishes in which the agents have stations	367		
Towns, villages and hamlets in which they preach	517		
Chapels	219		
Rooms	317		
Churches	115		
Members	4992		
Additions to churches during the year	633		
Hearers	51,169		
Sunday schools	192		
Teachers	1,72		
Scholars	13,722		

Treasurer, THOMAS THOMPSON, Esq.
Secretaries, Rev. R. ASHTON, Rev. T. JAMES, Rev. W. S. PALMER.

IRISH EVANGELICAL SOCIETY.

INCOME, year ending March 31, 1847	£2679	19	3
EXPENDITURE	3268	15	3
BALANCE, against the society	597	9	2
Principal stations	23		
Out-stations, regularly or occasionally visited	127		
Agents, including scripture readers	33		

Treasurer, T. M. COOMBS, Esq., Ludgate Street.
Secretary, Rev. THOMAS JAMES, Blomfield Street, Finsbury.

COLONIAL MISSIONARY SOCIETY.

INCOME, year ending March 31, 1847	£2520	10	1
EXPENDITURE	2766	6	3
BALANCE, against the society	245	16	2

Treasurer, JOHN REMINGTON MILLS, Esq.
Secretary, Rev. ALGERNON WELLS.

The Offices of these Societies are in Blomfield Street, Finsbury.

Congregational Union.

Treasurer, BENJAMIN HANBURY, Esq.
Secretaries, Rev. J. BLACKBURN, Rev. W. STERN PALMER.
Secretary of the Congregational Board of Education, Rev. R. AINSLIE.

Wesleyan Methodist Statistics.

President, Rev. SAMUEL JACKSON, St. George's Terrace, Islington, London.
Secretary, Rev. ROBERT NEWTON, D.D., Stockport.
President of the Wesleyan Theological Institution, Rev. JABEZ BUNTING, D.D.
Treasurers of the Wesleyan Schools, J. IRVING, Esq. and Rev. CHARLES PREST, 39, Sloane Square, Chelsea.
Secretary of the Wesleyan Schools, Rev. PETER M'OWAN.
Book Steward, Rev. JOHN MASON, 14, City Road., London,
Editor, Rev. G. CUBITT. Assistant Editor, Rev. J. S. STAMP.
Secretary to the London Book Committee, Rev. ISRAEL HOLGATE, 24, City Road, London.
Secretary to the Methodist Tract Committee, Rev. WILLIAM DAVENPORT, 14, City Road, London.
Treasurers of the General Chapel Fund, T. MARRIOTT, Esq., and the Rev. ROBERT WOOD.
Secretary to the General Chapel Fund, Rev. F. A. WEST, Burlington Street, Manchester.

DISTRICTS AND CIRCUITS.

DISTRICTS	Great Britain 32	Ireland 11	Foreign Parts 25
CIRCUITS	435	54	289

MINISTERS.

In GREAT BRITAIN	879	Supernumerary and superannuated 175	On Trial 131	Total 1185
In IRELAND	102	35	27	164
In FOREIGN STATIONS	293	10	83	386
				1735
Ministers admitted into full connexion in 1847				56
Died, in the year ending July, 1847				17
Ceased to be recognized as ministers				4

NUMBER OF MEMBERS.

	1844.	1845.	1846.	1847.	
GREAT BRITAIN	337,598	340,778	341,468	339,379	Decrease 2,089
IRELAND	28,409	27,926	27,546	24,633	Decrease 2,913
CONTINENT OF EUROPE	1,973	1,941	1,864	1,809	Decrease 55
ASIA	1,415	1,559	1,661	1,718	Increase 57
AUSTRALASIA	12,667	13,236	14,040	15,353	Increase 1,313
AFRICA	6,798	7,287	7,946	8,531	Increase 585
WEST INDIES, Antigua	15,305	14,850	14,151	13,730	Decrease 421
St. Vincent and Demarara	12,542	12,836	12,942	13,548	Increase 606
Jamaica	26,772	25,662	25,049	23,633	Decrease 1,416
Bahamas	2,876	3,544	3,544	3,569	Increase 25
Hayti	649	261	261	280	Increase 19
BRITISH NORTH AMERICA	17,514	18,433	18,592	18,132	Decrease 460
Total under the care of the British and Irish Conferences	464,518	468,313	469,064	464,315	Decrease 4,749

MISSIONARY SOCIETY.—*See page* 816.

The next Conference is to be held in Hull, commencing on Wednesday, July 28th, 1848, at 9 oclock A.M.

Wesleyan Conference Office, 14, *City Road, London.*

Wesleyan Methodist Association.

Formed 1834.

President, Rev. ROBERT ECKETT, 6, Argyle Square, London.
Secretary, Rev. JOHN PETERS, Manchester.
Corresponding Secretary, Rev. HENRY BREEDEN, Heywood, Lancashire.
Treasurer, JOHN PETRIE, sen., Esq., Rochdale.
Financial Secretary, Rev. G. CHESSON, Rochdale.
Book Steward, Rev. RICHARD ABERCROMBIE.

Book Room, Horse Shoe Court, Ludgate Hill.

Circuits	73
Chapels	316
Preaching places, rooms, &c.	215
Members in society	20,105
Members on trial	1,111
Deaths	385
Itinerant preachers and missionaries	27
Local preachers	1,010
Leaders	1,365
Sunday schools	328
Sunday scholars	41,550
Sunday school teachers	6,391

HOME AND FOREIGN MISSION FUND.

INCOME, year ending August, 1847	£2135	5	7½
EXPENDITURE	2524	19	1½
BALANCE due to the treasurer	545	7	4

The next Annual Assembly is to be held at Manchester, commencing on the last Wednesday in July, at nine o'clock.

Methodist New Connexion.

Formed 1797.

President, Rev. W. BURROWS.
Secretary, Rev. E. W. MAKINSON.

	England.	Ireland.	Canada.	Total.
Societies	298	19	262	579
Chapels	277	15	35	327
Preachers	79	12	35	126
Local Preachers	705	12	59	776
Members	15,236	852	3202	19,290
Sabbath schools				219
Sabbath-school teachers				6,491
Sabbath scholars				35,907

The next Conference to be held at Liverpool on Whit-Monday, 1848.

Primitive Methodist Connexion.

Formed 1819.

President, Rev. JOHN GARNER.
Secretary, Rev. SAMUEL TILLOTSON.

Chapels	1,421
Rented chapels and preaching places	3,340
Travelling preachers	502
Local preachers	7,840
Members	86,795
Sabbath schools	1,069
Sabbath-school teachers	15,041
Sabbath scholars	83,266

The next Conference to be held at Leeds, June 7, 1848.

GENERAL BODY OF DISSENTING MINISTERS OF THE THREE DENOMINATIONS.

RESIDING IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER;

With the Address of each per Post, and the Year when he became a Member of the General Body.

Formed, 1727.

Secretary to the General Body,

Rev. WILLIAM GROSER, 24, Acton Place, Kingsland Road.

Baptist Board.

Formed 1723.

OBJECT:—"The design of this Society is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary, Rev. WILLIAM GROSER, 24, Acton Place, Kingsland Road.

Angus, Joseph, A.M.	1838	33, Moorgate Street.
Archer, W. E.	1846	1, Radnor Street, King's Road, Chelsea.
Bowes, William B.	1836	Blandford Cottage, 28, Alpha Road.
Brawn, Samuel	1828	Loughton, Essex.
Castleden, James	1836	Hampstead.
Clarke, Owen	1838	2, Vernon Square, Pentonville.
Cole, George	1843	18, Walcot Place, Lambeth.
Cox, F. A., D.D., LL.D.	1811	Hackney.
Cox, John	1839	11, Wellington Road, Stoke Newington.
Cox, John	*	Woolwich.
Curtis, Daniel	1839	22, Brooksby's Walk, Homerton.
Davies, Samuel	1845	7, Lower Craven Place, Kentish Town.
Davis, Stephen Joshua	1837	1, Lyndhurst Grove, Peckham.
Dickerson, Philip	1832	13, Princes Street, Jubilee Street, Mile End.
Elliott, William H.	1842	12, Wharton Street, Lloyd Square, Pentonville.
Fishbourne, G. W.	*	14, Regent Street, Mile End Road.
Francies, George	1838	61, Walnut Tree Walk, Kennington Road.
Fraser, William	1843	Vernon Cottage, Stockwell Park Road.
Green, Samuel	1835	59, Queen's Row, Walworth.
Groser, William	1840	24, Acton Place, Kingsland Road.
Hammond, E. R.	1843	38, Gillingham Street, Vauxhall Bridge Road.
Hinton, John Howard, A.M.	1838	59, Bartholomew Close.
Hoby, James, D.D.	1845	31, Great Coram Street.
Jones, John Andrew	1836	65, Buttesland Street, Hoxton.
Katterns, Daniel	1841	Woodbine Cottage, West Street, Hackney.
Killen, Hugh	1844	4, Gloucester Terrace, Hoxton.
Kingsford, John	1802	Midway Place, Lower Road, Deptford.
Lewis, Benjamin	1828	56, Trinity Square, Borough.
Miall, William	1841	1, Mayfield Villas, Dalston.
Moore, Timothy	1838	19, Shakspeare's Walk, Shadwell.
Norton, William	1836	Rose Cottage, Dalston.
Orchard, G. H.	1845	11, Tavistock Terrace, Holloway.
Overbury, Robert W.	1835	5, Wakefield Street, Regent Square.
Peacock, John	1825	7, Owen's Row, St. John Street Road.
Pritchard, George	1817	4, York Place, Pentonville.
Rothery, Joseph	1832	71, Aldermanbury.
Russell, Joshua	*	Blackheath Hill.
Smith, James	1842	5, Brunswick Terrace, Trinity St., Southwark.
Smith, Thomas	1845	33, Moorgate Street.
Soule, Israel May	1838	St. John's Hill, Battersea.
Steane, Edward, D.D.	1824	Champion Park, Camberwell.
Stovel, Charles	1832	5, Stebon Terrace, Philpot Street East.
Tomkins, Samuel, A.M.	1828	
Trestrail, Frederick	1845	33, Moorgate Street.
Ward, William	*	6, Canal Place, Bow Common Lane.
Ware, Richard	1842	Hampstead.
Woollacott, Christopher	1828	31, Gloucester Street, Queen's Square.
Wyard, George	1843	39, Hart Street, Bloomsbury.
Young, William	1828	1, Grove Place, Upper Grange Rd., Bermondsey.

* To be returned as a member at the next Annual Meeting.

GENERAL BAPTIST MINISTERS, MEMBERS OF THE BODY.

Burns, Jabez, D.D.	1836	3, St. John's Wood Place.
Stevenson, John, M.A.	1833	12, Marlborough Place, Walworth.

Congregational Board.

Formed 1727.

Secretary, Rev. Robert Ashton, Congregational Library, Blomfield Street.

Adeney, G. J.	1843	Ealing.
Adey, John	1840	43, Trinity Square, Borough.
Ainslie, Robert	1835	Wickliffe Cottage, Mornington Rd., Regent's Pk.
Alliott, Richard, LL.D.	1843	20, York Road, Lambeth.
Allon, Henry	1844	Hornsey Road.
Arundel, John	1820	Brixton Rise.
Ashton, Robert	1839	Putney.
Aveling, Thomas	1839	6, Nelson Terrace, Stoke Newington.
Baker, W. R.	1843	Portland Town.
Bean, William	1839	Tulse Hill.
Bennett, James, D.D.	1829	49, Gibson Square, Islington.
Binney, Thomas	1829	Weigh House Vestry, Fish Street Hill.
Birch, George R.	1843	Finchley.
Blackburn, John	1823	10, Cloudesley Street, Islington.
Bodington, John	1817	20, Thanet Place, Spa Road, Bermondsey.
Bromley, H.	1846	2, Queen's Road, St. John's Wood.
Browne, George	1828	Clapham.
Brown, James	1839	Gibraltar Place, Bethnal Green Road.
Brown, J. B., B.A.	1846	Clapham Road.
Bunter, John	1835	Tulse Hill.
Burder, H. F., D.D.	1811	Hackney.
Burnet, John	1830	Grove Lane, Camberwell.
Campbell, John, D.D.	1841	Tabernacle House, Finsbury.
Campbell, William	1841	Croydon.
Carlile, James, D.D.	1841	Woolwich.
Charlton, J.	1846	Totteridge.
Clayton, George	1805	Herne Hill.
Cobbin, Ingram, A.M.	1819	Cold Harbour Lane, Camberwell.
Collyer, W. B., D.D.	1801	Peckham.
Corbishley, E.	1847	39, Oval Cottages, Hackney Road
Corney, George	1836	Barking.
Curwen, John	1847	Plaistow.
Cumming, J. T.	1836	Hammersmith.
Davies, David	1841	21, Milford Place, Brixton.
Davies, John	1834	Upper Clapton.
Davies, S. A.	1829	Enfield.
Davis, Evan	1842	Richmond.
Davis, Samuel	1843	33, Tredegar Square, Mile End.
Dickinson, J.	1846	Hounslow.
Dobson, J. P.	1826	37, Edward Street, Hampstead Road.
Dubourg, S. A.	1835	Acre Lane, Clapham.
Dukes, Clement, A.M.	1839	1, Oxford Ter., Middleton Rd., Kingsland.
Dunn, E. A.	1807	Upper Belgrave Place, Pimlico.
Edwards, J.	1841	Kingston.
Eldridge, Samuel	1843	2, Acre Lane, Brixton.
Elrick, John, M.A.	1847	35, Albert St., Camden Road, Camden Town.
Emblem, John	1817	Fairfield Place, Bow.
England, S. S.	1847	Mill Hill, Middlesex.
Ferguson, R.	1837	Stratford.
Ford, Joseph	1834	48, Canonbury Square, Islington.
Forster, William	1847	Kentish Town.
Freeman, J. J.	1837	London Mission House, Blomfield Street.
Gamble, H. J.	1847	Peckham.
Garvey, M. A.	1841	1, Molesworth Place, Kentish Town.
Gilbert, Charles	1831	25, Manchester Terrace, Liverpool Road.
Godwin, J. H.	1839	Highbury College.
Hall, John	1845	39, Tredegar Square, Mile End.
Halliday, E.	1842	Broadway Cottage, Plaistow.
Harris, John, D.D.	1843	Cheshunt College.
Harrison, J. C.	1842	80, Albert Street, Camden Town.
Henderson, E., D.D.	1826	11, Park Terrace, Highbury.

Hill, James	1841	Clapham.
Hollis, B.	1846	Gibson Square, Islington.
Hope, William J.	1831	Deptford Bridge.
Hoppus, John, D.D.	1829	39, Camden Street, Camden Town.
Hunt, John	1833	16, Brixton Rise.
Hunt, R. T.	1836	5, Clifton Place, Camberwell New Road.
James, Thomas	1817	7, Blomfield Street.
Jefferson, John	1831	Stoke Newington.
Jenkyn, T. W., D.D.	1846	Coward College, Torrington Square.
Jeula, H. B.	1821	Greenwich.
Jeula, Matthew	1841	Firs, Edmonton.
Kennedy, John, M.A.	1847	Stepney Green.
Kennerley, Thomas	1839	Mitcham.
Kent, Benjamin	1843	Norwood.
Kluht, B. H.	1843	Twickenham.
Knight, James	1792	Lark-Hall Lane, Clapham.
Leifchild, John, D.D.	1813	6, Camden Street, Camden Town.
Lewis, Thomas	1837	15, Compton Terrace, Islington.
Littler, Robert	1845	38, Trinity Square, Southwark.
Lockyer, John	1847	Ponder's End.
Lucy, William	1847	Union Place, Blackheath Road.
Machray, Robert	1847	Walthamstow.
Mannering, Edward	1836	27, Kingsland Crescent.
Martin, Samuel	1843	1, Chester Place, Chester Square.
Mather, J.	1843	Myrtle Cottage, Brentford.
Miller, J. A.	1841	14, James St., Eastbourne Ter., Paddington.
Mirams, James	1838	1, Cobourg Place, Kennington Lane.
Morison, John, D.D.	1815	27, Montpelier Square, Brompton.
Morris, A. J.	1846	Tuffnell Park, Holloway.
Morris, Caleb	1828	22, Claremont Square, Pentonville.
Morris, John	1841	1, Cold Harbour Lane, Camberwell.
Morren, J. W.	1834	Cambridge Road, Bethnal Green.
Mummery, J. Vale	1847	14, York Square, Commercial Road.
Muscutt, Thomas	1838	Trinity Street, Rotherhithe.
Owen, William	1843	10, Gibson Square, Islington.
Palmer, W. S.	1827	13, Camden Street, Islington.
Philip, Robert	1826	Maberley Cottage, Richmond Road, Dalston.
Pulling, John	1834	4, Elizabeth Place, New Cross.
Ransom, Samuel	1832	6, Denmark Place, Well Street, Hackney.
Reed, Andrew, D.D.	1817	Cambridge Heath.
Richard, Henry	1836	10, Surrey Square, Old Kent Road.
Richards, J. E.	1826	Wandsworth.
Richardson, J. W.	1843	7, Tonbridge Place, New Road.
Roberts, James A.	1845	Coward College, Torrington Square.
Robinson, John	1830	Park Village East, Regent's Park.
Rogers, G.	1838	70, Albany Road, Old Kent Road.
Rose, George	1826	Grove Lane Hill, Camberwell.
Seaborn, H. S.	1840	Canton Villa, East India Road.
Sherman, James	1841	Surrey Chapel House, Blackfriars Road.
Smith, George	1842	East India Road, Poplar.
Smith, John Pye, D.D. F.R.S.	1801	Homerton College.
Smith, Philip, B.A.	1844	Cheshunt College.
Smith, William, LL.D.	1840	7, Highbury Terrace.
Spink, Samuel	1845	1, Park Crescent, Stockwell.
Spong, J.	1846	Mortimer Road, Kingsland.
Stewart, A.	1825	Holloway.
Stratten, James	1819	65, Hamilton Terrace, St. John's Wood.
Stoughton, John	1844	6, Kensington Crescent.
Talbot, J. B.	1847	17, Ironmonger Lane, Cheapside.
Thomas, David	1845	Stockwell.
Tidman, Arthur	1828	27, Finsbury Square.
Timpson, Thomas	1826	Lewisham.
Townley, Henry	1828	3, Highbury Place.
Townley, C. G., LL.D.	1844	3, St. John's Terrace, Stockwell Park Road.
Vardy, E. F., A. M.	1845	65, Gibson Square, Islington.
Vautin, James	1818	Summit Place, Clapham Common.
Verrall, George	1841	Bromley, Kent.
Viney, Josiah	1844	18, Ann's Terrace, Hackney.
Waddington J.	1846	9, Surrey Square, Old Kent Road.
Walford, William	1814	Uxbridge Common.
Wall, William	1794	Kingsland Crescent.
Warnker, J. T.	1843	Tooting.
Wells, Algernon	1837	Upper Clapton.

Wilkins, George	1844	7, King Street, Finsbury.
Williams, C.	1840	16, Brunswick Crescent, Camberwell.
Williams, J. de Kewer	1847	Tottenham.
Wood, J.	1846	1, Grosvenor Park, Camberwell.
Woodhouse, W. M.	1845	7, Durham Place West, Hackney Road.
Woodman, E. W.	1844	6, Collett Place, Commercial Road East.
Woodward, Benjamin	1842	18, Gloucester Terrace, New Road.
Woodwark, John	1837	Upton, Essex.
Yockney, John	1816	9, Highbury Terrace.
Yonge, W. C.	1841	Brentford.

Presbyterian Members of the Body.

Archer, T., D.D.	1836	18, Hans Place, Chelsea.
Redpath, R., M.A.	1833	12, College Place, Camden Town.
Simson, Robert, M.A.	1836	Colebrooke Row, Islington.
Young, J., M.A.	1829	7, Lonsdale Square, Islington.

BAPTIST CHAPELS IN AND NEAR LONDON.

Alfred Place, Kent Road	W. Young		m.	e.	
Alie Street, Goodman's Fields	P. Dickerson		m.	a. e.	th.
Artillery Street	G. Moyle		m.	e.	th.
Austin Street, Shoreditch	W. Miall	London Association	m.	e.	th.
Battersea	I. M. Soule		m.	e.	w.
Blandford Street, Manchester Square	W. B. Bowes		m.	a. e.	w.
Borough Road, Southwark	J. Stevenson, A.M.	General Baptist	m.	e.	w.
Brick Lane, Old Street	J. A. Jones		m.	e.	th.
Brixton Hill	W. Pulsford	Association	m.	e.	
Brompton (Alexander Square)	P. Cater	Association	m.	e.	th.
Buttesland Street, Hoxton	J. Rothery		m.	e.	th.
Camberwell (Coldharbour Lane)	E. Steane, D.D.	Association	m.	a. e.	th.
Chelsea, Paradise Chapel	W. E. Archer	Association	m	e.	th.
Church Street, Blackfriars Road	G. Cole	Association	m.	a. e.	th.
Church Street, Paddington	J. Burns, D.D.	General Baptist	m.	e.	th.
Clapham	B. Hoe	Association	m.	e.	w.
Commercial Road	G. W. Pegg	General Baptist	m.	a. e.	th.
Cumberland Street, Curtain Road	H. Killen		m.	e.	w.
Deptford (Lower Road)	J. Kingsford		m.	a. e.	w.
Deptford (Giffin Street)	W. Felton		m.	e.	w.
Devonshire Square	J. H. Hinton, A.M.	Association	m.	e.	th.
Dorchester Hall, New North Road			m.	e.	
Eagle Street, Holborn	R. W. Overbury	Association	m.	a. e.	w.
East Street, Walworth	— Moody		m.	a. e.	th.
Eldon Street, Finsbury	W. Evans	Welsh A.	m.	a. e.	
Greenwich (Lewisham Road)	J. Russell	Association	m.	e.	w.
Greenwich (London Street)			m.	a. e.	f.
Hackney (Mare Street)	Dr. Cox & D. Katterns.	Association	m.	a. e.	th.
Hammersmith	J. Bird		m.	a. e.	tu.
Hampstead, (Holly-Bush Hill)	J. Castleden				
Hatcham (New Cross)	— Pond		m.	e.	th.
Henrietta Street, Regent Square	J. Hoby, D.D.	Association	m.	e.	th.
Highgate	G. H. Orchard		m.	e.	
Horsley Street, Walworth	J. George	Association	m.	e.	w.
Homerton Row	D. Curtis		m.	e.	th.

Islington Green			m.	e.	w.
Rotherithe (Jamaica Row)			m.	e.	w.
John Street, Gray's Inn Lane	J. H. Evans, A.M		m.	e.	tu.
John's Row, St. Luke's	J. Newborn		m.	e.	w.
Jubilee Street, Mile End Road			m.	e.	w.
Keppel Street, Russell Square	S. Davies	Association	m.	e.	th.
Kennington (Charles Street)	T. Atwood		m.	a. e.	w.
Kensington (Silver Street)	W. G. Lewis	Association	m.	e.	w.
Lion Street, Walworth	S. Green	Association	m.	e.	th.
Lambeth (Regent Street)	W. Fraser	Association	m.	e.	th.
Leather Lane	D. Denham		m.	e.	
Mason's Court, Shoreditch	W. H. Elliott		m.	e.	tu.
Maze Pond, Bermondsey	J. Aldis	Association	m.	e.	w.
Meard's Court, Soho			m.	e.	th.
Mill Yard, Goodman's Fields	W. H. Black	Seventh-day	Sat. m. and	a.	f.
Mitchell Street, St. Luke's	W. Carpenter		m.	e.	
New Park Street, Southwark Bridge	J. Smith	Association	m.	e.	w.
Northampton Street, King's Cross	— Orchard		m.	e.	th.
Old Ford, Bow	G. W. Fishbourne	Association	m.	e.	th.
Peckham (Rye Lane)			m.	e.	w.
Pimlico, Carmel Chapel	J. Stenson		m.	e.	w.
Poplar (Cotton Street)	J. A. Baynes, A.B.	Association	m.	e.	w.
Praed Street, Paddington	W. Underwood	General Baptist	m.	e.	w.
Prescot Street, Goodman's Fields	C. Stovel	Association	m.	e.	f.
Redcross Street	D. Whittaker		m.	e.	
Romney Street, Westminster	H. J. Betts		m.	e.	
Salters' Hall, Cannon Street	S. J. Davis	Association	m.	e.	w.
Shacklewell	John Cox	Association	m.	e.	tu.
Shakspeare's Walk, Shadwell	T. Moore	Association	m.	a. e.	th.
Shouldham Street, Paddington	W. A. Blake	Association	m.	e.	th.
Soho Chapel, Oxford Street	G. Wyard		m.	e.	w.
Somers Town				e.	th.
Spencer Place, Goswell Street	J. Peacock	Association	m.	a. e.	tu.
Stepney Green	W. Jones		m.	a. e.	w.
Tottenham	R. Wallace	Association	m.	e.	
Trinity Square, Southwark	B. Lewis		m.	e.	
Unicorn Yard, Southwark					
Vernon Square, Pentonville	O. Clarke	Association	m.	a. e.	w.
Waterloo Road	J. Branch	Association	m.	e.	th.
Wandsworth	W. Ball				
Wild Street	C. Woollacott	Association	m.	a. e.	th.
Worship Street	B. Mardon, M.A	Old Gen. Bap.			

INDEPENDENT CHAPELS IN AND NEAR LONDON.

Adelphi Chapel, Hackney Road	W. Woodhouse	m.	e.	
Albany Road, Camberwell	G. Rogers	m.	e.	
Albany Chapel, Regent's Park	J. J. Davies	m.	e.	th.
Aldermanbury Postern, City	E. J. Hartland	m.	e.	w.
Aldersgate Street (Welsh)		m.	e.	
Abney Chapel, Stoke Newington	J. Jefferson	m.	e.	
Barbican Chapel, City	A. Tidman	m.	e.	th.
Barnsbury Chapel, Islington	C. Gilbert	m.	e.	tu.
Bermondsey, Jamaica Row	G. Rose	m.	e.	tu.

Bermondsey, Webb Street	J. Morris	m.		e.	
„ Neckinger Road	J. Beddington	m.		e.	w.
Bishopsgate Chapel, City	H. Townley	m.		e.	th.
Brixton, Acre Lane	S. A. Dubourg	m.		e.	w.
Brixton Hill	J. Hunt, G. B. Bubier	m.	a.	e.	w.
Brixton, Trinity Chapel	S. Eldridge	m.		e.	th.
Buckingham Chapel, Pimlico	J. Morris	m.		e.	th.
Bethnal Green, Cambridge Road	J. Viney	m.		e.	w.
„ Claremont Street	J. W. Morren	m.		e.	tu.
„ Ebenezer Chapel	R. Gibson	m.		e.	tu.
„ Gibraltar Chapel	J. Brown	m.		e.	tu.
„ Hare Street	G. W. Russell	m.		e.	
Camberwell, Mansion House Chapel	J. Burnet	m.	a.		f.
Camden Town, Ebenezer	T. W. Gittings	m.		e.	w.
Camden Town, Park Chapel	J. C. Harrison	m.		e.	
Chadwell Street, Pentonville	W. Owen	m.		e.	
Chelsea, Trevor Chapel	J. Morison, D.D., LL.D.	m.		e.	w.
Chiswick Chapel	E. Miller	m.		e.	th.
Clapham Chapel	J. Hill	m.		e.	tu.
Clapham Road, Chapel	J. B. Brown, B.A.	m.		e.	th.
Clapton Chapel	A. Wells	m.		e.	th.
Claremont Chapel, Pentonville	J. Blackburn	m.	a.	e.	th.
Collier's Rents, Southwark	R. Littler	m.		e.	th.
Commercial Road East	J. Cartwright	m.		e.	tu.
Coverdale Chapel, Limehouse	H. S. Seaborn	m.		e.	w.
Craven Chapel, Marlboro' Street	J. Leifchild, D.D.	m.		e.	tu.
Crown Street Chapel, Soho		m.		e.	
Dalston, Middleton Road	C. Dukes, M.A.	m.	a.	e.	th.
Deptford, High Street	J. Pulling	m.	a.	e.	w.
„ New Cross	W. J. Hope	m.		e.	
Ealing Chapel	G. J. Adeney	m.		e.	w.
Ebenezer Chapel, Ratcliffe	H. Harrison	m.	a.	e.	th.
Esher Street, Kennington Lane	W. Leask	m.		e.	w.
Falcon Square, City	J. Bennett, D.D.	m.		e.	th.
Fetter Lane, Holborn	C. Morris	m.		e.	m.
Gravel Lane, Wapping	M. Jeula	m.		e.	w.
Greenwich, Maize Hill	H. B. Jeula	m.		e.	w.
Greenwich Road Chapel	W. Chapman, W. Lucy	m.		e.	th.
Guildford Street, Southwark (Welsh)	D. Davis	m.	a.	e.	
Hackney, St. Thomas's Square	H. F. Burder, D.D.	m.	a.	e.	th.
„ Old Gravel Pits	J. P. Smith, D.D., J. Davis	m.	a.	e.	th.
„ Hampden Chapel	E. Stallybrass	m.		e.	th.
„ Trinity Chapel	T. Hughes	m.		e.	
„ Gloucester Chapel	B. Isaacs	m.		e.	
Hammersmith, Broadway Chapel	J. T. Cumming	m.		e.	w.
„ Ebenezer Chapel	H. Wilson	m.		e.	th.
Hare Court, Aldersgate Street	W. S. Palmer	m.		e.	w.
Harley Street, Bow	S. Davies	m.		e.	th.
Highgate Chapel		m.		e.	tu.
Hanover Chapel, Peckham	W. B. Collyer, D.D., J. H. Gamble	m.	a.	e.	th. neom.
Holloway Chapel, Islington	A. J. Morris	m.		e.	w.
Holywell Mount, Shoreditch	E. Mannering	m.		e.	th.
Hope Street, Spitalfields	W. H. Barton	m.		e.	
Hoxton Academy Chapel		m.	a.	e.	th.
Jewin Street, Aldersgate Street		m.		e.	m.
Jewry Street, Aldgate	F. Silver	m.		e.	
Islington Chapel, Upper Street	B. S. Hollis	m.		e.	tu.

Islington, Lower Street	H. Marchmont	m.	a.	e.	w.
„ Union Chapel	T. Lewis, H. Allon	m.	a.	e.	w.
Kensington, Hornton Street	J. Stoughton	m.		e.	f.
Kentish Town	W. Forster	m.		e.	w.
Kingsland, Robinson's Row	T. Aveling	m.	a.	e.	f.
Latimer Chapel, Mile End	K. Saunders, J. Hall	m.	a.	e.	th.
Lewisham Chapel	T. Timpson	m.		e.	th.
Maberly Chapel, Ball's Pond	R. Philip	m.		e.	
Marlborough Chapel, Kent Road	H. Richard	m.		e.	th.
Mile End, Church Street	W. Tyler	m.		e.	th.
„ Salem Chapel		m.		e.	
„ Brunswick Chapel	J. B. Talbot	m.		e.	th.
„ Hephzibah Chapel	Ditto	m.		e.	tu.
Mill Wall, Poplar	T. R. Brown	m.		e.	w.
New Broad Street, City	G. Wilkins	m.	a.	e.	w.
New Court, Carey Street	J. A. Miller	m.		e.	th.
Norwood, Surrey	B. Kent	m.		e.	th.
Orange Street, Leicester Square	S. Luke	m.		e.	th.
Paddington Chapel, New Road	J. Stratton	m.		e.	th.
Parish Street, Horsleydown	J. Adey	m.		e.	w.
Pavement Chapel, New North Road	J. Spong	m.		e.	
Pell Street		m.		e.	
Poultry Chapel, City	S. B. Bergne	m.		e.	th.
Poplar, Bow Lane		m.		e.	
„ Mill Wall	J. Hooper	m.		e.	w.
„ Trinity Chapel	G. Smith	m.		e.	th.
Portland Chapel, St. John's Wood	W. R. Baker	m.		e.	w.
Putney	R. Ashton	m.		e.	w.
Queen Street, Ratcliffe	J. V. Mummery	m.		e.	th.
Robert Street, Grosvenor Square	W. B. Leach	m.		e.	th.
Russell Street, Rotherithe	T. Muscutt	m.		e.	th.
Spafields Chapel	T. E. Thoresby	m.		e.	
Sion Chapel, Whitechapel		m.		e.	w.
Stepney Chapel	J. Kennedy, M.A.	m.	a.	e.	th.
Stockwell Chapel	D. Thomas	m.		e.	th.
Surrey Chapel, Blackfriars Road	J. Sherman	m.		e.	f morn.
Tabernacle, Moorfields	J. Campbell, D.D.	m.		e.	w.
„ Tottenham Court Road	J. W. Richardson	m.		e.	th.
Tonbridge Chapel, New Road	J. Woodwark	m.		e.	w.
Trinity Chapel, John Street, Edgeware Road	R. Herschell	m.		e.	
Union Street, Southwark	J. Waddington	m.		e.	th.
Virginia Chapel, Shoreditch	J. Massingham				
Walthamstow	R. Macray	m.		e.	
Walworth, York Street	G. Clayton	m.	a.	e.	f.
„ Sutherland Chapel		m.		e.	
„ West Street	J. Wood	m.		e.	
Wandsworth	J. E. Richards	m.		e.	th.
Wardour Chapel, Soho		m.		e.	th.
Weigh House, Fish Street Hill	T. Binney	m.		e.	tu.
Westminster Chapel, York Street	S. Martin	m.	a.	e.	w.
Willesden		m.		e.	
Wycliffe Chapel, Commercial Road	A. Reed, D.D.	m.		e.	w.
Woolwich, Salem Chapel	J. Carlile, D.D.	m.		e.	w.
„ Union Chapel	W. Woodland	m.		e.	
Whitefield Chapel, Wilson Street, Drury Lane		m.		e.	th.
York Road Chapel, Lambeth	R. Alliott, LL.D.	m.		e.	th.

CHURCHES AND CHAPELS IN THE UNITED KINGDOM.

From the Leeds Mercury.

From the Clergy List of 1845, we find that the number of churches and chapels of the Establishment in England and Wales, in the year 1844, was about 12,100. Allowing for subsequent increase, we may suppose them now to be about 12,500.

From the authorized publications of the Wesleyan, Independent, Baptist, Roman Catholic, Unitarian, Wesleyan Association, and other bodies, as well as from other sources, we draw the following results as to the number of their places of worship :—

CHAPELS IN ENGLAND.

Wesleyan Methodist	3000
Independent	1800
Baptist	1435
Primitive Methodist	1421
Bible Christian	391
Roman Catholic	540
Quaker	387
Wesleyan Methodist Association	316
Methodist New Connexion	277
Unitarian	220
Orthodox Presbyterian	77
Lady Huntingdon's Connexion	40
Inghamites, New Jerusalem Church, &c. supposed	500
Total in England	10,394

CHAPELS IN WALES.

Calvinistic Methodist	759
Independent	640
Baptist	312
Wesleyan	469
Unitarian	30
Quaker	12
Wesleyan Association	6
Primitive Methodist	12
Various minor sects (supposed)	100
Total in Wales	2,340

The following then is the summary of the places of worship belonging to the Establishment and the Nonconformist bodies respectively :—

SUMMARY OF ENGLAND AND WALES.

Churches and Chapels of the Establishment		12,500
Chapels of Nonconformists in England	10,394	
" " in Wales	2,340	
		12,734

CHURCHES AND CHAPELS IN SCOTLAND.

Church of Scotland		1,160
Free Church	840	
United Presbyterian Church	518	
Congregationalist	142	
United Original Seceder	41	
Reformed Presbyterian Church	30	
Scottish Episcopal Church	109	
Baptist	91	
Roman Catholic	82	
Wesleyan Methodist	32	
Evangelical Union	18	
Various minor sects (supposed)	80	
Total of Nonconformist bodies		1,983

RELIGION OF THE IRISH.

Members of the Established Church	852,064
Presbyterians	642,356
Other Protestant Dissenters	21,808
Roman Catholics	6,427,712
Total	7,943,940

We are not aware of any evidence as to the number of churches and chapels, except what is inferential. The following are the numbers of the clergy and ministers of religion, as given in the census of 1841:—

MINISTERS OF RELIGION IN IRELAND.

Established Clergy	1,560
Baptists	6
Methodists	216
Presbyterians	449
Independents	13
Moravians	7
Roman Catholics	2,145
Friars	11
Not specified	872
Missionaries	14
Scriptures Readers	118
Total	5,411

PLACES OF WORSHIP—UNITED KINGDOM.

	Belonging to the Establishment.	Belonging to Nonconformists.
In England and Wales	12,500	12,734
In Scotland	1,160	1,983
In Ireland (supposed)	1,400	3,000
Total	15,060	17,717

COMPUTED NUMBERS BELONGING TO THE ESTABLISHMENT AND OTHER RELIGIOUS BODIES IN THE UNITED KINGDOM.

	Of the Establishment.	Other Religious Bodies.	Total Population.
England and Wales, and Islands in the British Seas	9,160,446	6,870,335	16,030,781
Scotland	748,623	1,871,560	2,620,184
Ireland	908,347	7,266,777	8,175,124
Total	10,817,417	16,008,672	26,826,089

BAPTISTS IN THE UNITED STATES.

From the Philadelphia Baptist Almanack for 1847.

In 33 States.	No. of Associations.	Churches.	Ordained Ministers.	Licensed Preachers.	Baptized in one year.	Total Number of Members.
Regular Baptists...	406	7,883	4,651	1,065	35,011	655,536
Anti-Mission Bapt.	151	1,912	913	110	1,906	67,868
Total in U.S.	557	9,795	5,564	1,175	36,917	723,404

THE MISSIONARY HERALD.

WARM WEATHER WORSHIP.

WARM WEATHER WORSHIP.

Mr. Williams of Agra says, "I have lately been to Cawnpore, 170 miles from this, supplying for the pastor of the church there, who was very ill, and obliged to go on the river for change of air. During the month I remained there, I preached several times at the Ghaut, and in other places. The people generally heard attentively. I saw near the river side a large idol temple: looking into it I saw a large stone idol (Hannuman), a frightful looking thing, painted red, and a boy employed in pulling a *kunkah* over it. I said, You foolish fellow, what are you about? He said, 'It is very warm, sir.' Yes, said I, it is indeed, but a stone is not susceptible either of heat or cold. His reply was, 'We think differently from you, and that by doing this we honour the god.'"

ORIENTAL GLOSSARY.

As words which are not in common use in this country frequently occur in our East Indian correspondence, the following explanatory sentences will probably be acceptable to many of our readers.

Adawlut, justice, law, court of justice; *Dewanny Adawlut*, civil court; *Zillah Dewanny Adawlut*, the Civil Court of the Zillah; *Sudder Dewanny Adawlut*, the Chief or Supreme Civil Court; *Foujdary Adawlut*, the Criminal Court.

Amin, a commissioner; in the revenue department, a native officer appointed provisionally to collect the revenues of a village or larger tract of country; in the judicial department, a native judge, of whom there are different grades, having jurisdiction to a greater or smaller amount.

Ana, a sixteenth part of any thing; a coin the sixteenth part of a rupee.

Baboo, a Hindu title, signifying lord or master, assigned to men of rank or wealth, or high in office, and to bankers and great merchants.

Banian, a Hindu merchant, a shopkeeper.

Batta, this word is used in various senses, having, however, a general reference to the idea of compensation, exchange, discount, allowance for special duty.

Batty fields, rice fields.

Bazar, a daily market.

Beega, a measure of land, differing in different parts of India, equal to about one-third of an acre.

Bungalow, a building of one storey, with a low roof of thatch or tile.

Chitta, a memorandum of money paid, a receipt of the collector's treasurer.

Choki-dar, an officer who has the care of the choki, that is, a police or custom station.

Coolie, a hired labourer of any kind, a porter.

Coss, a measure of distance, varying in different places, generally about two miles.

Crore, 100 lacs, ten millions.

Culcherry, a room, or office, where public business is transacted; the office of a collector of revenue.

Dewan, the financial, or fiscal, minister of government; a manager, or general director, in revenue affairs, under a zemindar, collector, &c.

Durbar, a court, or palace, in which a sovereign, or viceroy, gives audience; hall of audience, the palace.

Fakir, a religious beggar; a duly admitted member of a religious order of mendicants, of which there are several, each having its own founder and superiors, or peers.

Firman, a royal order, or mandate; an imperial decree.

Fotadar, (*fota*, bag, or purse; *dar*, holder,) a money changer, a banker, or purse-bearer.

Fudwee, a slave.

Ghaut, a landing-place, quay, ferry, or ford, a bathing-place in a river, steps on the side of a river leading to the water's edge, to enable persons to go down and bathe for religious purification.

Ghee, clarified butter; an article of great consumption and trade.

Gharry, a division of time equal to twenty-four minutes, an Indian hour.

Gunga, the river Ganges, by the water of which the Hindu witnesses are generally sworn.

Hackerry, a species of car, or carriage, with two low wheels, drawn by bullocks.

Hakim, a judge, a commander, governor, ruler, master, the governing authority in a province, a magistrate, a superintendent of a court having competent authority, a physician.

Havildar, an inferior military officer, whose rank is about equal to that of a serjeant in our army.

Hissa, portion or division. *Hissa* lands are such as are divided, with respect to the rent, into shares payable to two or more zemindars, who are called *Hissadars*, or shareholders.

Jaghire, an assignment of the government revenues on a large tract of land, by way of provision for families or individuals, or of public officers. Under the native rule jaghires were held at the pleasure of the sovereign.

Jee, an addition to the name of persons of a high or respectable class, as Chrisna-jee, for Chrisna.

Jumma, amount, sum total, whole. When used in opposition to *khurch* (expenditure), it signifies receipt, or income; *jumma khurch*, the debtor and creditor side of an account.

Khan, a title of honour affixed to the name of a person of rank, designating rank and nobility.

Lac, one hundred thousand.

Maha-raja, great king, a title applied to persons of rank, or a designation used in speaking of them. The great zemindars generally assume the titles of *raja* and *maha-raja*.

Maund, a weight equal to 74⅔ lbs. avoirdupoise.

Mirza, a title which, when prefixed to a name, implies a secretary, but when it follows a name it designates a prince.

Mofussil, the provinces, the country, as distinguished from the capital, or seat of government.

Mohur, a gold coin, worth sixteen rupees, a seal, a stamp, a die.

Moonshee, a clerk, or secretary, a man of letters. In the judicial establishment this name designates the clerks, or assistants, under the sarrishtahdar.

Moorshid, a spiritual guide, the head of a tribe of Fakirs.

Musjid, the Mohammedan place of worship, a mosque.

Musnud, a royal seat, a throne, the cushion of state on which a raja or zemindar sits in public.

Nawab (plural of *Naib*, used honorifically, and corrupted by the English into *Nabob*), the *Nazim* lieutenant, or governor, of a province, a viceroy under the Mogul government.

Nizamat, the office of the Nazim, the administration of criminal justice.

Nuzzer, a gift, a present, an offering made to a prince on occasions of ceremony or rejoicing, as on the accession of a prince to the musnud.

Paddy, rice in the husk.

Palky (commonly called by Europeans a palanquin), a vehicle borne on the shoulders of four men, by means of a pole extending from each end. It holds one person in a reclining posture.

Peon, one who serves on foot, an inferior officer of revenue or police, or retained for show or state.

Pooja, an act of worship, adoration: the ceremonial worship performed on solemn occasions.

Pundit, a sastri, one learned in one or more sastras, a lawyer, an expounder of the Hindu law.

Raja, prince, chieftain, nobleman; a title in ancient times given to chiefs of the second or military Hindu tribe only. It has been assumed by Hindu zemindars, poligars, and other chieftains.

Rajpoot (*Raja-pubra*, the offspring of a raja), descendants of Kshattriya, the second or military tribe.

Rany (the feminine of *raja*), queen, princess, the wife of a *raja*.

Rut, a car, or carriage, a hackerry, or low-wheeled carriage, drawn by bullocks, the car in which the idol is carried.

Ryot, an hereditary cultivator of the soil, a peasant, a subject.

Sahib, sir, master, lord, a term of respect.

Sastra, science, the institutes of religion, law, or letters, especially what is considered of divine origin or authority. When intended to be limited to any particular science, the word designating that science is added, as *Dharma Sastra*, the code of law, the body of all that has been written on Hindu law, consisting of text-books and commentaries; when the word is used by itself it generally means the Dharma Sastra.

Sepoy, native soldiers of the Indian army disciplined after the manner of Europeans.

Sheikh, a Mohammedan title indicating honourable derivation.

Shroff, a money-changer, a banker, a person employed in public establishments to examine and ascertain the goodness of coin.

Sikka, a coining die, an impression upon money, an epithet distinguishing the Bengal rupees, which are of higher value than the current rupees.

Sirband, a long and narrow cloth bound round the head in folds.

Sirkar (the head of affairs), the government, an officer of government, because orders given by him are considered as emanating from the government. The word is sometimes used to signify a large tract of country, as the Northern Sirkars, a grand division of a province.

Sudder, chief, supreme. The epithet is applied to the seat of government, as distinguished from the mofussil, or provinces. When added to adawlut it means the chief, or supreme court of justice.

Syud, a descendant of Ali and Fatimah, the title of one of the great tribes of Mohammedans.

Tank, a large reservoir, constructed to receive and retain the waters which fall in the rainy season, from which it is let off in streamlets for the irrigation of the cultivated fields in defined proportions to each cultivator by an officer appointed for that purpose.

Toddy, the juice of the palmyra-tree daily drawn, and rendered exhilirating by fermentation; it then becomes subject to an excise duty, which is generally farmed.

Vakeel, an agent, an envoy, a native pleader in the court of justice, an attorney.

Vizir, the first minister of the empire.

Zemindar, a person who pays into the government treasury a stipulated sum annually on account of the land revenue of a district.

Zemindary, the office or jurisdiction of a zemindar, a tract of country of which the revenues are paid into the government treasury by a zemindar.

Zillah, a district under the management of a collector, and constituting the jurisdiction of a court presided over by an English judge, being a covenanted servant of the East India Company.

ASIA.

CALCUTTA.

The following letter from Mr. George Pearce to a friend at Camberwell will be read with pleasure. It is dated Intally, Calcutta, September 6th, 1847.

I wrote you by the last steamer, when I mentioned that I was on the point of setting out to open the new chapel at Khari, towards the erection of which you and other friends at Camberwell assisted me so kindly and liberally last year. I went, as I had intended, and the chapel was opened on the second sabbath in the past month (August). To make the occasion the more interesting, I took with me from Calcutta three brethren, native preachers, and from Luckyantipore a party of about twenty persons joined us, including three of the preachers of that station. The weather proved excessively wet, so that we were somewhat exposed to danger, but through mercy, we all escaped without injury. It prevented, however, our having the usual intercourse with the native brethren at Khari, except when at the chapel, for the rain for three days was so continuous and so heavy, that it was difficult for the people to leave their houses to visit us, or one another. During the middle of the sabbath day it ceased, however, which enabled the people to attend without much discomfort, and the services, especially the morning one, were well attended. Well nigh two hundred persons were present, and all seemed extremely happy.

In the morning I preached to the people from the words, "The Lord has done great things for us, whereof we are glad." And in the afternoon six of the native brethren, in turn, gave an address, with a few verses of a hymn between each. I wish I could give you an outline of what they said, it would please you much. I will just mention the subjects which they dwelt upon, all of their own choosing. The first, Ram Krishnoo, congratulated the people upon the fine building which had been erected for them, and exhorted them to show their gratitude by attending constantly the service of God within its walls, at the same time warning them against the supposition that there was any peculiar sanctity in the place itself to confer righteousness, as the heathens attach to their temples; all the spiritual advantage to be derived was to be expected only from their reception of the word and ordinances administered there. The next, Ladib Bishas, dwelt upon the progress

of the gospel in the overthrow of idolatry in these parts of the country, and regarded the erection of this place of worship, and the number of people who attended, as a pledge of further and more rapid progress. The third, Krilas Chander Mittre, called the attention of the audience to the duty that rested upon native Christians to endeavour, at their own cost, to do what they could in the support of the gospel, and to show what might be done, he adverted to the Native Christian Temporal Aid Society, which has been established by native Christians in Calcutta, for the relief of the poor, the whole of the funds of which are contributed by native Christians. It is prospering. The next speaker was Dorpanerayan, a farmer of Luckyantipore. With his address I was most agreeably surprised and gratified. It was spiritual, sensible, and well delivered. His theme was, that Christians should not conform to the world. Not that the others were not so, but this man was a rustic, with few advantages. The next speaker, Knogeshe, was a village man. He dwelt on the temporal advantages which the gospel had brought them, especially in the instruction which they had received. "Most of us," he said, "were as ignorant as the beasts around till the gospel came. Now, how many can read, and how vast a change has come over us! As for myself, I could read, indeed, when I became a Christian, but what did I know then in comparison with what I know now? The gospel has made us men." The pastor, Jacob Mandol, then concluded with a few recapitulary remarks and prayer, and so the engagements of the day were brought to an end. I cannot tell you how gratified I was while listening to these dear people, while uttering such precious truths in so warm, clear, and intelligent a manner. In them I might say, "the Lord hath done great things for us."

I think I told you in my last, that the people had subscribed about eighty rupees, or £8, but they have done more than this, for they have constructed an excellent road from their village to the chapel, which has cost them about £2 more. They are therefore beginning to help themselves. Considering the difference of wages among the poor here and in England, £10 here is equal to £50 or more at home. The chapel is built with brick walls, and a thatched roof supported by two brick pillars in the centre. Owing to the heavy and searching rains a roof, when constructed with masonry, is required to be very thick and solid, which costs a great deal of money, far more than my means on this occasion could command. The roof, however, is well made, and will last for many years, excepting the thatching. The chapel has a verandah on two sides of its whole length, to defend the walls from the rain and the people from the heat of the weather. It has also a vestry behind, designed principally for my accommodation when I visit the station. The floor of the whole is laid with brick, covered with cement, and the cost has been about 1300 rupees, or £130, of which a debt of £30 yet remains. Accept, then, my thanks, and those of my people, for the valuable assistance which you and other friends rendered us in furtherance of this object, and tender the same to them all. I hope you will feel that the money has been properly appropriated.

I would close this letter here, but that I have some good news to communicate of the Lord's mercy to us at Intally, which you will be gratified to receive. We have just received three persons to church fellowship. One of them is an old woman of seventy years of age, who only two years ago was in all the darkness of heathenism. She had a daughter, a widow, who, with her daughter and the old lady, determined to come and cast in her lot with Christians. They then lived in the country, a few miles from Calcutta. They found their way into our neighbourhood, when I heard of them, and went and brought them upon our premises. The young woman some weeks after obtained a situation in a Christian lady's house, where she remained some months. There she was taken ill, and soon died, so that we know but little of the state of her mind. Prior to this Mrs. Pearce had taken her child into the Boarding School, and the old lady she supported, allowing her a small sum monthly to live upon. At this time we had a class formed of the females of the congregation who could read, and the old woman used generally to attend with them, and would try to repeat a verse which some of the women had taught, but it was a very difficult task for her to perform, for her memory had never been exercised in this way, and when on the day before she had got the verse quite well, when she came to repeat it to me it would be almost gone from her. Still she persevered. Nothing more, however, than her wish to learn the verse was then manifested by her. In this way she went on till about three months ago, when on going out to market she was knocked down in the road by a person driving a chaise against her. She was somewhat bruised, but not seriously hurt, but from this time she became exceedingly anxious about her salvation, and would come to me day by day to be instructed in the way of salvation, saying she did not know when God would call her away, and she wished to be ready. Had she been killed on the road, what would have become of her! In this way she kept coming for nearly two months, manifesting the same degree of anxiety for instruction, when by degrees the way of truth was unfolded to her mind, and she seemed to comprehend the mission of the Son of God, and to lay hold of it. Her

rejection of all the idols she had formerly known was vehement, and her confession of trust in Jesus as the only and all-sufficient Saviour equally unhesitating. Under these circumstances, therefore, I felt it to be my duty to yield to her desire for baptism in the name of the Lord Jesus. She is now united to the church, and seems happy and stedfast in the ways of the Lord. Her granddaughter too is a pleasing girl, very fond of her books, with an excellent capacity for acquiring knowledge. She reads daily to the old lady, who delights in hearing the word of God read to her. It is wonderful what knowledge of the facts of scripture the old lady has got, chiefly from the reading and conversation of this child, and all in spite of her bad memory. Her want of memory was to her the occasion of great trouble. She would say, "Oh, sir, my memory is so bad, I hear a thing over and over again, and understand it at the time, and yet I cannot retain it." Here is one then saved in the eleventh hour, and under the most retarding circumstances. It may be said of her, that "that the spirit is willing, but the flesh is weak."

The other case is a very different one, showing how diverse are the objects of God's mercy. The person in question is an intelligent young man, of a good native education, being well acquainted with the Arabic and Persian, as well as his own tongue—the Hindostani. He has also some knowledge of English. His father trades to the Isle of France, and is a Mohammedan. The young man got some knowledge of Christianity in a school in Calcutta some years since, but it was only about two or three years ago that his faith in Mohammed and the Koran was seriously shaken by reading the New Testament and hearing the gospel preached in the mission chapel. He was introduced to me by Mr. Chill, the master of our school in Intally, in October last, and continued to read the scriptures with me for some time, when I lost sight of him for a time, in consequence of my going out of town several times, till the beginning of April, when his visits were again renewed, and have been continued ever since. During this period both myself and others have had almost daily opportunities of intercourse with him, and of witnessing his walk and conversation, and the impression produced upon our minds is that he is a sincere believer in the Lord Jesus. He has been a close student of the scriptures, and has attained an extensive and clear knowledge of the scheme of redemption. Having been previously well acquainted with the Koran and the traditions current among Mohammedans, he is able to compare the two systems, and has evidently done so carefully, and by the blessing of God with good effect. He is of a very humble and quiet disposition, and manifests little desire after worldly things. His delight is to accompany the preachers of the gospel, and, when he finds opportunity, to address a few words to his countrymen himself. I have heard him speak two or three times, and found that he did so with much propriety and fervour. I have the hope, therefore, that he will become an able preacher of the gospel to his countrymen. He was baptized by me on Friday last, and was received into the church at the Lord's table yesterday afternoon, much to the satisfaction of all. Thus you see in the midst of our many trials we have now and then a sunshiny day to cheer us on. Pray that we may have more to cheer us of this nature.

I have been devoting a good deal of time to the Hindustani language this year, and it happened very providentially, for this new convert does not speak Bengali well. Our intercourse has been carried on almost entirely in Hindustani, in which I can converse now with tolerable fluency, and hope soon to do so in public; indeed I have made a beginning. Just now, also, I have another respectable Mohammedan coming to read the scriptures with me, and he seems at present in earnest. With him my conversation is also in the Hindustani, for he does not know the Bengali well.

But I must draw to a close, or I shall tire you, if I have not already. You will be sorry to learn that Mrs. P. is very poorly just now. This is the worst season of the year, and the season is very sickly, but I hope the Lord will bring her through. We have just lost by fever very suddenly a very worthy fellow labourer of the Free Church, Mr. Macdonald, formerly of London. His death is deeply felt and lamented. He has left a widow and seven children, and just now Mrs. Hill, the wife of the Rev. Michaiah Hill, pastor of the Union chapel, lies in a very dangerous state, and not expected, or hardly expected, to recover. Mr. Paterson, also, of the London Mission, has just left us through broken health, occasioned partly by the sudden removal of his wife, a most excellent woman. He is gone in the Windsor. Should you hear of him in London, he is a most worthy Christian man to show kindness to. Miss Padre and our niece continue well; they are both daily and diligently employed in the girls' school, which is also in an interesting state.

Mr. Thomas, writing the following day, mentions the decease of Mrs. Hill; and on the 18th of September adverts to indisposition under which he was himself suffering:—

Our mission circle is still preserved in its integrity, and exempted from any severe sickness, though not from ailments. I have been on the doctor's list all the week, and to

a considerable extent restricted to my room, more however, I am happy to say, from the effect of medicine than from any positive ailment. I hope in a few days to be in my usual health. This is my forty-eighth birthday. Forty-eight years have I been travelling the journey of life. Of these twenty-one (nearly) have been spent in India, in the service of the mission. Within that time many have come and gone—many have fallen. Oh, pray that I may have grace to keep me to the end, and that at the end I may through the same grace be admitted into the everlasting kingdom of our heavenly Father.

If not one of the children of Shem had ever received the gospel from the lips of our missionaries, the expenditure of lives and money would have been abundantly recompensed by their success among the children of Japhet. The following extracts from a sermon preached in the Circular Road Chapel, Calcutta, by Mr. Leslie, on occasion of the death of the widow of the late Captain Page of Monghyr, illustrates this; Mrs. Page and her husband having been, as Mr. Leslie remarks, in one respect, the first-fruits of Monghyr unto Christ, as they were the first members of the little church that has existed there the last thirty years. It is a delightful account, and deserves the widest circulation we can give it.

Moving as they did, in the first circles of life, and avowing Christ in the way they did, they occupied a position, the difficulties and pains of which, few, if any, of us know any thing about. It required a courage far beyond the average of that possessed by the generality of men, to set up, in the face of a society, all of whom, there is too much reason to fear, were estranged from righteousness, an altar for the worship of God morning and evening; to stand aside from all the amusements and vanities of the world; and to speak boldly out for Christ on every needful and befitting occasion. But these both Captain and Mrs. Page unhesitatingly did.

And what is even still more striking than this. Though educated as members of the church of England, yet having seen it their duty to be publicly immersed in water in the name of the Father, of the Son, and of the Holy Ghost, they hesitated not in the face of open day, and in the presence of both Europeans and natives, to enter into the Ganges, and there proclaim their attachment to the Son of God. Never had there been such a sight in the city of Monghyr before. All were out to witness the strange event. And every tongue was let loose upon the subject. But both Captain and Mrs. Page had deliberately counted the cost; and they had solemnly and firmly made up their minds to comply with what they believed to be the will of God.

And who does not see the amazing amount of courage required for such a course? Had they not been sincere, it appears next to impossible that they could have borne up under what they must, in such circumstances, have been called to endure. But they *were* sincere. Their whole lives proved them to have been actuated by the fear and love of God. And they never flinched from their principles; they never repented of what they had done; they held on, through good report and through bad report, to the very end; and at last they left the world peacefully and resignedly, cleaving fast to Him whom, under such peculiar circumstances, they had so boldly professed. They were the first-fruits of Monghyr unto Christ; and as such they have been gathered unto God's most blessed garner above. The following is Mr. Chamberlain's memorandum respecting the baptism: "Monghyr, April, 1816. Directed by the pillar and the cloud, I came here in the month of February, and here it has appeared the will of God that I should continue. After remaining till the 15th inst., our hearts were gladdened by the narration which our dear friends Captain and Mrs. Page gave of the Lord's dealings with them, in bringing them to the knowledge of himself, and in inclining them to follow in the way of his commandments. On the 20th at sun-set, they were baptized in the Ganges, just under the fort."

But our meeting to-night demands that I should confine myself as much as possible to the history of Mrs. Page alone. And in doing so, I will endeavour to be as brief as I am able, and also to keep myself chiefly to those particulars which may be of use to us who survive.

Mrs. Page was the daughter of Colonel Morgan, of the East India Company's service. In early life, instead of being sent to England, she was placed at some school in Calcutta, where she seems to have been so thoroughly neglected, that when brought home to her father's house, at the age of eighteen or nineteen, she could hardly be said to be a proficient in the commonest and most essential branches of education. She had the sense, however, on being permitted to mingle in her father's circle, to perceive her deficiences, and most rigidly to adopt measures to correct and remove them. She herself has told me that she voluntarily put herself under a European lady of her acquaintance, and sub-

mitted most humbly to her instructions and guidance.

Whether it was from the manner in which she herself had been neglected at school, or from some other cause, I cannot tell you, but on becoming a mother of daughters, she determined on being their only instructor. She knew well enough how incapacitated she was for the task; but she, at the same time, made up her mind to qualify herself to the utmost of her ability. How she succeeded, all who have known her daughters are fully aware. True; she did not teach them the whole of those things which are usually denominated the accomplishments of life; for some of these she viewed as utterly opposed to the whole genius and spirit of the gospel, and as tending, both directly and indirectly, to the destruction of the soul. In the formation of their manners, she did not think it requisite to fit them for, or to lead them unto the ball-room, the theatre, or the gay assembly,—all such places being, in her estimation, the road to misery and not to happiness. And yet her daughters were not a whit behind any of their fellows in the elegance of address, and in the culture of the mind; and they were unquestionably far ahead of many in the real, the solid, the useful, and even the ornamental of life. The writings of one, and the works of another, show both the degree and the kind of training to which they had been subjected.

When I first became acquainted with Mrs. Page, her daughters were but children, and she herself, whilst keeping school with them, was busied in adding to her acquisitions with a view to leading them onwards in their studies. Finding me not unwilling to aid her, she gladly embraced the opportunity of my occasional visits, of getting such help as I could give in one or two of the requisite branches of knowledge. And I assure you, I found her a scholar of whom no one need to have been ashamed. Her teachableness and her perseverance were in unison with the advancement which she made.

Let mothers in particular note what has now been detailed. Mrs. Page's family was large, amounting to no less than seven; her health was very indifferent; and yet she instructed her three daughters wholly herself, and so far educated the whole of her four sons, that before they left her for school, they were able to read the bible, if not something beyond: and this she did at the very time at which she was but a learner herself.

Her first right impressions of religion were, I believe, gained from her husband. He had been a very gay, thoughtless, extravagant, gaming, play-going, and swearing young officer; and from his extraordinary powers of conversation, from his talent of writing and reciting poetry, and from his fascinating manners, he was a favourite in every company, and usually to be found in every society. God, however, through the medium of one of his servants (the late Mr. Moore, one of our missionaries) sent the arrow of conviction home to his soul. Gaming, play-going, and swearing were instantly abandoned; worldly company was at once forsaken; and his too-often neglected home became his favourite resort. At first Mrs. Page could hardly imagine what had befallen her husband; but she had not to wait long before she discovered the cause. His words were few at the beginning; but they were enough to lead her to the most serious reflection; and the impressions begun to be produced, received a deepness and an indelibility never to be removed, by his suddenly, on one occasion, starting up and abruptly saying to her: "Come, Jane, let us pray." Ay, and pray he did; and pray he did, too, in such a way, that she became as much interested in the subject of religion as he was himself.

Having shortly after this to go out in the Nepal war, his health, from which he had formerly been suffering, completely failed him; and he had consequently to retire from the field of battle to the invalid establishment. Here, all his hopes of further promotion were gone. He was a married man, with two, if not with three children. He had now nothing on which to depend but his simple pay as a captain; and he was 21,000 rupees in debt,—contracted in the days of his folly. How, or when, was this ever to be discharged? But paid it must be. The gospel he had received into his heart, told him to owe no man any thing but love. He and Mrs. Page instantly set about labouring to remove the mountain. She sold all her jewels; they both dressed themselves and their children in the most common attire; they ate the plainest food; and, disposing of their conveyance, they walked instead of rode. Being thus found in the way of righteousness, God soon appeared for them. Government, knowing Captain Page to have been an excellent officer, gave him ere long an appointment which more than doubled his income; and thus not only enabled him to live more comfortably, but in due time to liquidate every fraction of his debt, with interest and compound interest into the bargain.

And all these sacrifices Mrs. Page made most cheerfully. Debt was what she could not endure. And if, by any chance, as was once the case with her after she became a widow, she fell into arrears, she was most unhappy. I know that for some months she was in the depths of the greatest anguish because she had contracted a liability of some 500 rupees or less,—an obligation from which she was most cheerfully set at liberty by the kindness of one who is, I believe, now present in this very chapel.

On her becoming a widow, an event which took place nearly eighteen years ago, she felt deeply her responsibilities in being left with such a large family of children. But she

instantly took up her ground; and that was the very space which, in religious things, had been vacated by her husband. As he had been accustomed, so she immediately began. Morning and evening she gathered her children regularly around her table, and with them read the scriptures and poured out her heart unto God. And she prayed *herself*. She had indeed a book of prayers; but this was never brought into sight except when gentlemen happened to be present,—gentlemen who either could not or would not pray,—and this not always then. In our circle at Monghyr, there were several young men of eighteen or twenty years of age, who were, as well as others of us, occasional visitors at her house. But these she cared not for. Regarding them only as children, she prayed with them as well as with her own family. And this, excepting when disabled by sickness, was her invariable practice. It mattered not what company was present; family worship must never be omitted. No one was, morning or evening, to be a visitor at her abode who would not submit to hear the scriptures read at her table, and prayer addressed to the God of all her mercies.

Her bible is quite a curiosity. It is encumbered with lines, marks, observations, and so forth, which show that she had not only read it as a Christian, but almost as a critic. Indeed, her reverence for the word of God was most profound,—it is next to impossible that it could have been more so. As an anecdote illustrative of this, I may mention that once when a minister of whom she was very fond, commenced a series of discourses on an excellent work, but not one of scripture, she instantly withdrew her attendance, saying, she would give no countenance to any book, however excellent it might be, occupying that place in the pulpit which she believed the scriptures alone should maintain.

And strong, strong was her attachment to the house of God. Nothing but sheer inability arising from sickness, ever kept her out of her place. When all her family were young there she, though worship took place in Monghyr at seven in the morning, never failed to be present with her numerous retinue. And this was not only the case with her on sabbaths, but also on week-days.

Her pension as a captain's widow was not very great; but her children having added to it considerably by their gifts, she was enabled, in her latter years, to give vent to the benevolence of her heart in subscribing to many objects of a religious and charitable kind; and this she did with a zest which showed that she esteemed herself truly happy in being able to do good. And her givings were without ostentation. When the Association of Baptist churches commissioned me to present to her their thanks for the 100 rupees she sent to the persecuted baptists in Denmark, she looked quite confounded that they should have ever thought of doing such a thing.

Her last affliction was very long, having lasted nearly ten months. But during the whole period I never heard her utter a complaining word, nor express a wish that God would change in his dealings towards her.

As her end drew near, all fear of death seemed to have been completely removed. For some hours before, she lay quite still, making no remarks, but apparently fully sensible. Twice or thrice, indeed, she asked the hour of the day, and on being told, received the intelligence with a most interesting smile, —but this was all. And at the end she fell into a state approaching as near to sleep as can well be conceived; and thus without a sigh, and without a groan, and without a movement of any kind, she passed as gently and as softly away as a little child when falling into one of its sweetest slumbers.

She died July 12th, 1847, aged fifty-five; and is interred in the Scotch Burial Ground, Calcutta.

WEST INDIES.

HAITI.

The prospects of Mr. Webley, at Jacmel, brighten, and the hopes he has entertained respecting individuals who have recently attended his ministrations are strengthened. He writes thus, September 21st:—

You remember, doubtless, that in my last I gave you some particulars of Mr. R., one of our inquirers, of whom our hopes were very sanguine. I told you of his previous infidel principles, and of his subsequent apparent conversion. He has long given many indications of a change of heart; still there was one thing which sometimes induced a doubt in our own minds respecting him, viz., his transacting business upon the sabbath day. Perhaps you will think it strange that I should have said any thing to you of the conversion of a man who could commit such a flagrant act. The matter, therefore, requires explanation. Let it not be forgotten, then, that here the principal and almost only day for business

is *the sabbath!* and that if a man transacts any considerable business, it is done on that day. For a man, then, to close his store under such circumstances, would be at once to resign almost entirely his mode of living, and I venture to say would require the faith of a firmly established Christian to do so. Still Mr. R. saw it his duty to resign that which was so sinful in itself, and at the same time gave himself and his wife so much uneasiness. To accomplish his purpose he wrote to his principal customers to this effect, that he wished to transact all business during the six days of the week, and to consecrate the seventh to the worship and service of God, and that if they wished to deal with him, they could not henceforth do so on the sabbath. The good man had no sooner done this than several merchants—our most violent opponents here—to whom he owed money, came forward, saying, that they felt themselves bound to interfere in this matter; that as he was their debtor, and the sabbath was the principal day of business, he could not close his store till he had discharged his debts, and that if he previously did so they would conjointly imprison him for the amount. Notwithstanding all this, however, he surmounted all obstacles last sabbath morning, resigned all business for the day, and was found at an early hour sitting with his wife and family under the gospel, according to his ordinary custom on the sabbath evening. I have since, as before, had much conversation with him about the matter, and am highly delighted to find him so happy, so determined, so prayerful, and so believing. Good, say you. Ah! dear sir, if good for you, how much better for us, who have only witnessed one such case before in Jacmel, after all our pleadings with God; and how much better still for him!

But again, we have amongst us a Mr. F. and his wife, who have adopted the same plan for three or four sabbaths past. The former is emphatically a lion become a lamb. Originally he was a drunkard, a swearer, a cruel husband, and altogether a most abandoned character. As to any thing of religion, he only thought of that with the utmost contempt, and deemed the man a fanatic who did otherwise. A short time ago, however, he was led to think more favourably of religious matters, and evidently evinced an ardent desire to become savingly acquainted with them, but soon returned to his former practices. But now he seems truly returned to God with weeping and with supplication. Still as yet I rejoice for him with fear and trembling. Nevertheless, if the work is begun, shall it not be carried on?

His wife was altogether an opposite character. Gentle and affable in her disposition, she was in faith a strenuous adherent to the soul-withering and soul-destroying ceremonies of the Romish church. Thinking, however, that there might be something more in our mode of teaching and preaching than she had previously imagined, she would sometimes stealthily come and listen outside of the chapel, being prohibited by her husband to come at all. Soon after this she laid aside her crucifixes, beads, and mass-books, and exchanged them for that inestimable prize which before she had scarcely seen, much less read, by reading which she soon found out her state as a sinner before God, and doing so sought and found that forgiveness of which she so much felt the need. After this her attention was turned to her husband, for whom she unceasingly prayed that God would change his heart, and induce him to close his store on the sabbath day, for the transaction of business on that day gave her great uneasiness and pain of mind. And now she and we rejoice together from the fact that her prayers have gone up for a memorial before God, and that that Being who hears and answers prayer has heard and answered hers. Last Sunday morning her husband and Mr. R. sat side by side in our little chapel, whilst the two wives sat side by side also. They seemed to hang upon my lips, like many who hear the word here, with almost breathless eagerness, as I dealt out to them the word of life, like men in an agony of despair, perishing for lack of knowledge. No mean sight for us, I assure you, amidst all our privations, disappointments, and trials. You will also be pleased to learn that these men are both men of influence in the town, and that their example in closing their stores will be likely to produce very beneficial results; indeed, it has already produced a mighty stir in the town.

But I have not finished yet. A few days ago the mother of the said Mrs. F. sent me by Eliacine, her crucifixes, beads, and mass-books, having renounced them for the far higher treasure of the word of God.

This is a woman with whom I had some little conversation some time ago upon religious matters. She seemed convinced at the time of her error, and of the truth of my statements, and now you see the results. Last Saturday evening, too, I was, I cannot tell you how agreeably, surprised by the reception of a similar present from the sister of Mr. F. In the minds of both of these I trust the work of grace is begun, and hope soon to see it end in sound conversion to God.

But I must cease particularizing, as I shall weary you by a too lengthy letter, besides which my paper will preclude the possibility of my mentioning other things if I continue thus to amplify. I may just state, however, that our inquirers are now increased to fifteen, of whom I entertain no doubt that nine are savingly converted. The day school now numbers seventy, and the boarding school commenced yesterday with Corine, the interesting child whom I mentioned to you in my

last. There is a promise of two others, and a hope of a fourth. The sabbath school is much as usual. Our congregations, too, of the sabbath evening are still overflowing, and are often larger without than within. We can truly say, then, "What hath God wrought?" and can assuredly answer, "He hath done great things for us, whereof we are glad." To him alone be all the glory.

HOME PROCEEDINGS.

FAULTS.

Nothing is easier than to find faults, unless it be in some states of mind to think that we find them. Nothing is harder than to correct them.

Since the publication of the October Herald more than one of our friends have called attention to a growing evil in their respective counties. They say that while the larger places take care of themselves, and secure a deputation, smaller places are unvisited. County after county sends this report, and our funds suffer seriously in consequence of the evil to which it refers.

The *permanent* cure is obvious. Let all the churches in each county have meetings at a regular fixed time. Let every church have its sermons at least, and if possible a meeting. By a little management every place might have sermons, and every place might be visited by the deputation at least every other year.

A *temporary* correction of the evil may be effected thus. Let some friends in each church where there has not been a collection, send word to the Mission House; and if it be possible for a passing Deputation to hold a meeting it shall be held. If not, then our friends might supply the place of a meeting by a special effort for the "Dove," or for some particular station. Full information for the guidance of such an effort the secretary will be very willing to supply.

The most important thing, however, is to have sermons at a fixed time, whether there be a Deputation or not, and then to have a meeting, or if there be no meeting, to make a special effort for some individual object.

We may illustrate the whole of these remarks by the following extract from a letter recently received:—

Until the last three or four years a missionary meeting appears to have been unknown in this place, arising at one time from its prevailing doctrinal sentiments, and more lately from its depressed condition. On my taking the pastorate in April, I found the time had come for a foreign missionary meeting—the people were wishing to have one. I accordingly spoke to some brethren about coming for the purpose of holding it. For different reasons they could not. Time passed away, and our Sunday-school anniversary came, and now we are preparing for a home missionary meeting, consequently the foreign claims will have to stand over for the spring, when I hope, if we can get some brethren to visit us, we may by boxes and our public collection hand over £10. This evening I have promised to meet the children and teachers, to talk to them about doing something at Christmas for the "Dove."

I have thus written from a love to the mission cause, and as one tolerably certain that ours is not an isolated case.

REPORTS, COLLECTING BOXES, ETC.

Will our friends throughout the country favour us with the names of friends through whom we may send Reports, &c., if possible free of charge, and at all events with safety and despatch?

If one friend in each church would let us know where small parcels can be left in London, and to whom in their respective places they ought to be addressed, our friends will be saved much annoyance, and the Society considerable disappointment and expense.

JUVENILE MISSIONARY HERALD.

A new Series of the Juvenile Herald will commence with the number for January, 1848. It may be had, as usual, of Messrs. Houlston and Stoneman. We feel sure that we need say nothing to recommend it to the notice of our young friends.

ARRIVAL OF MR. ABBOTT.

Mr. Abbott of Falmouth, Jamaica, arrived in London in the beginning of November, after a long voyage, which, we are happy to say, has proved highly beneficial to his health. He is now visiting in the country, where, we trust, his vigour will be recruited.

HAVERFORDWEST.

The annual meetings of the Haverfordwest branch of the Baptist Missionary Society were held at the Bethesda Chapel, on Sunday, Monday, and Tuesday evenings, the 31st ult., and the 1st and 2nd instant. The chair was occupied on Monday evening by the Rev. D. Davies, the minister of the place. William Rees, Esq., read the report, which was very cheering, and showed that the income for the present year considerably exceeded that of the previous one. The meeting was subsequently addressed by the Rev. Jas. Williams, Edward Davies (whose speech was full of power and practical utility), J. Bytheway, and Joseph Angus, M.A., the deputation from the Parent Society. Mr. Angus's address was a highly instructive and interesting one.

On Tuesday evening the juvenile branch held their anniversary. At five o'clock about 100 sat down to tea in the chapel, after which a public meeting was held, William Rees, Esq., in the chair. Mr. John Lewis, the secretary, read the report, which went to show the lively interest the committee and collectors felt in the cause of missions, and the amount which each collector, severally, brought in. The meeting was also addressed by the Revs. Edward Davies, D. L. Pughe, of Pembroke Dock, and D. Davies. Mr. Rees, in the course of the evening gave a statement of the amounts collected by the baptists at Haverfordwest, since the year 1830, as under;—

DEPUTATION.	YEARS.	AMNT.
Mr. Statham	1830	£36
— Statham	1831	51
— Ivimey	1832	50
Messrs. Phillippo and Stephen	1833	50
Mr. Clarke (1)	1834	72
— Statham	1835	60
— Hinton	1836	90
Messrs. Nicholson and Stoane (2)	1837	200
Mr. E. Carey	1838	150
— E. Thomas	1839	150
— Knibb (3)	1840	370
Messrs. Carey and Tinson	1841	190
——— Carey and Merrick (4)	1842	286
——— Sprigg and Oughton	1843	136
Drs. Carson & Davies, & Mr. Price	1844	135
Messrs. Gould and Martin (5)	1845	181
——— Lewis and Jackson	1846	137
Mr. Angus (6)	1847	176
Total	.....	£2,520

1. Including special contribution of £5 towards building Chapel in Jamaica.
2. Including special contributions of £100 towards sending additional Missionaries to India.
3. Including special contributions of £50 towards sending additional Missionaries to Jamaica; and £57 10s. for Central Africa.
4. Including special contribution of £100 towards Jubilee Fund.
5. Including special contribution of £20 towards Jamaica Debt; and £30 for China.
6. Including special contributions of £25 to purchase a Printing Press for the Island of Trinidad.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Prince, G. K.	June 30, August 5.
AMERICA	MONTREAL	Davies, B.	October 13.
ASIA	AGRA	Dannenberg, J. C.	August 17.
		Makepeace, J.	September 20.
	BENARES	Small, G.	September 17 & 18.
	CALCUTTA	Leslie, A.	September 6.
		Lewis, C. B.	September 7.
		Thomas, J.	September 7 & 18.
		Wenger, J.	September —.
	CHUNAR	Heinig, H.	August 24.
	DACCA	Robinson, W.	August 24.
	HOWRAH	Morgan, T.	September 6.
	INTALLY	Pearce, G.	September 7.
	JESSORE	Parry, J.	September 4.
	KANDY	Allen, J.	September 15.
	SAMARANG	Brückner, G.	March 15.
	SERAMPORE	Denham, W. H.	August 27.
		Fink, J. C.	September 6.
BAHAMAS	NASSAU	Capern, H.	October 11.
		George, J. S.	September 14.
BRITTANY	MORLAIX	Jenkins, J.	October 25.
HAITI	JACMEL	Webley, W. H.	Sept. 21, Oct. 7.
HONDURAS	BELIZE	Kingdon, J.	September 20.
JAMAICA	BROWN'S TOWN	Clark, J.	September 21.
	KINGSTON	Milbourn, T.	September 20.
		Wood, J. H.	October 8.
	MONTEGO BAY	Cornford, P. H.	October 7.
		Lewin, J. L.	September 21, Oct. —.
	MOUNT CAREY	Burchell, H. C.	September 21.
		Hewett, E.	September 20.
	MOUNT HERMON	Clarke, J.	September 28.
	ST. ANN'S BAY	Clarke, J.	September 21.
		Day, D.	October 7.
	SALTER'S HILL	Dendy, W.	September 20, Oct. 6.
	SPANISH TOWN	Anderson, W. W.	September 22.
		Dawson, T.	October 8.
		Phillippo, J. M.	September 21.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Friends at Bow, for a box of clothing, for *Western Africa;*

King Street Working Society, Maidstone, for a box of clothing and cutlery, for *Rev. J. Merrick, Bimbia;*

Baptist Tract Society, for a parcel of tracts, for *Rev. G. Cowen, Trinidad;*

Stepney Ladies' Working Society, for a box of clothing, for *Haiti;*

Mr. William Goodings, for a parcel of magazines;

Ladies and Young People of Mr. Upton's congregation, St. Alban's, by Mrs. Upton, for a box of clothing, for *Rev. J. Merrick, Bimbia;*

Ladies of St. Andrew's Street Chapel, Cambridge, for a case of useful articles, for *Miss Harris, Haiti.*

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of October, 1847.

	£	s.	d.
Annual Subscription.			
Barnes, Mr. Robert	1	1	0
Donations.			
Bible Translation Society T.	500	0	0
Friend, for *W I. Schools*	5	0	0
Gouldsmith, Mrs	10	0	0
Servant	1	0	0
Tosswill, C. S, Esq	5	0	0
Wilson, Mrs. J. Broadley	30	0	0
London and Middlesex Auxiliaries.			
Ealing, on account	6	0	0
Prescot Street, Little	28	0	0
Bedfordshire.			
Luton, Rev. H. Burgess'—			
Collections	13	14	2
Contributions	24	10	7
Cheshire.			
Chester—			
Harling, Mr. A.S.	1	1	0
Cornwall.			
Saltash—			
Collection (including donation of J. Freeman, Esq.)	4	15	0
Contributions	1	10	0
Derbyshire.			
Derby, Duffield Road—			
Collections	10	6	7
Contributions	4	11	6
Do, Juvenile Society	4	5	6
Devonshire.			
Bovey Tracey—			
Collection	2	3	0
Contributions	3	16	7
Do., Sunday School	0	3	7
Brixham—			
Collection and boxes	2	14	6
Dartmouth—			
Collection	1	0	0
Devonport, Morice Sq., on account	45	0	0
Honiton—			
Collection	2	19	8
Contributions	4	17	8
Modbury—			
Collection, &c.	3	4	6
Newton Abbott—			
Collection, &c.	3	0	10
Plymouth—			
Square, Miss	0	5	0
Friend, by Rev. J. Angus, for *Trinidad*	5	0	0
George Street, on account	50	0	0
Contributions, by Mrs. Lobb, for *Haiti*	6	10	0
Stonehouse, on account	5	0	0
Torquay—			
Collection	1	16	0
Contributions	2	15	0
Upottery, by Rev. J. Chapman	7	0	0
Dorsetshire.			
Poole—			
Hodges, Mr. A. S..A.S.	1	0	0
Essex.			
Chelmsford—			
Negros' Friend Society, by Mrs. Johns, for *Haiti School*	3	0	0
Gloucestershire.			
Avening—			
Collection, &c.	3	5	0
Chalford—			
Collection, &c.	2	0	6
Eastington—			
Collection, &c.	3	14	5
Sunday School	1	5	1
Hampton—			
Collection	2	10	0
Contributions	3	3	4
Hillsley—			
Collection	0	13	2
King Stanley—			
Collection	7	0	0
Contributions	12	15	6
Do., Sunday School	2	4	0
Shortwood—			
Collection	13	0	0
Contributions	19	1	6
Do., Sunday School	4	17	0
Slimbridge—			
Collection	2	2	8
Stroud—			
Collection	10	12	11
Contributions	7	5	3
Do., Sunday School	1	0	0
Tetbury—			
Collection	1	15	9
Uley—			
Collection	1	13	10
Woodchester—			
Collection	1	17	2
Herefordshire.			
Kington, by Rev. S. Blackmore	6	8	8
Kent.			
Lamberhurst—			
Contributions	0	12	5
Smarden—			
Syckelmoore, Rev. W.	0	10	6
Lancashire.			
Accrington—			
Collection	7	13	7
Contributions, Juvenile Society	4	18	1
Do., for *Dove*	1	11	7
Ashton under Lyne—			
Collection	11	19	2
Bolton—			
Collections	3	9	6
Juvenile Society	11	0	0
Burnley—			
Collection	10	0	0
Bury—			
Collections	1	16	0
Chowbent—			
Collections	4	1	0
Cloughfold—			
Collection	7	7	0
Haslingden, Ebenezer	3	0	0
Heywood—			
Collections	2	15	11
Sunday School, for *Dove*	0	10	0
Liverpool, by J. J. Godfrey, Esq., on account	50	0	0
Ogdon—			
Garside, Rev. J...A.S.	1	0	0
Rochdale—			
Collections	34	19	0
Contributions	8	12	2
Kelsall, H., Esq...A.S.	150	0	0
Salford, Great George St.—			
Juvenile Association	8	10	9
Leicestershire.			
Arnsby—			
Collection	9	18	0
Contributions	3	10	0
Blaby—			
Collection	1	3	0
Contributions	1	2	6
Foxton—			
Collection	1	5	7
Leicester, Belvoir Street—			
Collection	23	13	10
Contributions	56	15	1
Do., Sunday School	0	19	8
Do., for *Jamaica Theological Institution*	0	10	0
	81	18	7
Acknowledged before	80	0	0
	1	18	7

	£	s.	d.
Loughborough—			
Collection	5	6	6
Contributions	1	18	2
Sheepshead—			
Collection	3	10	0
Contributions	4	10	0
Sutton in Elms—			
Collection	8	6	0
Tea Meeting	2	18	0
Contributions	1	0	0

LINCOLNSHIRE.

	£	s.	d.
Burgh—			
Collection, &c.	14	0	0
Grimsby—			
Collections	4	17	3
Contributions	5	3	6
Horncastle—			
Collection	8	19	1
Contributions	10	13	5
Do., Sunday School; for *Doce*	1	0	0
	20	12	6
Acknowledged before	2	0	0
	18	12	6
Horsington—			
Collection (moiety)	1	8	7
Killingholme—			
Collection	1	14	6
Lincoln—			
Collections	22	10	11
Contributions	20	0	6
Do., Sunday Schools	3	13	4
Mareham-le-fen	1	15	0
Partney—			
Collection	1	15	0
Spalding	1	10	7

NORTHAMPTONSHIRE.

	£	s.	d.
Bythorne—			
Collection	3	0	0
Ringstead—			
Collection	2	0	0
Contributions	7	7	5
Stanwick—			
Collection (part)	2	3	0
Contributions	1	4	9
Do., Sunday School	0	14	9
Thrapstone—			
Collections (part)	3	6	11
Contributions	8	0	9
Do., Sunday School	2	0	11
Woodford—			
Collection	1	5	0

NOTTINGHAMSHIRE.

	£	s.	d.
Collingham—			
Collections, &c.	9	4	10
Contributions	25	17	0
Do., Sunday School	0	10	1
Do., for *Entally*	5	0	0
Do., for *Trinidad Schools*	1	0	0

SOMERSETSHIRE.

	£	s.	d.
Clifton—			
Cross, Rev. W. J.	3	3	0
Wellington—			
Collection	4	18	2
Contributions	6	15	0

SURREY.

	£	s.	d.
Dorking—			
Jackson, Mrs.	5	0	0
Do., for *Africa*	5	0	0

SUSSEX.

	£	s.	d.
Battle—			
Collection	2	11	8
Contributions	1	13	10
Hastings—			
Collection	5	14	9
Midhurst—			
Collection	6	10	0

WARWICKSHIRE.

	£	s.	d.
Alcester	14	1	0
Leamington—			
Contributions, for *Doce*	1	0	0
Monks' Kirby—			
Collection	2	15	0

WORCESTERSHIRE.

	£	s.	d.
Blockley—			
Collections	9	9	0
Contributions	6	8	7
Do., Sunday Schools	2	11	10
Evesham, Mill Street—			
Collections	6	10	6
Do., Juvenile Meeting	1	16	9
Contributions	6	3	1
Do., for *Africa*	0	18	7

YORKSHIRE.

	£	s.	d.
Boroughbridge, Baldersby, and Dishforth—			
Collections	11	3	7
Contributions	11	8	5
Bradford—			
Collections—			
Sion Chapel	8	4	1
Westgate Chapel	14	8	1
Public Meeting	5	18	0
Contributions	0	16	8
Farsley—			
Collections, &c.	12	3	9
Golcar—			
Collection	2	12	1
Proceeds of Tea Meeting	7	12	2
Contributions	9	9	11
Halifax—			
Collection	12	3	2
Contributions	14	18	1
Hebden Bridge—			
Collection	6	10	0
Contributions	5	16	0
Horsforth—			
Collection	2	12	8
Huddersfield—			
Willett, Mr. A.S.	2	0	0
Idle—			
Collection	1	2	0
Keighley—			
Collection	1	17	2
Contributions	1	18	7
Leeds—			
Collections	58	1	6
Ripon—			
Collection	1	14	0
Salendine Nook—			
Collection	5	14	6
Ladies' Society	10	14	3
Slack Lane—			
Collection	1	14	2
Contributions	1	10	0
Stanningley	2	0	0
Steep Lane—			
Collection	2	2	0

SOUTH WALES.

	£	s.	d.
SOUTH WALES, by Rev. B. Price, on account	60	0	0
Do., by Rev. John Jones	30	0	0

GLAMORGANSHIRE.

	£	s.	d.
Bettws—			
Collection	0	6	0
Contributions	0	10	0
Bridgend—			
Collections	3	1	0
Contributions	7	5	8
Neath—			
Sunday School, by Mr. Curtis	3	13	7
Paran—			
Collection	0	13	0
Penyval—			
Collection	1	0	0
Contribution	0	2	6
Swansea—			
Contributions, by Mrs Allen, for *Haiti Schools*	6	5	6

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq, Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

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IRISH CHRONICLE.

OUR AGENTS AND RELIEF DISTRIBUTION.

In our visit to Ireland, during the autumn, the fullest opportunity was offered to see in what manner the food and money, sent to our agents, had been distributed among the poor. The Committee was supplied with information on these points, which gave them unmingled satisfaction; and they have thought it due to their brethren to place on record a testimony to the fidelity and wisdom which they have uniformly displayed in the discharge of their onerous, painful, and often hazardous duty. The following resolutions express the views and feelings of the Committee, and were passed unanimously at the last meeting.

"1. That this Committee have heard with peculiar interest and satisfaction, the report of the Secretary of his inquiries and observations respecting the modes in which the funds and provisions, sent from time to time to the Society's agents, have been distributed.

"2. They are gratified to find, both from that report and from written documents, that in many instances employment has been given to the destitute, whereby good habits and proper feelings have been strengthened, and the degrading influence of mere gratuitous charity avoided. They consider it particularly worthy of note, that both the missionaries and their families have braved every danger in visiting the sick, and have spared no personal exertion in the arduous labour of distributing relief daily to the many hundred famishing applicants.

"3. They desire also to express their cordial approval of the formation, where practicable, of Committees composed of persons attached to various religious communities, to help in this good work, whereby a great saving of expense has been effected, and a vigilant and careful inspection of cases secured before relief was given. And they beg to express their acknowledgments to those gentlemen who have acted on these Committees."

At the recent meeting of the Irish Union in Dublin, when all the missionaries were present, they wished to make known generally their views on the spontaneous liberality of the churches towards the suffering Irish, whereby they had the means of relieving the sick and dying. If such means had not been placed in their hands, it would have been impossible for them to have kept their ground. The scenes of suffering would have been intolerable, if they could have given no relief. But they could give relief, and in a vast multitude of cases, most effectually. Their position socially, religiously, and ministerially, was greatly strengthened. Of this they are deeply sensible, and when they were all brought together at the Annual Meeting, they placed on their minutes the following resolution, which they wish to be inserted in the Chronicle.

"That this Meeting desire to convey to the Committee of the Baptist Irish Society, and its respected Secretary, and through them to the Baptist churches in particular, and to kind friends in general, a deep sense of their obligations, for the opportune, cordial, and abundant liberality in grants of money, food, and clothing, for special and general relief, during the past year."

Though any idea of relief on the same scale as last year, whatever may be the state of things in Ireland, must be steadily discountenanced, yet it is pleasant to know that means will not be wanting to enable our missionaries to prevent any of the members of their churches from perishing through want.

Many of our agents speak of the gradual decline of priestly power over the minds of the peasantry. Their late sorrows and the liberality of British Christians have greatly contributed to this. What follows will be considered as from Ireland:—

STRANGE TIDINGS.

There is no opposition, writes P. B. to his superintendent, October 16, in this part of your district. I hope this state of things will continue. I find the minds of the poor very much changed for the better. The priests, that had the keeping of their consciences in times past, have very little influence with them at present. They openly acknowledge that they have been deceived by them, and that they will not be their slaves any longer.

A CORRECT INFERENCE.

A few days ago, I was reading in a poor man's house, in this neighbourhood, and while speaking of the influence of the truth of the gospel upon the minds of those who had received it; the man said, "We have good proof of all that you have been saying, these last twelve months; for we should have perished if it were not for the good people in England. May God bless them. And our priests would tell us they had no religion! But we know that they themselves have no religion; for they do not care what will become of us, if we pay them their demands."

Mr. Berry has been able to carry on open-air services frequently through the summer. The last of which we have received any account was most interesting. There has been no disturbance on any of these occasions; on the contrary, remarkable decorum and attention.

SIGNS OF UNION.

The attendance at our last open-air service and baptism was larger than ever. The Romanists present were much more numerous. That either protestant or Romanist could be more attentive, on any occasion, was impossible. One thing very much gratified me. Before this service, I observed the Protestants took one bank of the river, and the Romanists the other. Now they freely mingled together, on both banks.

PROMPT DECISION.

One of the candidates was sixty years of age, the other a young person. But a Wesleyan, and a rigid one too, was so struck with the order and scripturalness of the rite, that at once he proposed for baptism. Being known to all our brethern, he was received with joy, so that three, instead of the two we expected, were added to our number.

PROGRESS.

But oh, what cause of joy, that we are not standing still! Our candidates increase, and we have again fresh applications for fellowship. Six are now proposed for baptism. This is the Lord's work, and let his name be praised.

Romanists of all grades attend these open-air services; some attend the meetings at the out-stations; and one most intelligent, who attends at brother C.'s, I fully expect will shortly cast in his lot with us.

Mr. Mulhern has recently visited the west, partly to afford him a little change of air and scene, which he much wanted, but chiefly to assist Mr. Hamilton in his his arduous and increasing work at Ballina. Mr. M. has given us an account of his journey. The following extracts will be read with interest:—

A VISIT TO HIS BIRTH-PLACE.

I remained a few days at Donegal. My relatives, all of whom are Romanists, were glad to see me, listened attentively and conversed freely. I was greatly gratified by the patient and friendly hearing they gave me. What the result may be, the Lord only knows; but I am not without hope, as I shall be able to follow up my visit with frequent communications. At Ballyshannon, where I was extensively acquainted, when a boy, I spent part of two days among my old friends, preached to large congregations, and distributed a number of tracts and pamphlets.

THE BALLINA DISTRICT.

I found brother Hamilton fully engaged with large numbers of Romanists, who had put themselves under his public and private instruction. I preached twice there to large congregations of attentive hearers, the majority of whom were or had been Romanists. On one of these occasions Mr. H. baptized two young women of this class.

At Coolaney, I preached twice; and though there was but little time to give notice, the school-house was crammed; and many who could not gain admittance, remained outside, and had the window shutters removed, that they might see the speaker, and hear the better. While preaching on the last occasion, I observed a Romanist, whom I formerly knew, sitting opposite to me. He seemed to listen with earnest attention, and after service, came and shook me by the hand, asking if I remembered giving him a bible *eleven years ago, telling me he still had it, and read it, and prized it.*

The movement among the people in the Ballina district is so general, that much fruit which might be gathered, will be lost, unless additional aid be sent to Mr. Hamilton. The testimony of our agent, who was once a Romanist, and who knows the district from childhood, and who visits it after an absence of some years, is most valuable. He points out stations where

MORE AGENTS ARE WANTED.

Easky and Coolaney are both stations presenting encouraging prospects. If both cannot be supplied, then Easky should be occupied. There are, at present, eighteen members in the church. Others are ready and waiting to join them, while the openings for preaching are very inviting. From Easky, an agent might visit Coolaney once a fortnight. Brother H. has enough to do in Ballina alone.

THE MOVEMENT.

I have been delighted to witness the breaking out that has taken place among the Romanists in the west. While I think much caution must be exercised in receiving to the fellowship of the church, any of those who are coming out from popery, it is truly delightful to see so many of them brought under the public and private instruction of the ministers of the gospel. The priests have evidently lost much of their power over the people, who seem determined to hear, read, and judge for themselves. The present is an important era in the history of our Society, and indeed of Ireland. The fields are whitening for harvest, and it is to be lamented that the Society's funds are not ample enough to double the number of their agents.

Mr. M'Carthy has recently been laid aside, for a short season, by severe and alarming illness. He writes on the 16th to say he is able to resume his labours, and in acknowledging the receipt of a parcel of clothing assures us that

ENGLISH BOUNTY IS APPRECIATED.

I write not only to tell you the parcel of clothes is arrived, but also to thank you heartily for it. You can hardly conceive how useful the clothes are, and with what thankfulness the poor people receive them. These gifts from England exert a moral influence on their minds; and they wish me to express, through you, their gratitude to their various benefactors.

MR. RUSSELL'S VISIT.

We have been greatly interested in brother Russell's visit, who has earnestly pleaded the cause of the foreign mission. We have been refreshed by these services, and on several occasions could not refrain from saying, "Surely God is here." In connexion with these services our brother Wilshere was set apart to the ministry over the church at Athlone, where the chapel has been recently put into good order, and where we had good congregations.

USEFULNESS BY LETTERS.

Besides my usual work of preaching, visiting, and inspecting schools, I often write to persons whom I know, when there is anything in their circumstances which gives me a good opportunity of doing so. A letter to an old gentleman who was fast sinking into the grave, setting forth the gospel of Christ, was blessed, and he died leaving a good testimony behind. Another to a distressed and perplexed friend, was made the means of removing her mental anxieties, and she has since joined a Christian church.

It is to be expected that opposition to our agents should arise from the adherents to the system of false religion, which we long to see overturned. For that every one is prepared. But to be opposed by those who profess attachment to the same religious truths, though differing in opinion on church government and discipline, is painful. Formerly the ministers of the endowed church used to co-operate as far as their system would allow;—now they are as much opposed, generally speaking, as the Romish priesthood themselves.

PRIESTISM AND FEAR INSEPARABLE.

It is deplorable, says Michael Walsh, to see the ignorance that prevails among those calling themselves Protestants, many of whom are as much afraid of their ministers as the Romanists. I was visiting the other day, outside the town, and I called to see a family. I was in the act of opening the bible to read, when one of them came running in, and said, the curate was just coming. They all got into a bustle, and told me to run out at the back door. But I refused to do so, and stopped a good while after he came in, but he said not a word to me.

ROMANISM AND IGNORANCE.

I visited a Romanist family recently, and while I was speaking to them, a man came in, with whom I began to converse. He thought because he never was at law with any one, nor ever struck any one, and lived in peace with his wife and neighbours, that he would have a good chance of being everlastingly happy. I showed him that he could not go to heaven by this way, but only through faith in the merits of the Lord Jesus Christ.

POSTSCRIPT.

We have just received the circular letter of the Irish Baptist Union. It contains extracts from the letters of the churches, and is exceedingly interesting. With the exception of Tubbermore, all the churches composing the union are connected with our society.

In three of the churches no change, as to numbers, has taken place; while to thirteen others, there have been added ONE HUNDRED MEMBERS. The diminution amounts to sixty-seven; of these a large number have emigrated. The clear increase is thirty-three. Surely this is very encouraging.

The prospects of the churches for the coming year are most promising. And if the committee had the means of properly strengthening the hands of the brethren in the west, there is ground to believe that a large number would be brought into the fold, who must at present remain with a scanty amount of religious instruction. This, however, may not be the most seasonable period to urge any fresh demands; and having laid the case before our readers, we must patiently wait for better times.

CONTRIBUTIONS SINCE OUR LAST.

GENERAL PURPOSES.

				£	s.	d.
London, Barnes, Mr.				1	0	0
Jay, A. T. Esq.				1	0	0
Spasshatt, Rev. J., donation				0	10	0
Brixton Hill, by J. Hanson, Esq.				7	16	7
Camberwell, by Miss Watson				2	0	6
Romney Street, by A. T. Jay, Esq.				1	16	0
New Park Street, Moiety of Collection				9	1	8
Tottenham, Collection				8	18	6
Aberchirder, Contributions, by Mr. John Alexander, jun.				6	0	6
Aberdeen, Collection, John St.	£3	11	0			
Collection by Miss Simpson and J. Smith	2	8	6			
Coll. at Correction Wynd	5	10	0			
Coll. at Mr. M'Donald's	5	0	0			
				16	4	6
Stirling, Collection and Subscriptions				3	7	0
Perth, Collection, Rev. R. H. Carson's				8	10	0
Dunfermline, Collection	£4	14	0			
Subscriptions	5	10	0			
				10	4	0
Glasgow, Collection, Hope Street, by Rev. S. Green	£14	0	0			
Coll. Rev. Mr. M'Leod's, by ditto	5	0	0			
Sundry Subscriptions	29	15	0			
				48	15	0
Dundee, Collection, Meadow Side, by Rev. J. Bates	£2	1	0			
Coll. South side, by do.	4	0	0			
Coll. Rattray's Court, do.	5	0	0			
Sundry Subscriptions	4	5	0			
				15	6	0

				£	s.	d.
Yorkshire, balance, by Rev. B. Evans				5	2	6
Gravesend, Collection after Lecture				4	2	8
Cork, on account				67	11	4
Luton, Collection and Subscriptions				10	19	7
Maidstone, ditto ditto				10	17	8
Eardington, Mr. Allender				1	0	0
Paington, Contributions				3	1	0
Oakham, Friend, by Rev. Mr. Bumpus				5	0	0
Glamorganshire Association				2	4	0
Brighton, Mrs. George				1	0	0
Edinburgh, Collection, Rev. C. Anderson's, by Rev. S. Green	£32	15	0			
Coll. Elden Street, by ditto	16	18	9			
Coll. Bristo Street, by Rev. J. Bates	9	2	2			
Coll. Rev. J. A. Haldane's, by ditto	10	0	0			
Coll. Minto House, by ditto	6	2	1			
Sundry Subscriptions	7	15	6			
				82	13	6
Greenock, Coll. West Burn St., by Rev. J. Bates	£4	1	0			
Coll. at Rev. Messrs. Auld and Caldwell's, by ditto	1	16	2			
Sundry Subscriptions	5	10	0			
				11	7	2
Cupar, Collection, Baptist Chapel, by Rev. J. Bates				7	0	0
Kirkaldy, Collection at Baptist Chapel by ditto				3	0	0
Irvine, Collection at Baptist Chapel, by ditto				4	0	8

RELIEF FUND.

Jamaica—The church at Falmouth and Kettering, by the Rev. F. T. Abbott £20 0 0

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq. 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FREDERICK TRESTRAIL, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
31, GLOUCESTER STREET, QUEEN'S SQUARE.

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